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LEONTII PRESBYTERI CONSTANTINOPOLITANI

HOMILIAE

BREPOLS - TURNHOUT
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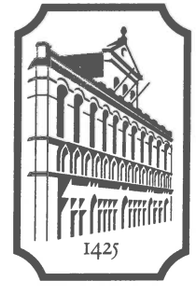
HOMILIAE

QVARVM EDITIONEM CVRAVERVNT

CORNELIS DATEMA ET PAULINE ALLEN



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PREFACE

With the publication of this volume of homilies of Leontius, presbyter of Constantinople, our joint project of more than eight years' duration may seem finally to have come to an end. Yet, like Leontius himself on the feast of mid-Pentecost, we are standing rather at a mid-point – a mid-point, that is, in our undertaking to assign our presbyter his rightful place in the tradition of Greek homiletic literature. A critical edition of the homilies was our first *desideratum*. But it was our intention at the same time to use such an edition as a means of determining Leontius' identity as a homilist, as well as to unlock the contents of his preaching for the benefit of a wider audience. Having fulfilled our first objective in the volume we now present to the reader, we look ahead to the completion of our two remaining tasks: the publication of a series of papers through which Leontius will become more readily distinguishable from other preachers in his tradition, and the preparation of an annotated translation of the fourteen homilies, by which we hope to make his work more accessible.

In the course of striving towards our mid-point, we have been aided by a number of institutions and individuals. To begin with we think of the libraries, too numerous to mention by name, which have provided us with microfilms, photographs or photocopies of manuscripts. Valuable assistance was given on several occasions by R.P. Joseph Paramelle and Mme Judith Kecskeméti from the Institut de Recherche et d'Histoire des Textes in Paris, while Mme Gilberte Astruc-Morize from the same institute kindly put at our disposal information concerning manuscripts from Patmos. To the past and present members of the Centrum Hellenisme en Kristendom in the Katholieke Universiteit Leuven go our warmest thanks, in particular to Dr Joseph Munitiz, Mr Constant De Vocht and Dr Jacques Noret, all of whom in turn took great pains in preparing our text for publication. We should also like to record with gratitude the encouragement and recognition which our work has received in various ways from the Vrije Universiteit Amsterdam. We are grateful to Gert van den Brink for assistance with this project over several years, and to Remco Regtuit for helping to compile the indices.

Amsterdam and Brisbane — Easter, 1987

LIST OF ABBREVIATIONS

AB	Analecta Bollandiana, Bruxelles.
BHG	F. HALKIN, *Bibliotheca hagiographica graeca* (*Subsidia hagiographica* 8a), Bruxelles ^{3}1957.
BHG^{a}	F. HALKIN, *Novum Auctarium Bibliothecae hagiographicae graecae* (*Subsidia hagiographica* 65) Bruxelles 1984.
BZ	Byzantinische Zeitschrift, Leipzig - München.
CCG	*Codices Chrysostomici Graeci*, Paris.
CCSG	*Corpus Christianorum, Series Graeca*, Turnhout - Leuven.
CPG	M. GEERARD, *Clavis Patrum Graecorum*, I-IV, Turnhout 1974-1983.
JÖB	Jahrbuch der Österreichischen Byzantinistik, Wien.
JTS	Journal of Theological Studies, London.
MSR	Mélanges de Science religieuse, Lille.
NRT	Nouvelle Revue Théologique, Tournai.
PG	*Patrologiae Cursus Completus ... Series Graeca ...* accurante J.-P. Migne, Parisiis 1857-1866.
PGL	G.W.H. LAMPE, *A Patristic Greek Lexicon*, Oxford ^{4}1976.
PO	*Patrologia Orientalis*, Paris - Turnhout.
PW-RE	PAULY - WISSOWA - KROLL, *Real-Encyclopädie der classischen Altertumswissenschaft*.
REB	Revue des Études byzantines, Paris.
RevHistPhilRel	Revue d'Histoire et de Philosophie religieuses, Strasbourg.
SC	*Sources chrétiennes*, Paris.
SubsHag	*Subsidia hagiographica*, Bruxelles.
TU	*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, Leipzig - Berlin.
VC	Vigiliae Christianae, Amsterdam - Leiden.
ALDAMA	J.A. DE ALDAMA, *Repertorium pseudochrysostomicum* (*Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes*, X), Paris 1965.
ANDRÉS	G. DE ANDRÉS, *Catálogo de los Códices Griegos de la Real Biblioteca de El Escorial*, t. II-III, Madrid 1965-1967.
ASTRUC - CONCASTY	Ch. ASTRUC et Marie-Louise CONCASTY, Bibliothèque Nationale. Département des Manuscrits. *Catalogue des manuscrits grecs*. Troisième Partie, *Le Supplément Grec*, t. III, *N°s 901-1371*, Paris 1960.
AUBINEAU	*Codices Chrysostomici Graeci*, I: *Codices Britanniae et Hiberniae* descripsit Michel AUBINEAU (*Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes*, XIII), Paris 1968.

AUBINEAU *Hésychius* — M. AUBINEAU, *Les homélies festales d'Hésychius de Jérusalem* (*Subsidia hagiographica* 59), vol. I-II, Bruxelles 1978-1980.

AUBINEAU *Homélies Pascales* — M. AUBINEAU, *Hésychius de Jérusalem, Basile de Séleucie, Jean de Béryte, Pseudo-Chrysostome, Léonce de Constantinople, Homélies Pascales (cinq homélies inédites)* (*Sources chrétiennes* 187), Paris 1972.

BANDINI — Ang. Mar. BANDINIUS, *Catalogus Codicum manuscriptorum Bibliothecae Mediceae Laurentianae, varia continens opera Graecorum Patrum*, t. I-III, Florentiae 1764-1770.

BARBOUR — R. BARBOUR, *Summary Description of the Greek Manuscripts from the Library at Holkham Hall*, in The Bodleian Library Record VI (1960) 591-613.

CANART — *Codices Vaticani Graeci, Codices 1745-1962* recensuit Paulus CANART, Bibliothecae Vaticanae Scriptor (*Bibliothecae Apostolicae Vaticanae Codices manu scripti recensiti...*), t. I-II, In Bibliotheca Vaticana 1970-1973.

CARO — R. CARO, *La Homilética Mariana Griega en el Siglo V*, in *Marian Library Studies*, NS, vol. 3-4-5, Ohio 1971-1973.

CARTER — *Codices Chrysostomici Graeci*, II: *Codices Germaniae* descripsit Robert E. CARTER (*Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes*, XIV), Paris 1968.

Codices Chrysostomici Graeci, V: *Codicum Italiae partem priorem* descripsit Robert E. CARTER (*Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes*), Paris 1983.

COXE — H.O. COXE, *Catalogi codicum manuscriptorum Bibliothecae Bodleianae pars prima, recensionem codicum Graecorum continens*, Oxonii 1853.

H.O. COXE, *Catalogus codicum MSS. qui in collegiis aulisque Oxoniensibus hodie adseruantur*, t. I-II, Oxonii 1852.

DATEMA *Amphilochius* — *Amphilochii Iconiensis Opera. Orationes, pluraque alia quae supersunt, nonnulla etiam spuria*, quorum editionem curavit Cornelis DATEMA (*Corpus Christianorum, Series Graeca* 3), Turnhout - Leuven 1978.

DEVREESSE — R. DEVREESSE, *Codices Vaticani Graeci*, II: *Codices 330-603* (*Bibliothecae Apostolicae Vaticanae Codices manu scripti recensiti...*), in Bibliotheca Vaticana 1937.

R. DEVREESSE, *Codices Vaticani Graeci*, III: *Codices 604-866* (*Bibliothecae Apostolicae Vaticanae Codices manu scripti recensiti...*), in Bibliotheca Vaticana 1950.

EHRHARD — A. EHRHARD, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche von den Anfängen bis zum Ende des 16. Jahrhunderts.* Erster Teil: *Die Überlieferung*, I-III (TU 50-52), Leipzig - Berlin 1937-1952.

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EUSTRATIADES - ARCADIOS — S. EUSTRATIADES - ARCADIOS of the Monastery of Vatopedi, *Catalogue of the Greek Manuscripts in the Library of the Monastery of Vatopedi on Mt. Athos* (*Harvard Theological Studies* 11), Cambridge/Massachusetts and Paris 1924.

EUSTRATIADES - KOURILAS — *Κατάλογος τῶν κωδίκων τῆς Ἱερᾶς Σκήτης Καυσοκαλυβίων καὶ τῶν καλυβῶν αὐτῆς* συνταχθεὶς ὑπὸ Εὐλογίου ΚΟΥΡΙΛΑ Λαυριώτου καὶ ἐκδιδόμενος μετὰ προλεγομένων καὶ πινάκων ὑπὸ μητροπολίτου πρ. Λεοντοπόλεως Σωφρονίου ΕΥΣΤΡΑΤΙΑΔΟΥ (*Ἁγιορειτικὴ Βιβλιοθήκη* 5), Paris - Chennevières-sur-Marne 1930.

FERON - BATTAGLINI — E. FERON et F. BATTAGLINI, *Codices manuscripti Graeci Ottoboniani Bibliothecae Vaticanae* (*Bibliothecae Apostolicae Vaticanae Codices manuscripti recensiti...*), Romae 1893.

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Κατάλογος τῶν ἐν τῇ κατὰ τὴν Ἄνδρον μονῇ τῆς Ἁγίας κωδίκων ὑπὸ Σπυρίδωνος Π. ΛΑΜΠΡΟΥ, ἐν Ἀθήναις 1898.

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MIONI — *Bibliothecae Divi Marci Venetiarum codices graeci manuscripti* recensuit Elpidius MIONI (*Indici e Cataloghi* N.S. VI), t. I-III, Th. Ant. I-II, Roma 1967-1985.

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MORAUX — *Bibliothèque de la Société Turque d'Histoire. Catalogue des Manuscrits Grecs (Fonds du Syllogos)* par Paul MORAUX, Ankara 1964.

NORET — J. NORET, *Le palimpseste «Parisinus Gr. 443»*, in Analecta Bollandiana 88 (1970) 141-152.

PAPADOPOULOS-KERAMEUS — Α. ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, *Ἱεροσολυμιτικὴ Βιβλιοθήκη ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἁγιωτάτου ἀποστολικοῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων ἑλληνικῶν κωδίκων*, t. I-V, ἐν Πετρουπόλει, 1891-1915.

PAPAIOANNOU — Χ.Ι. ΠΑΠΑΙΩΑΝΝΟΥ, *Κατάλογος τῶν χειρογράφων τῆς Βιβλιοθήκης τῆς ἀρχιεπισκοπῆς Κύπρου*, in Φιλολογικὸς Σύλλογος Παρνασσός, Ἐπετηρίς IX (1906) 81-127.

ROSTAGNO - FESTA — E. ROSTAGNO e N. FESTA, *Indici dei codici greci Laurenziani non compresi nel catalogo del Bandini*, in Studi Italiani di Filologia Classica, 1 (1893) 129-232.

SACHOT *Homélies* — M. SACHOT, *Les homélies de Léonce, prêtre de Constantinople*, in Recherches de sciences religieuses 51 (1977) 234-243.

SACHOT *Transfiguration* — M. SACHOT, *L'homélie pseudo-chrysostomienne sur la Transfiguration CPG 4724, BHG 1975. Contextes liturgiques, Restitution à Léonce, prêtre de Constantinople, Edition critique et commentée, Traduction et études connexes* (*Publications Universitaires Européennes*, Série XXIII, *Théologie*, vol. 151), Frankfurt am Main - Bern 1981.

SAKKELION — Ι. ΣΑΚΚΕΛΙΩΝ, *Πατμιακὴ βιβλιοθήκη ἤτοι ἀναγραφὴ τῶν ἐν τῇ βιβλιοθήκῃ τῆς κατὰ τὴν νῆσον Πάτμον ... τεθησαυρισμένων χειρογράφων τευχῶν*, Ἀθήνῃσιν 1890.

Κατάλογος τῶν χειρογράφων τῆς Ἐθνικῆς Βιβλιοθήκης τῆς Ἑλλάδος ὑπὸ Ἰωάννου ΣΑΚΚΕΛΙΩΝΟΣ καὶ Ἀλκιβιάδου Ι. ΣΑΚΚΕΛΙΩΝΟΣ, ἐν Ἀθήναις 1892.

SPYRIDON - EUSTRATIADES — SPYRIDON of the Laura and Sophronios EUSTRATIADES, *Catalogue of the Greek Manuscripts in the Library of the Laura on Mount Athos with Notices from other Libraries* (*Harvard Theological Studies* 12), Cambridge/Massachusetts 1925.

STEVENSON — *Codices Manuscripti Graeci Reginae Svecorum et Pii PP. II Bibliothecae Vaticanae...* Recensuit et digessit Henricus STEVENSON senior, eiusdem bibliothecae scriptor (*Bibliothecae Apostolicae Vaticanae codices manuscripti recensiti...*), Romae 1888.

TURYN — A. TURYN, *Codices Graeci Vaticani saeculis XIII et XIV scripti annorumque notis instructi* (*Codices e Vaticanis selecti quam simillime expressi* 28), in Civitate Vaticana 1964.

VLADIMIR *Описаніе* — Archimandrite Владиміръ, *Систематическое описаніе рукописей Московской Синодальной (Патріаршей) Библіотеки*, Ч. I: *Рукописи греческія*, Moskva 1894.

VOICU et NORET — S. VOICU et J. NORET, *Le palimpseste italo-grec Vatic. Barberinianus Gr. 455*, in Analecta Bollandiana 89 (1971) 323-342.

INTRODUCTION

In Greek patristic literature from the early Byzantine period there are still numerous texts which need to be studied or are even waiting for an editor. Sometimes it is a case of the partial or entire literary work of a homilist whose name is known from collections of homilies or from published homilies, but who for the rest has scarcely been considered worthy of study. To this category belongs Leontius, who, if we follow the attributions in the manuscripts, was a presbyter of Constantinople. It is M. Aubineau whom we have to thank for drawing our attention more closely to this homilist by including the two surviving Easter homilies of Leontius in his *Homélies Pascales*, published in 1972 (1). Up until that time Leontius was known only from two homilies printed in *Patrologia Graeca* 86, II under the name of the well-known sixth-century theologian, Leontius of Byzantium. Since 1972, however, it has become plain that the presbyter Leontius cannot be identified with Leontius of Byzantium, nor with the contemporary of the latter, Leontius of Jerusalem (2).

In an article which appeared in 1977, M. Sachot expressed the opinion that to the eleven homilies attributed in the manuscripts to Leontius there should be added fourteen sermons which are assigned in the manuscripts to such diverse writers as Amphilochius of Iconium, Athanasius of Alexandria, John Chrysostom and Timothy, presbyter of Jerusalem or Antioch. The variety of these attributions, according to Sachot, is to be traced to the man who used the name of Leontius, presbyter of Constantinople, and other names in the hope that he would thereby assure the transmission of his sermons (3).

In 1981 Sachot published an edition of one of these fourteen homilies, to wit a homily of ps.Chrysostom on the Transfiguration (BHG 1975), in which he elaborated on his views concerning the extent of Leontius' œuvre (4). The stylistic criteria he supplemented with lexicological evidence, and on the basis of both was led to corroborate his findings of 1977. In the commentary on BHG 1975 in his edition Sachot was able to strengthen the case for Leontius' authorship of this homily. Thus he did for this

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(1) AUBINEAU, *Homélies Pascales* 339-468.

(2) Cf. M. RICHARD, *Léonce de Jérusalem et Léonce de Byzance*, MSR 1 (1944) 35-88 (reprinted in M. RICHARD, *Opera minora*, III, number 59, Turnhout-Leuven 1977).

(3) SACHOT, *Homélies*.

(4) SACHOT, *Transfiguration*.

text what for other texts too is imperative: a thorough-going analysis of the transmission of the contents of the homilies in question.

At this stage in our investigation of Leontius' homilies stylistic criteria and lexicological material by themselves are too shaky a basis for making attributions. In the first instance we have to be in possession of a properly investigated corpus of the homilies which we are entitled to regard as Leontius' work and which at all times must form the touchstone in questions of authenticity. Thus the objective of the present volume is twofold. In the first place we offer an edition of the eleven homilies attributed in the manuscripts to Leontius, presbyter of Constantinople, in the belief that they form a corpus which must be our touchstone in deciding whether other homilies attributed to different authors are also from Leontius' pen. In the second place, on the basis of our findings regarding the contents, style and vocabulary of these eleven authentic homilies of Leontius, we wish to add a further three homilies to his œuvre. The grounds on which we must reject Sachot's proposal that no less than fourteen additional homilies are to be attributed to Leontius has been or will be given in detail elsewhere (5).

Given the absence of external data concerning Leontius, presbyter of Constantinople, we shall have to glean all our information about him from his own work. To this end we shall begin with a description of the contents of Homilies I-XI (6).

Analysis of Homilies I-XI

Homily I: In natale s. Iohannis prophetae

Leontius' homily on the birth of John the Baptist is included neither in BHG nor in CPG. This is probably to be attributed to the fact that the homily is transmitted in but two MSS, and then, unfortunately, only partially. In the direct MS tradition the ending of the homily has disappeared (7).

What we encounter in this homily is not an encomium on John the Baptist but an exposition inspired by the pericope in Luke's Gospel, which had been read out in the course of the

(5) Cf. C. DATEMA - P. ALLEN, *Leontius, presbyter of Constantinople, the author of ps. Chrysostom, In psalmum 92 (CPG 4548)?*, VC 40 (1986) 169-182.

(6) A more detailed examination of the contents of Homilies I-XI, as well as of Homilies XII-XIV, will accompany our translation of Leontius' œuvre, to appear in *Spicilegium Sacrum Lovaniense*.

(7) See the Praefatio to Homily I, below p. 63.

liturgy (*Luke* 1, 57-80). After a prooimion (1-27) in which Leontius mentions God's graciousness as manifested during an earthquake and the edifying nature of this manifestation, he begins to speak of Zachariah, who, on account of his unbelief, received instruction and became an example to unbelievers. In so doing Leontius refers to the promises made by archangel Gabriel to Zachariah (*Luke* 1, 13), which formed part of the pericope that had been read out the day before (καθὼς ἀρτίως ἤκουες τῇ προτεραίᾳ, 44), and to Zachariah's answer. It is to this reaction of Zachariah (Κατὰ τί γνώσομαι τοῦτο ; *Luke* 1, 18) that a greater part of the homily is devoted. Leontius elaborates on Zachariah's reaction by means of a fictitious dialogue between the priest and the archangel. Thus Zachariah asks Gabriel to explain what he has just said (51-58) and requests a sign from him (71-114), whereupon Gabriel speaks in reply (115-188). From 190 onwards Leontius recounts the rest of what happened to Zachariah and comes to the birth of John the Baptist. Again by means of an imaginary speech (211-220) he portrays John's reaction to the visit which Mary made to Elizabeth while the Baptist was still in the womb. This is the interest on the capital which remains from the previous day, says Leontius (221-222), by way of bringing this first part of his homily to a close. As we have already remarked, the second part of the homily, in which he will have treated the sequel of John's birth, has unfortunately perished.

On the basis of the contents of the homily and the two references made by Leontius to the time (τῇ προτεραίᾳ, 44 and 221), we can infer that this homily is the sequel to that held on the previous day. We are, of course, immediately faced with the question whether we can situate these homilies in the liturgical cycle. The first date which comes to mind is naturally 24 June, the day to which John's birth was eventually assigned. For Constantinople a fixed date in June is attested by a letter of the emperor Justinian, addressed to the inhabitants of Jerusalem in the year 561, in which *inter alia* he urges them to celebrate the feast of the annunciation to Mary on 25 March, as it was held elsewhere on that date (8). In the argumentation used to support his request Justinian includes mention of the feast of the birth of John the Baptist: *Mense iunii vicesima quinta est nativitas Iohannis,*

(8) A Latin translation and a study of this letter, which has been transmitted in two Georgian MSS, can be found in the article of M. VAN ESBROECK, *La lettre de l'empereur Justinien sur l'Annonciation et la Noël en 561*, AB 86 (1968) 351-371.

in qua manifeste facimus omnes christiani nativitatem eius (9). Although it is true that this statement forms a link in Justinian's argumentation and can accordingly have been somewhat contrived, we are still inclined to assume from it that in the mid-sixth century the day of John's birth, fixed on 24 or 25 June, was celebrated generally. To what extent the introduction of this date – at least in Constantinople – was connected with the recently introduced feast of the annunciation to Mary is unclear.

Is it now possible to understand Leontius' homily as having been written with this day in mind? We do not believe so. In the first place, in an encomium on John delivered on the feast of his birth, the Baptist himself rather than his father would have occupied the most important position; secondly, we must take into account the references to the homily which had been held on the previous day. Then we should have to assume that on the day before John's actual feast-day in the course of the liturgy Leontius had delivered a homily on the unbelief of John's father, and this is improbable. For why should one go to church on 23 or 24 June to listen to a homily on this theme? Both facts suggest rather that in the lost homily and in our Homily I we are dealing with texts in which those passages from *Luke* 1 are explained which are concerned with the annunciation of John's birth to Zachariah, in which the unbelief of the father-to-be was the main subject (*Luke* 1, 5-25), a subject which Leontius rounds off in our Homily I before treating the pericope which had been read out on the actual feast of John's birth. The opening lines of Homily I indicate that this pericope would have been *Luke* 1, 57-80.

When we come to assign these two homilies a place in the liturgical year, there are two possibilities: c. 23 September, or the period before Christmas. From the fifth century onwards, pericopes from the Gospel according to Luke were read from 23 September, the date regarded as the beginning of the liturgical year. At the same time 23 September was chosen as the day on which the conception of John the Baptist was to be celebrated: thus the beginning of the liturgical year and the opening of the civil year coincided neatly. In fixing the date of 23 September the opening verses of Luke's Gospel also had a decisive influence (10). But it is also possible that in the weeks preceding Christmas Leontius

(9) *Ibid.* 358, 19-21. One of the two Georgian MSS reads 24 June, the normal Byzantine date for this feast (*Ibid.* 358, note 3).

(10) See MATEOS, *Typicon* I, 43 and 55; V. GRUMEL, *La Chronologie* (*Traité d'Études Byzantines*, I), Paris 1958, 195-196; 199-200.

preached on the annunciation of John's birth to Zachariah, and perhaps too on the annunciation to Mary. A liturgical cycle of this kind seems to have been known in Syria; but elsewhere too there are indications of a pre-Christmas cycle, of which the birth of John and the annunciation to Mary form part, in that the latter feast was celebrated on the Sunday before Christmas, and the annunciation to Zachariah, in its turn, on the Sunday before that (11).

In his homily Leontius himself provides information on the basis of which a choice between these two periods – albeit a guarded choice – may be made. In the opening sentences he refers to a recent earthquake. Now of the earthquakes in Constantinople in the second half of the fifth century and in the sixth century we know of none which occurred in the month of June. Two struck the city around 23 September; one on 25 September, 477, and another on 26 September, 487. Finally we know of one in December, 557, which lasted ten days (12). Even though we cannot exclude the possibility that earthquakes occurred of which we have no knowledge, it still seems probable that Leontius' homily should be connected with one of these three earthquakes. Those in the years 477 and 487 must be dismissed, because they occurred after the days on which Leontius preached Homily I and the lost homily which belongs immediately before it. For it is most natural to assume that Leontius preached the lost homily on 23 September, and on the day after Homily I, in which he refers to the previous day (τῇ προτεραίᾳ, 44 and 221). This means in effect that in 477 and 487 the earthquakes known to us occurred after the days on which Leontius would have preached on the annunciation of John's birth to Zachariah.

On the other hand, Homily I can be situated easily in a liturgical cycle for Christmas in 557. In that year Christmas fell on Tuesday, 25 December, and we may thus suppose that Sunday, 23 December, was devoted to the annunciation to Mary, and Sunday, 16 December to the annunciation to Zachariah. It is, then, very probable that Leontius preached Homily I on this last mentioned Sunday, and

(11) Cf. M. JUGIE, PO XIX, 297-309; CARO, *La Homilética* 466 and 544; M. VAN ESBROECK, *art. cit.* (n. 8 above) 370. See too R.A. FLETCHER, *Three Early Byzantine Hymns*, BZ 51 (1958) 58-63; id., *Celebrations at Jerusalem on March 25th in the Sixth Century A.D.*, in *Studia Patristica* 5 (TU 80), Berlin 1962, 30-31.

(12) See C. DATEMA, *When did Leontius, presbyter of Constantinople, preach?*, VC 35 (1981) 347-348. On the place of earthquakes in homilies cf. the recent article by G. DAGRON, *Quand la terre tremble...*, in *Travaux et Mémoires* 8, *Hommage à M. Paul Lemerle* (Paris 1981) 95-98.

that the lost homily, to which he refers twice and the contents of which he takes up again in Homily I, was held on the previous Saturday.

As we have shown in detail elsewhere, large parts of Leontius' first homily were reworked in a sermon of ps.Chrysostom on the birth of John the Baptist (PG 61, 757-762; Aldama 146, BHG 848, CPG 4656)([13]). For a survey of the passages used by the compiler the reader is referred to the Praefatio of Homily I([14]). In his book Sachot conjectures that in Leontius' homily and in that of ps.Chrysostom we are dealing with two versions of the same text([15]). This conjecture is thus proved incorrect.

The homily of ps.Chrysostom may perhaps enable us to obtain an impression of that section of Leontius' homily which has not survived, in that everything points towards the assumption that the missing section is lurking behind the close of BHG 848, PG 61, 757-762. However restrained one must be in operating with stylistic criteria in homiletic literature, certain expressions in BHG 848 characteristic of Leontius' style, such as καὶ τούτου μάρτυς (761, 5), ὡς ἔστιν αὐτοῦ ... ἀκοῦσαι λέγοντος (761, 31), ἄκουε συνετῶς (761, 36), ἐκ πολλῶν τῶν χρόνων (761, 40), still point to the work of our homilist([16]). The fact that Leontius' homily is also used in the preceding section of BHG 848 also justifies our assumptions concerning the ending. Moreover, the part of the ending which is, in fact, transmitted, where Leontius plays on the words τόκος and τίκτω (πᾶν γὰρ κεφάλαιον τόκον τίκτει ... τίκτει δὲ τῷ κεφαλαίῳ τὸν τόκον ἡ γυνή, 222-225), ties in very well with the exposition found in PG 61, 760, 79 sqq. of the words ἔτεκεν and ἐγέννησεν. These words occur in *Luke* 1, 57, the first verse of the pericope, where John's birth is described. Because the compiler of BHG 848 has drawn on other sources in the concluding passage as well([17]), the passages which may be borrowings from Leontius cannot be determined with certainty. At the same time it is also impossible to decide whether the missing section of Leontius' homily is contained in its entirety in BHG 848.

(13) DATEMA, VC 35 (1981) 349-350.
(14) See the Praefatio to Homily I, below pp. 64-66.
(15) SACHOT, *Transfiguration* 466-469.
(16) See below pp. 40-44.
(17) See C. DATEMA, *An unedited homily of ps.Chrysostom on the Birth of John the Baptist* (BHG 843k), Byzantion LII (1982) 81.

Homily II: In ramos palmarum (BHG[a] 2227, CPG 7893)

Among the homilies of Leontius which have survived there are two (II and III) concerned with Palm Sunday. This gives us the opportunity to consider whether our homilist has enough originality to preach effectively on the same subject twice.

Homily II is composed of two parts. In the first part (1-171) Leontius gives an explanation of *John* 12, 13: *"Blessed is he who comes in the name of the Lord"*, a text belonging to the pericope from the Gospel according to John which had just been read out (Ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ Ἰωάννου βοῶντος, 17). After expounding this text five times, each time repeating the Gospel verse (28, 32, 37, 40, 49), Leontius remarks that Christ had foreseen this exclamation to the crowd much earlier (ἐκ πολλῶν τῶν χρόνων, 67), when he called out through the prophet Isaiah: *"All the beasts of the field will honour me, the sirens and daughters of ostriches"* (*Is.* 53, 2-3). There follows the imaginary objection (Ἐροῦσι δὲ πάντως τινὲς, 71) that this was said by Christ of animals and not of human beings. Leontius refutes this objection by remarking that Scripture often calls animals those people who repent of evil. In an excursus (78-130), which is transmitted in only one MS and the authenticity of which may be doubted([18]), appropriate examples of this practice are provided. Next Leontius begins to explain *John* 12, 14: *"And Jesus found a young ass and sat upon it"*, a text again introduced by the words Ἤκουες ἀρτίως ... τοῦ εὐαγγελιστοῦ λέγοντος (141-142). Christ despises pomp and circumstance, lest it be said that it was this that drew the crowd to him, and gathers the people around him through his word, by which too Lazarus was raised from the dead (143-171).

Now Leontius returns to the beginning of the pericope which has been read out, using again the words Ἤκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος (172), and arrives at the second part of his homily, where the focus is on *John* 12, 1: *"Six days before the Passover Jesus came to Bethany"*. In connection with this text his first observation is:

> "Finish the race of forty days like an athlete and await the crown of the feast. For it is good that I remind you of this too, that the forty days have been completed with the favour of God, and the week of the Lord's suffering has been opened from today (180-185)."

With these words he gives a clear indication that the homily was delivered on Palm Sunday. Leontius points out that Christ did

(18) See the Praefatio to Homily II, below p. 81.

not fast during his period of suffering, but after his baptism (186-196), and explains the reason for this in a second digression (197-221). Returning to the words Πρὸ - Βηθανίαν from *John* 12, 1, which he cites six times (237-238, 242, 250, 254, 261, 267) and explains, he then pays attention to the phrase ὅπου - τεθνηκώς (275-290), in order to arrive at the theme of the raising of Lazarus. First Leontius treats Martha's doubts at this miracle, and this he does in his own way by introducing Martha and Christ as they speak to each other (293-351) - a section in which verses from *John* 11 set the tone. By way of concluding his homily Leontius describes the raising of Lazarus and the envy which it aroused among the Jews. To this end he harks back to *John* 12, 10 with the words ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος (389-390) ([19]).

From the passages in which Leontius refers to the pericope of the day with the expression ἤκουες ... ἀρτίως, we may deduce that *John* 12, 1-15 formed part of the scripture reading. The raising of Lazarus as described in *John* 11 did not belong to the readings of the day, because Leontius refers to the miracle with the formula Ἴστε γὰρ πάντες σαφῶς - clearly an appeal by the homilist to what his congregation remembers or knows. A comparison of our findings with the *Typicon* of the Great Church shows that there too *John* 12, 1-18 is the prescribed pericope for Palm Sunday ([20]). For the previous Saturday, on which the raising of Lazarus was commemorated liturgically, *John* 11, 1-45 is the usual pericope ([21]).

Homily III: In ramos palmarum (BHG 2216, CPG 7898)

Leontius' second homily on Palm Sunday opens with an exordium in which, with a long series of anaphorae (ἤδη × 8), the homilist gives a sketch of the festive character of the day which the faithful are in the act of celebrating. The prooimion grows out of *John* 12, 13: *"Hosanna in the highest! Blessed is he who comes in the name of the Lord, the King of Israel!"*, a text to which the congregation has just listened (καθὼς ἤκουες, 12). The crowd who uttered the

(19) In several places we note in Leontius' description similarities with Homily III of Amphilochius (ed. Datema, CCSG 3 [1978] 85-92), which Sachot also wishes to ascribe to Leontius, together with Amphilochius' second homily. We shall return elsewhere to the question of the relationship between Leontius and Amphilochius in the context of our more detailed examination of the individual homilies ascribed by Sachot to Leontius; cf. our article mentioned in n. 5.

(20) MATEOS, *Typicon* II, 66-67.

(21) *Ibid.* 64-65.

words of this text understood the significance of Christ's royal entry into Jerusalem (18-29) and thereby fulfilled the duty of the angels (37-42). But it was thanks to a revelation from above, just as happened at the avowal of Peter (*Matth.* 16, 16), that the crowd called out these words to the Lord (42-53). As is his style, Leontius then avails himself of an imaginary objection, introduced by the formulaic expression Ἔστι δὲ πάντως εἰπεῖν τινα (54): "From where do you get your proof that the crowd of Jews received the testimony from above?" The answer, he retorts, can be found in the words themselves. Had they not received a revelation the people would not have acclaimed Christ with words like σωτῆρα, βασιλέα, κύριον and ὡσαννά (56-59). Otherwise how would they have recognised that the Lord was a king? There was nothing about his clothing or his entourage that pointed to his royal office (61-76). In addition, continues Leontius, they gave credence to the prognostications of the prophets. In the course of a curious interpretation of *Zach.* 1, 8 Leontius identifies the four horses mentioned there with the evangelists: Matthew is then the red horse, Mark the dappled horse, Luke the sorrel and John the white. In *Hab.* 3, 15 Leontius sees a confirmation of this interpretation (77-96). It is because the crowd of Jews have received the revelation from above that they go to meet Christ with palm-branches (97-111). The crowd finds that the chief priests and Pharisees are opposed to them, and this opposition leads to an argument between the two groups, once the Jewish leaders ask the crowd what they think they are doing (112-122). The people reply that they place credence in the scriptures and that they recognise the Lord, and, furthermore, the intention of the Pharisees (123-174). And the nature of this intention, Leontius reminds his congregation, they have just heard from the evangelist, and he cites *John* 12, 10 to refresh their memories. But the Jews did not understand that Christ took on his suffering voluntarily for the sake of the world. This section of the homily Leontius then brings to a close by dwelling on the great efficacy of the cross (191-211), a passage which is taken over by the author of a homily of ps.Chrysostom, PG 62, 750, 52-63 (Aldama 46).

Next the homilist returns to the pericope which had been read out, remarking that it is good to consider the beginning of the text as well. With the stereotyped formula Ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος he cites *John* 12, 1 in order to be able to dwell on the words *"Six days before the Passover"* (212-259), just as he did in Homily II (172-272). The conclusion of the homily he devotes to the closing words of *John* 12, 1: *"where Lazarus was, whom he had raised from the dead"*. Why, asks Leontius, did Christ

raise up Lazarus? "To provoke the devil", is the answer. "What is the meaning of that?", is the next question. The answer will not take long because work is waiting, says Leontius (265-266). From this we may assume that this homily was delivered in the morning. The devil becomes confused because of his fear that he will lose not only Lazarus but also all the others under his sway. Accordingly, in a dialogue with the powers of the underworld he considers how this can be prevented, and finds his solution in the death of Jesus. To this end he enlists the aid of Judas and the Jews. One of the results of the raising of Lazarus, however, is that the apostles have become stronger. With one of his favourite figures of speech, the imaginary objection (Ἔστι δὲ πάντως εἰπεῖν τινα), which introduces the question how this actually happened to the apostles and the reply to it, Leontius concludes his homily.

It appears from Leontius' treatment of his theme in this homily that the pericope on which the homilist based his exposition was *John* 12, 1-18, a pericope which is also the nucleus for Homily II ([22]). Just as in the previous homily, here, too, a description of the raising of Lazarus forms the conclusion of the homily, although in both cases the Gospel story in which this event is recounted is not included in the main pericope: the concluding words in *John* 12, 1 are reason for a treatment of Lazarus. As in the previous homily (II, 285), here (III, 315) Leontius appeals to the memory of his congregation with the words Ἴστε πάντες σαφῶς ὅτι. For both these homilies on the feast of Palm Sunday we may suppose the same liturgical context, namely the morning liturgical celebration.

In this homily Leontius has been inspired by a homily of Proclus on the same subject (PG 65, 772-777). Various themes from Proclus' homily are to be found in Leontius ([23]): the ceremonial entrance of an emperor (PG 65, 773, 5-11 – Leontius III, 19-24); without seeing anything royal about Christ, the crowd calls him king (773, 28-40 – III, 62-96), which is to be attributed to a revelation of the Holy Spirit (773, 54 - 776, 2 – III, 50-51); an encomium on the cross (776, 45-53 – III, 195-211). The extensive descriptions in Proclus and Leontius indicate that Leontius' debt to the former homilist is limited to the borrowing of ideas, despite a few similarities in vocabulary. Possibly Leontius

(22) See above p. 20.

(23) MARX, *Procliana* 14-16, has already pointed to this, going so far in his conclusions as to regard Proclus as the author of PG 61, 715-720, a text which is actually a contamination of the long and short versions of our Homily III, transmitted under the name of John Chrysostom. See below p. 113.

availed himself of Proclus' homily in the preparation of his own text ([24]). That in any case we have to date Leontius later than Proclus can also be deduced from the fact that Leontius is in agreement with the later *Typicon* in delimiting the pericope which preceded the homily (*John* 12, 1-18), while in Proclus the pericope without doubt continued up to and including *John* 12, 23 ([25]).

Homily IV: In Iob (BHG[a] 939i, CPG 7894)

Homily IV forms part of a series of homilies which Leontius delivered in Holy Week on the subject of Job. To this series we can assign with certainty Homilies IV, V and VI, and also probably Homily VII, which was intended for the liturgy on Good Friday. These homilies were celebrated on week-days during Holy Week. A clear indication of this is given by Leontius in lines 91-93 of Homily IV, where he mentions that everyone present on that evening – which he would rather call morning – must be fasting as if they had just got out of bed.

In this homily it is Leontius' intention to speak of the treasure of Job, which cannot be plundered. From the opening words, Ἄγε δὴ καὶ σήμερον, we may conclude that he had treated this subject earlier, the most obvious occasion for him to have done so being the liturgy of the previous day. That this is indeed the case we may deduce from the following. A reference to this homily is given in V, 84 (χθές). Since Homily V is referred to

(24) We should not lose sight of the fact, however, that within a given subject various homilists may quite independently touch on the same themes. And when it is moreover a question of describing tableaux of daily life we should be reserved in our conclusions regarding borrowings. Thus we may note the following similarities between Leontius' second homily and Proclus without being tempted to assume that there too our homilist consciously imitated his predecessor: II, 147 ἐξάσπρων ἡμιόνων - cf. Proclus, PG 65, 773, 31 ἡμιόνους ἐξάσπρους; II, 148 ἅρματα χρυσοκόλλητα (= III, 65) = Proclus, PG 65, 773, 31; II, 152-153 πᾶσαν - περισύρουσιν, cf. Proclus, PG 65, 773, 32-33, τὴν λοιπὴν φαντασίαν ἣν εἰώθασιν οἱ πρόσκαιροι βασιλεῖς ἐν τοῖς προόδοις ἐπιδείκνυσθαι. In Leontius' description of the reconstitution of Lazarus' decomposing body (III, 272-277) we find similarities with the description in Amphilochius' Homily III (ed. Datema p. 91, 130-132). Cf. too the portrayal in Hesychius' second homily on Lazarus (ed. Aubineau, § 3, 7-13, SubsHag 59 (1978) 450-452; cf. Aubineau's notes 2 and 3 on p. 431), in Basil of Seleucia's homily on Lazarus (ed. Mary B. Cunningham, § 9, 9-12, in AB 104, 1986, 175), and in Romanos Melodes, *Kontakion* XXVI, 13, ed. J. Grosdidier de Matons, SC 114 (1965) 170. On the relationship between Leontius and Amphilochius cf. the remark in n. 19.

(25) Cf. PG 65, 776 B, where Proclus, using the formula familiar also from Leontius (καθὼς ἀρτίως ἤκουες), refers to *John* 12, 21; a little later Proclus cites *John* 12, 23, which he explains specifically (PG 65, 776 C/D).

in Homily VI, which was delivered on the Thursday ([26]), it must have been held on the Wednesday ([27]). This means, then, that Homily IV was preached on the Tuesday. Leontius will therefore have begun his series of homilies on Job on the Monday of Holy Week with a homily, since lost, which centred on the opening verses of the Book of *Job*. This assumption is given weight by the fact that in Homily IV he begins his exposition with *Job* 1, 6.

Among the nine MSS in which Homily IV is transmitted it is only *Parisinus gr. 1175* which gives the homily as a reading for the Tuesday of Holy Week; in all other MSS the homily is prescribed as a reading for the Monday.

The information contained in the *Typicon* for the Great Church shows that in the tenth century the range of the pericopes from *Job* is slightly different. There we find *Job* 1, 1-12 as a reading for the Monday, and *Job* 1, 13-22 for the Tuesday ([28]). Given that we do not have Leontius' first homily in this series it is impossible to determine what pericope was read out on the Monday. In any case *Job* 1, 6-19 was the reading for the Tuesday. But from this too we are entitled to conclude that the homily which Leontius delivered on the Monday of Holy Week has been lost.

As we have already mentioned, in Homily IV Leontius gives an interpretation of *Job* 1, 6-19. He incites his listeners to stand watch over the treasure of their soul, because Christ regarded corruption of the soul as a great loss. Job knew that, and scorned all his possessions in order not to lose his soul (1-34). Next Leontius puts a fictitious monologue into the mouth of the devil, who is made to ask himself what he has to do in order to get hold of Job (35-68). When the devil fancies that he is face to face with God this must not be seen as a description of an actual situation, Leontius warns, but as an instance of personification, since after his fall from heaven the devil did not see God again face to face (69-83). From 95 onwards there follows the explanation of the pericope from *Job* which had just been read out (ἤκουες ἀρτίως, 95 and 249), whereby Leontius makes extensive use of the imaginary dialogue to which he is so partial. God urges his angels to observe the struggle between Job and the devil (106-117); the latter is also still an angel, although in accordance with

(26) Cf. Homily VI, 2, τῆς δεσποτικῆς ταύτης πέμπτης παρούσης.

(27) Cf. Homily VI, 127-128, Τῇ πρὸ ταύτης ἑσπέρᾳ ἡ γυνὴ τοῦ Ἰὼβ τὸν ἄνδρα βλασφημεῖν προετρέπετο.

(28) Cf. MATEOS, *Typicon* II, 68-71.

his nature he is no longer called angel but διάβολος, in conformity with his intentions (125-132). There follows a long dialogue between God and the devil (151-240), in which the devil accuses God of protecting Job. The scene ends with God's permission to the devil to despoil Job of all his possessions. Leontius then gives a picture of the disasters which the devil brings on Job (241-263), and concludes with Job's reactions to what has befallen him (264-307).

Homily V: In Iob (BHG[a] 939h, CPG 7892)

This second homily on Job was delivered on the day after that on which Homily IV was preached, as is indicated by Leontius' reference in 84 to χθές. Just as for Homily IV, here we have to think of an evening liturgy in Holy Week as the occasion on which Leontius preached. In a number of MSS this homily serves as a reading for the Tuesday, in others for the Wednesday ([29]). It is beyond doubt, however, that Leontius delivered Homily V on the Wednesday, since in VI, 127-128 he refers to this homily, and Homily VI, as Leontius himself tells us, was preached on the Thursday ([30]).

Leontius opens his homily by remarking that Job can fittingly utter the words of David (*Ps.* 38, 2-3): *"I will guard my ways, that I may not sin with my tongue..."*, because if anyone fits completely the description given in that passage it is Job (1-14). Next Leontius takes up the thread of the previous homily. Because the devil is incapable of vanquishing Job he sends the just man's friends to him (15-27). Job sees through the devil's evil intentions, however, and in a lively monologue exhorts his friends to leave him, in that they will never persuade him to blaspheme against God (35-65). By means of two fictitious objections (Ἔστι δὲ πάντως εἰπεῖν τινα, 66 and 82) Leontius then considers the question whether Job did not, in fact, blaspheme against God in cursing the day of his birth (66-137). His conclusion is that Job did not blaspheme, but as a human being gave vent to his suffering, because otherwise some would have been able to say that Job had not felt the blows, and this was certainly not so (138-165). The devil afflicted his body with sores, but because of his ὑπομονή Job was able to

(29) As reading for the Tuesday this homily is to be found in the codices *Hier. S. Crucis 35, Mosq. gr. 234 (Vlad. 217), Oxon. Bodl. Barocc. 199* (and *Oxon. Bodl. Laud. gr. 64A*), *Paris. gr. 1175* and *Paris. gr. 1554A*; for the Wednesday, in *Thess. Blatadon 6, Vatic. Ottob. gr. 14* and *Vindob. theol. gr. 5*.

(30) Cf. VI, 2, τῆς δεσποτικῆς ταύτης πέμπτης παρούσης.

bear the pain (166-186). Leontius then allows the devil to express his quandary: Satan can find no other way of achieving his goal than by using Job's wife as a second Eve (187-216). And he despatches her to Job to incite him to curse God and die (217-226). In his reply, however, Job sends her away too, as someone whom he does not know and will not obey (227-237).

In this homily Leontius gives an interpretation of the pericope of the day, to which belonged *Job* 2, 13 (as appears from καθὼς ἀρτίως ἤκουες in 29) and *Job* 2, 7-8, which the homilist introduces in 166 with the words Ἤκουες ἀρτίως τοῦ συγγραφέως λέγοντος. In 218-219 he refers to *Job* 2, 9 with the words ἤκουες ἀρτίως τοῦ ἱστοριογράφου Μωϋσέως λέγοντος. On the basis of these passages we may deduce that the pericope which had been read out was *Job* 2, 1-13. That Leontius also cites verses from *Job* 3 does not detract from this assumption, the more so since in the citations from *Job* 3 the expression ἤκουες ἀρτίως is omitted. Once again we find similarities between the pericopes used by Leontius and those prescribed in the *Typicon* of the Great Church, where *Job* 2, 1-10 is given as the lesson for this occasion (31).

Homily VI: In uxorem Iob et in proditionem Iudae (BHG[a] 939k, CPG 7895)

Leontius' homily on the treachery of Judas enables us to assign to two previous homilies (IV and V) their place in the liturgical celebrations of Holy Week. In the second line of this homily we find the words τῆς δεσποτικῆς ταύτης πέμπτης παρούσης, which leave no room for doubt concerning the day on which the homily was delivered: Maundy Thursday. Thanks to the reference in 127-128 to the homily of the previous evening (Τῇ πρὸ ταύτης ἑσπέρᾳ ἡ γυνὴ τοῦ Ἰὼβ τὸν ἄνδρα βλασφημεῖν προετρέπετο) there can be no mistaking that we are dealing here with a series of inter-connected homilies.

For the evening of Maunday Thursday Leontius bases his preaching on the pericope which had been read out from the Gospel of Matthew, to which he refers in his customary manner with the words ἤκουες ἀρτίως (26, 50, 55, 91, 139 and 169). To this pericope belongs *Matth.* 26, 3-25. In contrast to this a more developed system of prescribed pericopes is indicated in the *Typicon* of the Great Church for Maundy Thursday, but *Matth.* 26 still figures in this system (32).

(31) Cf. MATEOS, *Typicon* II, 70-71.
(32) Cf. *ibid.* 76-77.

Leontius opens his homily with an attack on those who are not so particular where fasting is concerned, and urges them not to violate the feast or profane the mysteries. From his elucidation of these words (30-49) it becomes evident that a eucharistic liturgy also took place on Maundy Thursday evening.

From 50 onwards Leontius gives an explanation of the pericope which has been read aloud, beginning with the part that deals with Christ's prophecy of Judas' betrayal (*Matth.* 26, 20-25). Our homilist praises Christ's love for men in that he still allows Judas to recline with the others at the table, in order to give him no excuse for the betrayal. The disciples are dismayed at the prophecy made by Christ, and turn to him directly in a series of imaginary questions (72-84). Judas, too, asks him: *"Is it I, Master?"*, to which Christ replies at some length (92-118). Next, after a transitional passage in which the woman who anointed the Lord is compared to Job's wife (119-138), Leontius proceeds to interpret the first part of the pericope of the day, *Matth.* 26, 6-16. Nobody can stand comparison with the woman who anointed the Lord (143-166). And to the imaginary objection (Ἔστι δὲ πάντως εἰπεῖν τινα, 167) – how can Leontius say that? – he replies that the Lord himself bore witness to this in the Gospel (169-214).

Homily VII: In sanctam Parasceven (BHG 422r, CPG 7889)

According to its complete title, Leontius' seventh homily deals with Good Friday, the passion of Christ, and the righteous Job. From this it is clear that it was delivered on Good Friday – a fact which Leontius himself confirms in the course of his preaching:

> "And when did the Lord pray for his enemies? When? On this present Friday, when he was present on the cross. For today, as you know, the judge of all is crucified" (29-32).

Once again we must situate the homily in the evening liturgy, since in 225 Leontius remarks on the lateness of the hour (διὰ τὸ τῆς ὥρας ὀψέ). Although there is nothing in the text itself to give the impression, we are inclined to assign the homily to the same series of which Homilies IV-VI formed part. This can be deduced from the MSS in which Homily VII is transmitted in its entirety: these two MSS, *Vaticanus Ottobonianus gr. 14* and *Vindobonensis theologicus gr. 5*, contain the Homilies II, IV, V, VI and VII, and the Homilies II, IV, VI, VII and X respectively, from which we conclude that the copyists of both drew on a collection of Leontius' homilies (33).

(33) See below pp. 56-57.

A consideration of the contents of the homily shows that lines 1-130 are devoted to the theme of prayer, which is connected with the prayer of Jesus on the cross: *"Father, take away this sin from them, for they know not what they do"* (*Luke* 23, 34). Whether or not this verse was part of the pericope of the day is not clear, in that the usual introductory expression (καθὼς) ἤκουες ἀρτίως is omitted. Leontius then moves on to treat a biblical citation which had certainly been read out ("Ηκουες ἀρτίως τοῦ συγγραφέως Μωσέως λέγοντος, 131), namely *Job* 42, 7 ff. Accordingly, in 138-192 he describes how God ordered Job's friends to ask the righteous man to pray for them and how Job complied with their request, dwelling (193-223) next on *Job* 42, 10-11, the return of Job's relatives after the just man had received his riches back. Leontius closes the homily with Job's reaction to the advice which his wife gave while Job was still sitting on the dungheap, namely that he should curse God. On that occasion, says Leontius, Job did not answer, but now that he sees his wife celebrating with his relatives he does make a reply.

Leontius' discussion of the rôle of Job's wife links up well with Homily V ([34]) (in Homily VI nothing is said of Job and his wife), and in this fact too we see an indication that this homily belongs to the same series as Homilies IV-VI.

As in the previous homilies, here we recognise Leontius in the imaginary speeches: the only-begotten Son speaks to the Father (61-72), God addresses Job's friends (159-176), Job's friends request his prayers (181-187), Job's wife complains to her husband (230-250), and Job replies to his wife (257-275) ([35]).

Homily VIII: In sanctum Pascha (CPG 7891)

In introducing this homily and Homily IX we can be brief, in that we already have an extensive introduction to both, contained in M. Aubineau's edition of *Homélies Pascales* ([36]).

Leontius opens his homily by remarking that Christ's resurrection dominates everything. Easter day is pre-eminently the day which the Lord has made, and it is therefore appropriate to spend that day in rejoicing (1-71). Next the homilist embarks on the question why after his resurrection Christ appeared first to the women and not to the apostles (75-94). In the subsequent lines he points to the power of the dead Lord (95-124), whose resurrection was

(34) Cf. Homily V, 222-237.
(35) Cf. below p. 44.
(36) For Homily VIII see AUBINEAU, *Homélies Pascales* 344-363.

foretold by the prophets (125-156). The might of the devil, the father of the Jews, has been shown to be empty (156-190), as is demonstrated by the large number of neophytes who have been liberated from the devil's might (191-202). Leontius continues his homily by giving the neophytes what is almost a catechetical instruction, starting with *Ps.* 106, 2, Εἰπάτωσαν οἱ λελυτρωμένοι παρὰ κυρίου, and repeatedly asking the question Τί εἰπάτωσαν. While so doing he refers to *John* 1, 1 with the remark Ταῦτα ἡμῖν ἀρτίως Ἰωάννης ὁ εὐαγγελιστὴς παρέθηκεν. The beginning of John's Gospel thus belonged to the pericope which had been read out, and in as much as this pericope was proper to the liturgy of the morning of Easter day, the homily must have been delivered by Leontius on that morning. It deserves to be noted that in 273 Leontius makes mention of Marathonius (τὸν τοῦ ἁγίου πνεύματος τομέα), a name which we hardly find referred to outside Constantinople ([37]). Our homilist concludes his sermon with Jacob's prophecy of Christ's resurrection (*Gen.* 49, 9).

How much this homily appealed to congregations can be inferred from the fact that two later homilists, both of whom we shall have to be content with calling ps.Chrysostom, reworked sections of it in their Easter homilies (CPG 4740 and CPG 4996) ([38]).

In this homily we are also confronted with the question to what extent Leontius followed a model almost word for word: VIII, 53-63 is almost the same as a passage in Asterius the Sophist, Homily IX ([39]).

Leontius VIII, 53-63	*Asterius Hom. IX*
μὴ εἰς καπηλεῖα τρέχοντες	μὴ εἰς καπηλεῖα τρέχοντες,
ἀλλ'εἰς μαρτύρια σπεύδοντες,	ἀλλ'εἰς ἐκκλησίαν σπεύδοντες,
μὴ μέθην τιμῶντες	μὴ μέθῃ βαπτιζόμενοι,
ἀλλὰ συμμετρίαν ἀγαπῶντες,	ἀλλὰ τῇ αὐταρκείᾳ ὡραϊζόμενοι,
μὴ Ἰουδαϊκῶς σκιρτῶντες	μὴ σκιρτῶντες ὡς Ἰουδαῖοι,

(37) Cf. *ibid.* 409-414.
(38) See P. ALLEN - C. DATEMA, *Leontius, presbyter of Constantinople – a compiler?*, in JÖB 29 (1980) 9-20 and AUBINEAU, *Homélies Pascales* 306-325.
(39) *Asterii Sophistae commentariorum in Psalmos quae supersunt. Accedunt aliquot homiliae anonymae*, edidit M. RICHARD (*Symbolae Osloenses, Fasc. supplet.* XVI), Osloae 1956, p. 69, 25 - 70, 1.

ἀλλὰ ἀποστολικῶς τρυφῶντες,	ἀλλὰ δοξολογοῦντες ὡς οἱ ἀπόστολοι,
μὴ ἐν ταῖς ἀγοραῖς παίζοντες ἀλλ᾽ἐν τοῖς οἴκοις ψάλλοντες.	μὴ ἐν ταῖς ἀγοραῖς παίζοντες, ἀλλ᾽ἐν ταῖς οἰκίαις ψάλλοντες.
Ἀναστάσεως γὰρ ἡ παροῦσα ἡμέρα, οὐχὶ δὲ ὕβρεως· οὐδεὶς ὀρχούμενος εἰς οὐρανοὺς ἀνέρχεται, οὐδεὶς μεθύων βασιλεῖ παρίσταται.	Οὐδεὶς ὀρχούμενος εἰσέρχεται εἰς τὰ βασίλεια· οὐδεὶς μεθύων βασιλεῖ παρίσταται.

In his introduction to the edition of Asterius' homilies M. Richard observes that the authorship of this homily is not at all certain: "Le cas de l'homélie IX, conclusion d'un sermon pour un jour de l'Octave, mériterait un nouvel examen" ([40]). Taking into account the apparent esteem in which Leontius' homily was held, we do not seem to be entitled to point the finger of suspicion at him as being the plagiarist. First a closer examination of Asterius' homily is called for. A (lost) source is also not to be ruled out. For the time being the question must remain open.

Homily IX: In resurrectionem domini (CPG 7890)

Like the previous homily on the feast of Easter, Homily IX has been edited by Aubineau and furnished with a long introduction ([41]). Consequently our discussion of the homily here will be brief.

The homily is inspired throughout by *Ps.* 117, 24: ***"This is the day which the Lord has made; let us rejoice and be glad in it"***. This verse was used as the antiphon in the chanting of the psalm, as appears from lines 2-3: ἅπερ ἀρτίως ὑπεψάλλομεν. After an encomium on the present feast-day Leontius proceeds to attack the Sabbatians, who refuse to celebrate the feast of Easter with the Christians and to put on the clothing appropriate to the feast (29-46) ([42]). In reply to an objection introduced by the stereotyped expression Ἔστι δὲ πάντως εἰπεῖν τινα, to the effect that clothes do not make the feast, Leontius explains (47-80) that the sons of the resurrection should wear garments appropriate to the occasion, because everything at the time of the resurrection was brilliant white. Here he refers to the pericope which had been read out, ἤκουες Ματθαίου λέγοντος (74), namely *Matth.* 28, 1-2. Next he

(40) *Ibid.* VII, n. 8.
(41) AUBINEAU, *Homélies Pascales* 419-468.
(42) Cf. *ibid.* 450-451.

deals with *Ps.* 117, 24, pointing out that the Christians are rejoicing, whereas the Jews are grieving because they did not give ear to the prophets who had foretold the resurrection of Christ. At this point (101-108) he refers to *Ps.* 15, 10 and *Soph.* 3, 8 as he did in Homily VIII, 134-149, and after elaborating on *Gen.* 49, 9 in the same way as in Homily VIII, 180-195 he brings his homily to a close.

Aubineau has already made it obvious that we must assign this homily to the morning liturgy on Easter day. The only objection which he found to this was the reference to the pericope from Matthew's Gospel which had been read out, in that the reading would then have taken place at night, as in fact is stated explicitly in one MS (*V*): ἐν ταύτῃ τῇ ἀναστασίμῳ νυκτί ([43]). These words, however, must be regarded as a later addition, and a close examination of Leontius' words will show that Aubineau's sole objection is not a serious one. The homilist uses only the word ἤκουες (74), and not the expression ἤκουες ἀρτίως by which he habitually refers to a pericope which has just been read out ([44]). Given the omission of ἀρτίως, then, by ἤκουες Leontius can quite well be alluding to a reading from the liturgy of the preceding night, a conclusion shared by Aubineau: "Rien n'empêche toutefois que l'orateur, au matin de Pâques, invoque une lecture faite la nuit précédente" ([45]).

Homily X: In Mesopentecosten (BHG[a] 1488e, CPG 7888)

The feast of mid-Pentecost, whose origin is of uncertain date ([46]), celebrates the mid-point between Easter and Pentecost, as Leontius himself points out (24-26). After the introduction to the homily (1-19) in which *Eph.* 2, 14 is cited, a justification of the celebration is given (20-30). A reiteration of the opening words of the homily reinforced by Οὕτως (31) and some anti-Jewish sentiments (34-42) follow, until the stage is set for the imprisonment of Peter. This subject, as Leontius reminds his congregation with the expressions Ἤκουες γὰρ ἀρτίως (43) and καθὼς ἀρτίως ἤκουες (54), had been dealt with in the previous scriptural readings. From this we know that in Leontius' day, at any rate, the first

(43) Cf. *ibid.* 424-425.
(44) See below pp. 40-41.
(45) AUBINEAU, *Homélies Pascales* 425.
(46) Published homilies on the feast of mid-Pentecost have still to be assigned a date: ps.Chrysostom, PG 61, 741-744 and 743-746 (CPG 4652 and CPG 4653); ps.Amphilochius, ed. Datema, CCSG 3 (1978) 251-262 (CPG 3236); Leontius of Neapolis, PG 93, 1581-1597 (CPG 7881).

part of *Acts* 12 formed one of the lessons of the liturgy for mid-Pentecost; the *Typicon* stipulates *Acts* 14, 6-18 as a reading for the occasion ([47]). The shame of the Jews at being unable to prevent Peter's escape from prison (53-61) is reinforced by Ὄντως in 76, and the expression Τί ἐροῦσι πρὸς ταῦτα Ἰουδαίων παῖδες (82) serves as a transition to the following pericope, *John* 7, 14-30. This pericope is found also in a homily of ps.Chrysostom on the same feast ([48]), and in the *Typicon* ([49]). The attention of the congregation is recalled to *John* 7, 20: *"You have a demon! Who is seeking to kill you?"*, and by means of an imaginary dialogue between Leontius and the Jews (82-113) Christ's mastery over demons is demonstrated. In 120 we have the first mention of the cure of the man blind from birth (*John* 9) as an instance of Christ's divinity, rather than of his sinfulness, as the Jews had maintained. With the words Ἤ γὰρ οὐκ ἴστε (121) Leontius reminds his listeners that they had heard this pericope read out to them the day before (τῇ προτεραίᾳ, 124), that is, the pericope was not proper to the feast of mid-Pentecost itself. The section which follows (126-209) is based on *John* 9 and includes a dialogue between the blind man and the Jews – a dramatic effect of which Leontius is fond. In conformity with this practice in the other homilies, the speaker's words are introduced by such expressions as Τί οὖν ὁ τυφλὸς πρὸς τοὺς Ἰουδαίους (147) and οἱ δὲ Ἰουδαῖοι πρὸς τὸν τυφλόν (159). The continuation of the imaginary dialogue in 187-208 we consider to be a later addition for reasons enumerated in the Praefatio ([50]). With the familiar words Ἤκουες γὰρ ἀρτίως (210) the homilist returns to *John* 7, 14-15: *"At the middle of the feast Jesus went up to the temple and taught"*. Next Leontius refers in detail (225-236) to the forms of medicine or surgery which Christ did not need to resort to in the healing of the blind man. After dealing with Christ's lack of learning (*John* 7, 15), the homilist uses the words Τί οὖν ὁ κύριος as a formula of return to the remainder of the pericope, ending in 272-275 with the citation of *John* 7, 24: *"Do not judge by appearances"*. That this verse was a standard text for the feast of mid-Pentecost is evident from the homily of ps.Chrysostom, where it appears in the title ([51]), and from the fact that in a number of MSS transmitting

(47) MATEOS, *Typicon* II, 120-121.
(48) Namely that of ps.Amphilochius (cf. above n. 46), attributed by SACHOT, *Transfiguration* 475, to Leontius.
(49) MATEOS, *Typicon* II, 120-121.
(50) See below pp. 309-310.
(51) ... καὶ εἰς τὸ Μὴ κρίνετε κατ'ὄψιν (ed. Datema, 251).

Leontius' homily this verse also appears in the title ([52]). Accordingly lines 276-334 have their inspiration in this verse. Again Leontius reminds his congregation of part of the reading, this time by using Ἤκουες (335) with reference to *John* 7, 30: *"His hour had not yet come"*, a text which is found also in the *Typicon* ([53]), and which enables him to refute briefly pagan concepts of fate (339-370). With the formula Ἤ γὰρ οὐκ ἴσμεν (371) the attention of the congregation is once more recalled to the description of Peter's imprisonment found in *Acts*, and with the words Ἤκουες γὰρ ἀρτίως (389-390) and the citation in full of *Acts* 12, 1-14, which had already been read out in the course of the liturgy, their eyes are focussed totally on Herod's bloody intentions against Peter, James and John. The present feast is indeed (Ὄντως, 398) a celebration, explains Leontius, while praising the fortitude of the martyrs and condemning the tyrant (398-486). The polemic of this section is strengthened by short rhetorical sentences and questions as well as by the repetition of verses from *Acts* 12, 1-4. The verse *"intending after the Passover to bring him out to the people"* (*Acts* 12, 4) forms the nucleus of the concluding section of the homily, where the theme is that the Passover, or Easter, is no time for contemplating the murder of prisoners. This theme culminates in 496-507 with references to contemporary situations where prisoners at Easter are continually transferred without mercy to progressively more primitive jails. This practice, maintains Leontius, is an insult to Christ at Easter. Indeed, the custom in the sixth century at Easter was for a great many petty offenders to be set free ([54]).

Homily XI: In Pentecosten (CPG 7896)

The last homily which is transmitted in the MSS under Leontius' name was delivered at Pentecost, as emerges from beyond doubt from references in the homily itself: ταύτης τῆς παρούσης ἑορτῆς (116-117), αὕτη ἡ τῆς πεντηκοστῆς ἑορτή (119, 121, 123), σήμερον (128-132, 172-189, 191). In large sections of this homily Leontius keeps close once more to the contents of the pericopes of the day, as we see from his use of familiar expressions like ἤκουες ἀρτίως (42-43, 93, 158-159), καθὼς ἀρτίως ἤκουες (239-240, 380-381, 386) and καθὼς ἀρτίως ἠκούσαμεν (501-502). Given

(52) The MSS belonging to family ω^1 (cf. the Praefatio to Homily X, below pp. 284-292) bear the words καὶ εἰς τὸ μὴ κρίνετε κατ'ὄψιν in their title.
(53) MATEOS, *Typicon* II, 120-121.
(54) Cf. *Codex Theodosianus* 9.38.

the length of this homily on Pentecost and the richness of themes to be found in it, we have considered it worthwhile to examine its contents in some detail.

"Let all those who hasten to the perpetually flowing grace of this feast approach Christ, the spring of all good": in this manner Leontius opens his homily. He proceeds to elaborate on the image of the spring by contrasting a natural spring with the spring which Christ is, and in this he has been inspired by the pericope from John's Gospel, where Christ himself says: *"If anyone thirst..."* (*John* 7, 37-38). The natural spring Leontius situates in the garden of Eden and he refers to it as the mother of the four rivers of paradise, in contrast to Christ, the perpetual spring, and the apostolic rivers; the four evangelists are called the four great evangelical rivers (46-67). In 71-92 Leontius compares the garden of Eden and all that happened in it with the meadow of the Church, which is of course unsurpassable. In 93 we are brought back to the reading from John's Gospel with the notable words: "You have just heard the river Euphrates, I mean John the evangelist, shouting the words...". Leontius explains the words "last" and "great" in *John* 7, 37, which, he claims, the evangelist uses correctly, in that Pentecost is the last day for the Jews and the great, first day for the Christians, because today Christianity has taken root, Judaism has dried up, paganism has been smoked out, heresy has been blocked, and divine dogma spread. To the imaginary objection (Ἐροῦσι δὲ πάντως τινές, 133) raised concerning how today heresy has been blocked and divine dogma spread, Leontius answers "By means of the teaching of the Lord". For the Lord gave us through his example a plain lesson that the essence of the Father, Son and Holy Spirit is one, in three different hypostaseis. Like the spring, the water and the river these cannot be separated. Then to the question (Ἐροῦσι δὲ πάντως τινές, 143) who the spring is, who the water and the river, Leontius replies that the Father is the spring (cf. *Jer.* 2, 13), the Son the water (cf. *John* 7, 10) and the Holy Spirit the river (cf. *John* 7, 37-39). Thereupon the homilist returns to his observation that the evangelist was correct in calling the feast of Pentecost "great", and illustrates this by a long series of antitheses (Σήμερον οἱ ἁλιεῖς σοφισταί· σήμερον οἱ ἀγράμματοι διδάσκαλοι, etc., 173-190).

In 192 Leontius embarks on another subject, namely the disciples, who after Christ's ascension remain in wait for the arrival of the Spirit. In 209-229 he allows them to express their impatience in one of the imaginary speeches which he likes to use. While the apostles are speaking, the gates of heaven suddenly open and the

Holy Spirit descends, as Luke describes in *Acts*, a pericope from which had just been read out (230-240). It is the Spirit which bestows wisdom on the apostles.

An imaginary interlocutor enquires why the Spirit descended as fire. Leontius replies (262-301) that the Spirit was not a destructive fire but a fire which gave light and purified. Furthermore in scripture we find the words *"Our God is a consuming fire"* (*Hebr.* 12, 29), and it was in this form that in times past God revealed himself, in a pillar of fire to the Israelites, as a burning bush to Moses, and on a throne of fire to Daniel. In reply to the objection (Ἐροῦσι δὲ πάντως τινές, 302) that these are signs proper to the old covenant and to the request to show that God works miracles with fire in the new covenant as well, Leontius points to the star which led the Magi, to the Lord who called his eucharistic body ἄνθρακα πυρός, and who also called baptism a fire.

The more sensible Jews, continues Leontius, recognise that something extraordinary is taking place and demonstrate this by communicating their reaction to each other (325-377), culminating in the exhortation: "Let us run to these men who recount the mighty works of God". Those Jews who are less sensible begin on the other hand to say: *"They are filled with sweet wine"* (*Acts* 2, 13). Peter retorts that it is only the third hour of the day. This is the correct answer, claims Leontius, as a proof of the apostles' sobriety, for who is the third hour? The Holy Spirit. The Father is the first hour because he gave the law; the Son is the second hour because he bestowed grace; and the Holy Spirit is the third hour because he made the apostles' tongues eloquent.

Next Leontius puts into Peter's mouth a speech which is intended to demonstrate that the apostles' behaviour has nothing to do with ordinary drunkenness, but is rather to be attributed to a drunkenness deriving from divine grace, as prophesied in *Ps.* 35, 9-10 (396-429).

The time has now come to finish his sermon and to allow his congregation to go, for he knows that they intend to visit the graves of their departed and honour their memory. But, urges Leontius, this must be done virtuously, without orgy and revelry at the graves, for they heard only the day before how the Lord was greatly moved and wept at the tomb of Lazarus (*John* 11, 33). They should then imitate the Lord and not commit the folly of the ταφομεθυσταί (470-506).

To the imaginary objection (Ἐροῦσι δὲ πάντως τινές, 507) that wine is not evil, because Christ himself changed water into wine, Leontius replies that he is not denouncing the taking of wine, which is a gift from God, but drunkenness, which is a

work of the devil. Furthermore, Christ changed water into wine at a wedding-feast and not in the presence of those who mourned Lazarus. "Where there was a wedding, he transformed water into wine. Where there was a corpse, he wept". With these words Leontius concludes his homily.

From this analysis we have a clear picture of the readings for the day which served Leontius as a guide-line in the development of his homily: *John* 7, 37 ff. and *Acts* 2, 1 ff. The exact length of these pericopes cannot be determined. A comparison with the *Typicon* shows that there the same pericopes are prescribed for the morning liturgy of Pentecost ([55]). Thus it is evident that Leontius delivered this homily in the morning of that feast-day. The reference to the pericope of the previous day also deserves attention: Ἤκουες τῇ προτεραίᾳ πάντως, ὦ φίλε, τί ἐλθὼν ὁ κύριος εἰς τὸ μνημεῖον Λαζάρου διεπράξατο (470-471). Given that this section of John's Gospel formed part of the readings for the Saturday preceding Pentecost, we can deduce that that Saturday was devoted to the memory of the deceased ([56]). From the concluding passages of our homily it is plain that on the day of Pentecost itself the faithful were accustomed to paying a visit to the graves of their departed and to holding their memory in honour. The fact that this could result in all kinds of dissipation drives Leontius to address words of warning to his flock. In so doing he affords us a glimpse of the customs of his parishoners that is extremely interesting and only partially known from other sources.

The first custom that claims our attention in Leontius' description of the feast of Pentecost is the decking of the graves with roses (Ἀπέρχῃ σήμερον τὸν προτελευτήσαντα ῥοδίσαι, 436-437) ([57]). This must take place in all modesty, Leontius warns his listeners (εὐποιΐᾳ, μὴ οἰνοφλυγίᾳ· τῇ εὐσεβείᾳ, μὴ τῇ κρεοφαγίᾳ, 438-441). Instead of paying honour to the deceased by having a meal at the grave it is better to give an obol to the poor or bread to the hungry. What is the purpose of carousing at the graveside and laughing uproariously as if at a wedding-feast? Why dance on the grave as at a birthday party? In particular Leontius attacks

(55) MATEOS, *Typicon* II, 138-139.

(56) On this commemoration of the deceased, known as ψυχοσάββατον, see PW-RE 2. Reihe 1 (1920) 1115; M.P. NILSSON, *Geschichte der griechischen Religion* II (*Handbuch der Altertumswissenschaft* 5.2.2.), München 1950, 524.

(57) On this custom, which was connected with the feast of the Rosalia and was both pagan and Christian, see M.P. NILSSON, op.cit. 523 with n. 4 (bibliography).

the conduct of widows who go with their male friend to visit the grave of their deceased husband and there transgress all the bounds of propriety. Why dance on the grave and with diabolical noise clash cymbals and sing songs from the theatre? Those who are drunk at the graveside commit folly: they build tombs, promise to erect funerary monuments, they outreach themselves in their idle prattle: "If I have to sell my hair, I shall not leave the grave without hair. I don't want the man next door to pass by here, nor widowers to walk past". The exact meaning of Leontius' words here is puzzling, but from the rest of his admonition it is only too clear that in his time abuses at these commemorative graveside meals were common ([58]).

Leontius

From Homilies I-XI it has become plain that there is no reason to doubt the existence of a presbyter called Leontius, who lived in Constantinople in the fifth or sixth century. In our opinion the mid-fifth century in any case can be established as a terminus post quem, on the basis that in Homily III Leontius is inspired by Proclus of Constantinople († 446) ([59]). In assigning our homilist to the later fifth century or sixth century we are supported by the evidence of the cycle of homilies on Job (IV-VII) and the homily on the feast of mid-Pentecost (X), which point to a highly developed liturgical year. This lends more than a little weight to the possibility of dating Homily I to 16 December 557. In this case we have to situate Leontius and his homilies in the mid-sixth century, probably during the first patriarchate of Eutychius (552-565). That Leontius actually lived in Constantinople we may deduce from incidental remarks in his sermons, for instance to Marathonius (Homily VIII) ([60]), as well as on more than one occasion to the emperor, both in comparisons and in concrete descriptions ([61]).

In all this the hypotheses of Aubineau are confirmed, even though he based his opinion on a relationship between ps.Chrysos-

(58) Graveside meals formed part of the commemoration of the dead in both pagan and Christian practice. On the Christian aspects of the custom see M.P. NILSSON, op.cit. 524.

(59) See above pp. 22-23.

(60) On Marathonius see VIII, 273 (cf. πνευματομάχων αἱρετικῶν XI, 251). See p. 29 above.

(61) For references to an emperor see II, 143-153; III, 18-24; 62-70; 71-93 passim; IV, 77-80; V, 201-203; VII, 149-158; VIII, 109-113; X, 447-456.

tom and Leontius which has since appeared mistaken ([62]). On the other hand, in Leontius' homilies we see no evidence for one of the possibilities envisaged by Sachot in his attempts to date our homilist, namely that he can possibly be identified with one of his two namesakes who in 518 signed the petition against Severus of Antioch, that is, Leontius, presbyter and archimandrite of the Tryphon monastery, and Leontius, presbyter and archimandrite of the monastery of St. Michael of Pusio ([63]).

As well we would characterise as erroneous Sachot's final hypothesis that behind the whole corpus of Leontius' sermons – in his view twenty-four in number – there lurks an imposter who availed himself of various assumed names, among which was that of Leontius, presbyter of Constantinople ([64]).

As well as our first conclusion that Leontius is an historical person, the conclusion that he is an independent homilist is also of importance. In recent studies both Aubineau and Sachot have wrongly cast aspersions on him by supposing that he is a plagiarist. It is true that Aubineau formulated his point of view carefully: "ce pourrait être un compilateur de grand talent" ([65]), but Sachot on the other hand was outspoken in his verdict: "Nous avons également constaté avec M. Aubineau que notre auteur n'hésite pas à plagier" ([66]). In coming to his conclusions Aubineau based himself exclusively on the problematic concerning Homily VIII, where Leontius was supposed to have borrowed large sections from ps.Chrysostom – an erroneous hypothesis, as we have already demonstrated elsewhere ([67]). Sachot took into consideration BHG 848 as well, which he regarded as a second version of Homily I and also from Leontius' pen: this is equally mistaken ([68]). As a result the evidence cited in support of this negative verdict on Leontius may be dismissed. We should rather note that both Homily I and Homily VIII were reworked by later homilists or compilers, and the same applies to part of Homily III ([69]). This is not to neglect the fact that Leontius himself was also inspired

(62) Cf. P. ALLEN - C. DATEMA, *Leontius, presbyter of Constantinople – a compiler?*, in JÖB 29 (1980) 18-20.
(63) SACHOT, *Transfiguration* 160-161.
(64) *Ibid.* 162-167.
(65) AUBINEAU, *Homélies Pascales* 344.
(66) SACHOT, *Transfiguration* 162.
(67) Cf. P. ALLEN - C. DATEMA, *Leontius, presbyter of Constantinople – a compiler?*, in JÖB 29 (1980) 20.
(68) Cf. C. DATEMA, *When did Leontius, presbyter of Constantinople, preach?*, VC 35 (1981) 346-351.
(69) See the Praefatio to Homily III[a], pp. 115, 121-123.

by his predecessors, as we have seen in Homily III where he drew on Proclus of Constantinople ([70]), and in Homily VIII, where there is some connection which still has to be specified with the work of (ps.)Asterius the Sophist ([71]). As more and more homiletic literature is unfolded to us we shall certainly be furnished with fresh examples of how Leontius used, and was used by, other homilists. This forecast should not, however, be taken as being so derogatory to Leontius' work that he should earn the name compiler or plagiarist. It shows rather that Leontius is an independent link in the homiletic tradition, whose work on that account merits serious attention, the more so since in various areas he supplies us with new information.

In our introductory paragraph we have already pointed to the work of Sachot, who, on the basis of stylistic criteria and lexicological material, wishes to add fourteen homilies to Leontius' œuvre ([72]). Since in our examination of Sachot's thesis we shall have to return time and again to Homilies I-XI, it will be advantageous to devote a section of our introduction here to Leontius' style and vocabulary.

The first remarks to be made concerning Leontius as author we find in Aubineau's work. He draws attention to Leontius' penchant for using antithesis, anaphora, repetition, rhyme and assonance. In addition he brings to our notice a number of expressions and words in Leontius' prose which to him are characteristic of our homilist ([73]). An extensive analysis of these expressions and words we owe to Sachot ([74]), as we have mentioned before. Because the Leontian corpus was only partially edited, he was forced to make his references to the individual manuscripts in which the homilies are transmitted. Unfortunately this has made his study less easy to use than would otherwise have been the case: many of Sachot's references can be exploited for further research only with difficulty, because of the lack of a printed text. Furthermore, he bases his investigations on one or, at the most, two manuscripts ([75]). Thus we consider it appropriate here

(70) See above pp. 22-23.
(71) See above pp. 29-30.
(72) SACHOT, *Transfiguration* 465-483.
(73) AUBINEAU, *Homélies Pascales* 344-346, 358-361, 423-424.
(74) SACHOT, *Transfiguration* 97-145: Les traits pertinents du corpus de Léonce, prêtre de Constantinople.
(75) See the comments by C. Datema made in his review in VC 36 (1982) 98-100. For further remarks on Sachot's work see especially the reviews of M.

to give once more a description of expressions characteristic of Leontius, but to do justice to Sachot and to oblige those who will study our homilist we shall follow Sachot's framework as closely as possible. The distinction which he draws between exegetical and panegyrical homilies we shall not, however, adopt, for the reason that in the so-called panegyrical homilies too Leontius continually harks back to and explains a biblical pericope which has been read out (76).

In our survey we shall limit ourselves to mentioning the passages where the said expressions occur in Leontius' work. On pp. 370, 391 and 409 below, in connection with the discussion of the authenticity of those homilies which are not transmitted directly under the name of Leontius, we shall examine to what extent these expressions occur in those homilies too.

Sachot confines himself to summing up characteristic words and turns of phrase; in this chapter it is our intention, however, to devote some space to Leontius' style in a broader sense, since the style of a homily *can* also be a criterion in questions of authenticity. In addition we shall provide a summary of Leontius' contribution to the vocabulary of the Greek language. To the information thus furnished in the present chapter, to which we shall often have occasion to refer in deciding the authenticity of other homilies, we shall subjoin finally a survey of the doxologies employed habitually by Leontius, since it is conceivable that there too possible indications for the genuineness of homilies may be concealed.

Common expressions in Leontius' homilies

1. Leontius bases his homilies expressly bit by bit on one or more biblical passages read out in the course of the liturgy. In referring to these pericopes he avails himself of the following set phrases:

1.1. (ὅτι) ... ἤκουες ... (ἀρτίως) ... λέγοντος (βοῶντος): II, 17; 141-142; 172; 389-390; III, 175-176; 213-214; IV, 95-96; 248-250; V, 166; 217-219; VI, 55; 139-140; 169-170; VII, 131-132; IX, 74; X, 210; 389-390; XI, 42-43; 93-94; 158-159.

van Esbroeck, AB 99 (1981) 417-418; E. Junod, RevHistPhilRel LXII (1981) 287-288; Ch. Martin, NRT 104 (1982) 104-105; J. Darrouzès, REB 40 (1982) 239-241.

(76) Sachot classes Homilies I, VIII and IX as panegyric.

1.2. καθὼς (ἀρτίως) ἤκουες: I, 44; III, 12; V, 29; 157-158; VI, 89; X, 54; 251; XI, 239-240; 330; 380-381; 386; 501-502 (καθὼς ἀρτίως ἠκούσαμεν).

1.3. ἤκουες (ἀρτίως): IV, 95; VI, 26; 50; X, 43; 335; XI, 470.

1.4. ἀρτίως in connection with other verbs: II, 16 τῶν ἀρτίως ἀναγνωσθέντων (cf. VI, 126-127; 129; X, 371-372); VIII, 249-250 ἀρτίως ... παρέθηκεν; X, 82-83 οἱ ... ἀρτίως ... τολμήσαντες εἰπεῖν; XI, 499 τοὺς ἀρτίως εἰρηκότας.

2. A second characteristic of Leontius' homilies is that they are closely based on the Bible. Thus he likes to press biblical passages into the service of his argument, or else he discovers that a biblical text is best suited to the description of a certain situation:

2.1.1. (ὅτι) ... ἄκουε ... λέγοντος (βοῶντος): VII, 94-96 (cf. 101-102); VIII, 191-193; XI, 149-152; 154-155; 262; 320; 482-483.

2.1.2. We also encounter ἄκουε or other forms of ἀκούειν by themselves: I, 171 and 173 οὐκ ἤκουσας; VIII, 125, 129 and 152 ἀκούσατε.

2.2. To indicate that someone's action is in accordance with a biblical utterance made long before, Leontius uses πείθεσθαι with the dative: III, 72; 74-75; 80; 95; V, 177; VIII, 269-270; 277-279; IX, 2; 98; 113; X, 32; 320; 459-460.

2.3. ὡς ἔστιν ... ἀκοῦσαι ... λέγοντος: II, 46-47; VII, 16; 25-26; VIII, 286-287; IX, 121-122; X, 17.

2.4.1. μαρτυρεῖ μοι (μου) τῷ λόγῳ: VII, 283; XI, 238.

2.4.2. καὶ (τίς) τούτου μάρτυς: I, 39; II, 7; [78]; [106-107]; [123]; V, 151; VI, 162; VIII, 158.

2.5.1. (πληρόω) τὸ φάσκον ῥητόν: II, 359-360; VIII, 12; 76-77.

2.5.2. κατὰ τὸ φάσκον ῥητόν: XI, 290.

2.6. To show that something had already been prophesied long before, Leontius employs the words:

2.6.1. ἐκ πολλῶν τῶν χρόνων: II, 67; III, 156-157; VIII, 194; IX, 99; 105; 114; 122-123; X, 484; XI, 263; 312; 426.

2.6.2. πρὸ πολλῶν (τῶν) χρόνων: VIII, 125; 146-147; 207.

2.7. Yet another formula used by Leontius to introduce a biblical citation is εὔκαιρον, followed either by an accusative and infinitive (I, 28-29) or by a reference

to the present occasion, as in V, 1 (ἐν τῷ παρόντι) and IX, 1 (τῷ παρόντι καιρῷ). In the last cases this formula serves as an opening to the homily as a whole.

3. In the description of Homilies I-XI we have pointed out that Leontius is fond of using dialogues to enliven his homilies. This practice has also led to a number of favourite expressions.

3.1. In Leontius' dialogues a reaction to what has been said is commonly introduced by such expressions as ὁ δὲ κύριος πρὸς αὐτούς. The examples of this usage are too numerous to list here; the best are to be found in the extensive dialogue between God and the devil in Homily IV (153; 156; 174; 179; 188).

3.2. Dialogue-form is also achieved by incorporating the objections raised by a fictitious opponent:

3.2.1. τί ἐρεῖς; VIII, 137; τί ἐροῦσι; X, 82; ἐροῦσιν εὐθέως X, 97 (cf. XI, 259); ἐροῦσι δὲ πάντως τινές II, 71; VIII, 72; XI, 133; 143; 302; 507.

3.2.2. ἔστι δὲ πάντως εἰπεῖν τινα: III, 54; 313; V, 66; 82; VI, 124; 167; VII, 85; 129; IX, 47; 126.

4. Among the interrogatory formulae in which, as Sachot notes, Leontius' homilies abound, we may count the expression διὰ τί, of which the homilist is particularly fond. A few examples will suffice: I, 21; II, 154; 355-356; V, 31; VI, 59; VII, 50; VIII, 33; 75; IX, 127; X, 351-365; XI, 201.

5. In cases where he wishes to go into a subject in more detail, Leontius uses the words:

5.1.1. ἄκουε συνετῶς to get the attention of his congregation: II, 43; 74; 186; III, 216; 254; IV, 69; V, 77-78; 83; VIII, 262; XI, 192; 504-505; 512.

5.1.2. A variant of this expression is πρόσεχε συνετῶς: XI, 430.

5.2. When time is pressing we find the expression ἄκουε διὰ βραχέων: III, 265; 315.

6. Topics with which he assumes his congregation is familar, Leontius introduces with the following formulae:

6.1.1. ἴστε (γὰρ) πάντες σαφῶς: II, 285; III, 315; cf. VIII, 95 ἴστε γὰρ πάντες ὑμεῖς.

6.1.2. ὡς ἴστε: I, 47; VII, 31; X, 470.

6.1.3. ἢ γὰρ οὐκ ἴστε: X, 121; ἢ γὰρ οὐκ ἴσμεν X, 371; 496.

7. Where Leontius wants to inform his congregation of the grounds on which something is evident or can be made evident, we find the following expressions:

7.1.1. καὶ πόθεν τοῦτο δῆλον: XI, 148; 259-260; 319-320.

7.1.2. παντί που δῆλον ὅτι: III, 59-60; V, 145-146; XI, 309; 475.

8. Leontius endeavours to describe as vividly as possible in his homilies the events which he presents or discusses. To this end he uses the following expressions:

8.1.1. ὡς εἶδεν: III, 278; ὡς εἶδον XI, 206.

8.1.2. διὸ καὶ ... ὡς εἶδεν: IV, 35; 283; V, 28; 33; 187; VII, 32.

8.2.1. μόνον εἶδεν ... εὐθέως (εὐθύς): III, 100-101; IV, 106-107; V, 181-184 (with θᾶττον).

8.2.2. μόνον ... εὐθέως: I, 190; II, 305-307; IV, 267-269; 271-277; VII, 220-221; X, 375; 498; XI, 495-496.

9. To justify or emphasise a thought or a citation Leontius will often use ὄντως: e.g. II, 23; III, 18; IV, 118; V, 7; 156; VII, 276; VIII, 15; 168; IX, 4; 13; 81; X, 31; 76.

10. Similarly, to express his opinion that something was said/done well or correctly, Leontius makes use of the word καλῶς on various occasions: III, 289; V, 227; VI, 156; VII, 142; 148; VIII, 120; X, 484; XI, 6; 34; 104; 105; 115; 169; 437.

11. In Leontius' homilies we find a number of striking appellations:

11.1.1. God is defined as ὁ ἐπὶ πάντων θεός – a borrowing from *Rom.* 9, 5: IV, 54-55; VII, 128; cf. ὁ τῶν πάντων θεός: VI, 19; VII, 155.

11.1.2. The expression πατὴρ τῶν φώτων, borrowed from *James* 1, 17, is also applied to God: XI, 3-4; 145.

11.2. Throughout Homilies I-XI, where the context allows, Christ is commonly referred to as ὁ δεσπότης (ἡμῶν) Χριστός: e.g. II, 45; 53-54; 67; 71; 164-165; 185, etc.; III, 24-25; 111; VI, 30; 52; VIII, 67; 114; 117; 280-281; 285; 293; IX, 70; 104-105; 131; X, 15; 20; 21; 62; 103; 115, etc.; XI, 40; 74; 192-193; 509.

11.3. Groups of people or schools of thought are defined by the word παῖδες and a genitive: e.g. Ἰουδαίων

παῖδες καὶ Ἑλλήνων II, 159; Ἰουδαίων παῖδες II, 388; VI, 26; VIII, 93-94; 143; 152; X, 6; 82; 122; Ἑλλήνων παῖδες X, 342-343; φαρισαίων παῖδες IX, 111; αἱρετικῶν παῖδες XI, 139-140.

Sachot concludes his list with a series of theological phrases and a rubric "mots et tours remarquables"(77). For our part, however, we are of the opinion that the label "remarquable" is appropriate neither in the first case nor in the second, and consequently we have not taken the phrases into consideration here. When necessary, they will be treated in detail in the course of our discussion of the authenticity of Homilies XII-XIV.

Style

As we have explained above(78), the style of a homily can be a criterion in the question of the authenticity of a number of homilies. For this reason we give here a stylistic analysis of the homilies that may be regarded with certainty as being those of Leontius.

Leontius' homilies have a vivid character, an effect which is achieved in particular by the manner in which he makes the persons in the biblical pericopes which he treats assume a life of their own. The fictitious monologues and dialogues which arise from this technique are characteristic of his sermons. Of the monologues, the two most effective and extensive are those in IV, 38-68 and V, 190-216, where the devil contemplates aloud various possibilities for ruining the righteous Job. Leontius' homilies abound in fictitious dialogues, sometimes of considerable length, like the one containing the speeches of Peter and the Jews at Pentecost in XI, 343-429. Further examples which enhance the vivacity of the preaching are the arguments between Zachariah and the archangel Gabriel (I, 44-58; 72-188), between Martha and Christ (II, 295-351), Job and his wife (VII, 230-275), and the blind man and the Jews (X, 147-180). The construction of the various dialogues we have tried to convey in the layout of our text by presenting the contribution of each speaker as a block of text wherever possible. While it is true that fictitious dialogues

(77) SACHOT, *Transfiguration* 138-142. Examples are: ὥσπερ(γὰρ) ... οὕτω(καί); τὸν αὐτὸν τρόπον (καί); οὐ (μὴ) ... ἀλλά; ἀλλ'ὅμως; μηνύειν; γνωρίζειν; τὴν ἐμφάνειαν ποιεῖσθαι; ἄπιθι.

(78) Cf. pp. 39-40.

can be found in homiletic literature from the time of Amphilochius onwards, their frequency in Leontius' sermons is striking(79).

The liveliness to which imaginary monologues and dialogues contribute is increased by the generous use which Leontius makes of apostrophe and exclamation. Not only does he address his congregation frequently in either the second person singular or plural with words such as φίλε/φίλοι, ἤκουες/ἠκούσατε and so on, but there are also passages of sustained apostrophe, such as in VIII, 228-246 where the neophytes in his congregation are spoken to, or in XI, 430-449 and 480-482, where in the course of his preaching he addresses himself to those members of his congregation who are keen to use the occasion of the feast-day for unworthy purposes. In addition the biblical characters themselves, like the Jews (II, 395-398), the Jews and Pharisees (VIII, 114-157) and Herod (X, 462-466), are apostrophied by Leontius. Heretics are also singled out by him (XI, 262). Exclamations, of which the favourite is ὦ τῶν παραδόξων πραγμάτων (e.g. I, 197; IV, 143; VI, 211; X, 150), occur where Leontius wishes either to emphasise a point which has been made, as at II, 393, Ὢ τῆς τῶν ἀρχιερέων μᾶλλον δὲ ἀνιερέων μανίας, after the plans of the scribes and chief priests for doing away with Christ have been discussed, or to introduce a new aspect of the homily, as at XI, 450, Ὢ τῆς ἀνθρωπίνης ἀδιαφορίας, which opens Leontius' denunciation of hypocritical behaviour at the graves of deceased relatives.

Of the remaining figures of speech employed by Leontius it is anaphora to which he is especially partial. By way of example we can point to III, 1-11, where ἤδη is repeated seven times, to IV, 109-115, where Παρακύψατε, βλέπετε is found five times, and to a remarkable degree of extended anaphora in XI, 172-189, where σήμερον appears no less than seventeen times. Often anaphora is combined with one or more other figures of speech: thus in IX, 15-28 we find anaphora with ὦ ἡμέρα (eight times) coupled with rhyme (-ασα) at each of the line-endings; or in VIII, 17-29 anaphora with οὐκέτι (seven times) is combined with antithetical clauses introduced by ἀλλά (six times), and enhanced still further by an alternation between -οῦμεν, -ομεν and -ό(ῦ)μεθα endings. Repetition of all kinds occurs abundantly in Leontius' homilies. Here we wish to single out for comment the repetition

(79) On the use of dialogue in homilies see G. LA PIANA, *Le rappresentazioni sacre nella letteratura bizantina dalle origini al sec. IX* (Grottaferrata 1912) 62-117 (Le omelie dramatiche). Judith Kecskeméti (IRHT, Paris) is currently preparing a monograph on the subject.

of biblical verses, which serves to build up blocks of monologue, dialogue or the commentary of the preacher himself. Thus in I, 84-115, a passage in which Zachariah voices his doubts to Gabriel, the words Κατὰ τί γνώσομαι τοῦτο; – the very words which express this unworthy doubt – are repeated (five times) with each new objection Zachariah adduces. Similarly in II, 28-65 the words shouted by the crowd on Palm Sunday, Εὐλογημένος ὁ ἐρχόμενος, are repeated five times during the course of Leontius' exposition, while in X, 280-338 Christ is made to repeat the words of the pericope Μὴ κρίνετε κατ᾽ὄψιν (seven times) during his speech to the Jews. As far as other figures of speech are concerned, the presentation of the texts of the homilies below, from which Leontius' fondness for parallels, antithesis, symmetry and rhyme emerges clearly, makes detailed analysis unnecessary here. We shall confine ourselves to a few examples, firstly of parallels:

I, 84-89
Ὁ Ἀαρὼν οὐκ ἐπίστευσεν,
εἰ μὴ ἡ ῥάβδος ἤνθησεν·
Μωϋσῆς οὐκ ἐπληροφορήθη,
εἰ μὴ ἡ χεὶρ αὐτοῦ ἐλευκάνθη·
καὶ Γεδεὼν οὐ συνῆκεν,
εἰ μὴ ἐπὶ τὸν πόκον ὑετῶν μόνον γέγονε δρόσος.

VI, 107-113
Οὐκ οἶδας τί ἔπαθεν ἡ συκῆ;
Οὐκ οἶδας ποῦ ἀπέστειλα τὸν λεγεῶνα;
Οὐκ ἤκουες τῶν δαιμόνων ὁμολογούντων τὴν δεσποτείαν;
Οὐκ εἶδες τὸν Ἰορδάνην ἀναχαιτίζοντα;
Οὐκ ἐθεάσω τὴν θάλασσαν φεύγουσαν;
Οὐκ ἔγνως τοὺς ἀνέμους δειλιῶντας;
Οὐκ εἶδες τὰ κύματα γαληνιῶντα;

Secondly, we point to two examples of antithesis:

V, 17-27
Τὴν φαρέτραν τῶν βελῶν ἐκένωσεν,
ἀλλὰ τὸν στρατιώτην οὐκ ἐλύγισεν·
τὸ σκάφος διέλυσεν,
ἀλλὰ τὸν ἐπιβάτην οὐκ ἐβύθισεν·
τοὺς δέκα κλάδους τῶν τέκνων ἀπέτεμεν,
ἀλλὰ τὴν ῥίζαν τῆς ὑπομονῆς οὐκ ἐσάλευσεν·
τοιχορυγίας τῷ σώματι προσήνεγκεν,
ἀλλὰ τὴν ἡγεμονεύουσαν ψυχὴν οὐκ ἠχμαλώτισεν·
τοὺς φίλους ἐχθροὺς παρεσκεύασεν,

ἀλλὰ τὸν φίλον τοῦ θεοῦ τῆς πρὸς αὐτὸν φιλίας οὐκ ἠλλοτρίωσεν.

VIII, 171-180
ἡ γὰρ τούτων λαμπρότης
〈ἐκείνου σκοτία〉·
ἡ τούτων εὐωχία
ἐκείνου ἀηδία·
〈οὗτοι ἐν ἐκκλησίᾳ,〉
ἐκεῖνος ἐν ἐρημίᾳ·
οὗτοι μετ᾽ἀγγέλων,
ἐκεῖνος μετὰ χοίρων·
ὅθεν ἐκεῖνος ἐξέπεσεν,
οὗτοι ἀνεσφαιρίσθησαν καὶ ἐκεῖ ἐρριζώθησαν·

Thirdly, the following instances of symmetry may be called typical of Leontius' style:

III, 229-232
ὁ τῆς ἡμέρας, τὴν ἡμέραν·
ὁ τοῦ φωτός, τὸ φῶς·
ὁ τοῦ ἡλίου, τὸν ἥλιον·
ὁ τῆς νύμφης, τὸν νυμφίον.

VII, 64-67
μὴ συνθερισθῇ ζιζανίοις σῖτος,
μὴ συναπόλλωνται λύκοις ἀρνειοί,
μὴ συνφθαρῶσι κόραξι περιστεραί,
μὴ συγκαυθῶσιν ἀκάνθαις ῥόδα.

X, 380-387
ὁ κἀκεῖ τοὺς ἄνθρακας ῥόδα δείξας
καὶ ὧδε τὰ δεσμὰ διαρρήξας·
ὁ κἀκεῖ τὴν εἰκόνα συντρίψας
καὶ ὧδε τὴν ἀσέβειαν ἀφανίσας·
ὁ κἀκεῖ τὸν Ναβουχοδονόσορ αἰσχύνας
καὶ ὧδε τὸν Ἡρῴδην πατάξας·
ὁ κἀκεῖ τοὺς Βαβυλωνίους συγκαύσας
καὶ ὧδε τοὺς Ἰουδαίους αἰχμαλωτίσας.

Rhyme, which plays an important part in the communication of Leontius' subject-matter to his congregation, is found in the series of verbs at IV, 45-51 ending in -σα, that at VI, 183-188 ending in -ει and nouns at VIII, 45-50 ending in -τρια. Chiasmus, on the other hand, cannot be considered an indispensable stock-in-trade of Leontius, although there are several examples of it in

the homilies: e.g.

II, 357-358 καὶ παραστήσῃ τὴν συμπάθειαν,
καὶ τῆς θεότητος τὴν ἐξουσίαν γνωρίσῃ.

VIII, 7-8 διαλέλυται πόλεμος,
εἰρήνη τιμᾶται.

To conclude our survey of Leontius' style, we make mention of some bipartite turns of phrase found in the homilies.

1. ὁ/οἱ ... καί	II, 277-284 (4 times)
	VIII, 181-190 (5 times)
2. Combinations with ἀλλά in the second clause:	
οὐ γὰρ/οὔτε/οὐδὲ ... ἀλλά	II, 189-194 (3 times)
οὐ μόνον ... ἀλλά	VII, 68-71 (twice)
μὴ ... ἀλλά	VIII, 53-60 (4 times)
(ὅτι) οὐκέτι ... ἀλλά	IV, 137-140 (twice)
	VIII, 17-31 (7 times)
	34-39 (3 times)
	IX, 83-94 (5 times)
3. ἐκεῖ/κἀκεῖ ... ὧδε	X, 380-387 (4 times)
	XI, 73-92 (10 times)

As was the case with the common expressions in Leontius, listed above, these features of his style are the common property of the homiletic tradition. But from the frequency with which Leontius uses certain turns of phrase or figures of speech we are entitled to conclude that he had a preference for these and to regard them as characteristic of his preaching.

The vocabulary of Leontius' homilies ([80])

In reading Leontius' homilies one is struck by the richness of his vocabulary, which, it seemed to us, has to be made available by means of an exhaustive *index verborum*. It is hoped that all who are concerned with patristic texts will find in this index material for fruitful study and exploitation of these sixth century texts, which contain much worthy of engaging the attention of scholars in various patristic disciplines.

Leontius has a clear preference for unusual words; his vocabulary includes no less than 54 words which are not attested in our lexica at the present time. One should, however, be cautious

(80) We have been prompted to write this section by the example of M. Aubineau; cf. his article *Apport de sept homélies pascales des Ve et VIe siècles (Sources Chrétiennes N° 187) au trésor de la langue grecque*, in L'Antiquité classique 42 (1973) 167-177, and the preface to his *Index verborum Homiliarum Festalium Hesychii Hierosolymitani* (Hildesheim 1983).

about calling these words *hapax legomena*, in that as additional patristic texts, including homilies, are made available, it will doubtless become evident that many of these words, in themselves easily coined, occur more than once. It is striking that more than half of these hitherto unknown words are found in two homilies (VIII and XI); the rest are spread more or less evenly over the remaining homilies. This fact demonstrates at the same time how careful one must be in using the occurrence of unusual words as evidence in questions of authenticity.

Rare words of which we find new examples in Leontius' work are distributed evenly over all eleven homilies. We note, for instance: αἱματοποσία (X, 483), αἱμοχαρής (II, 389), ἁμαρτωλοποιός (X, 137-138), ἀμφίασις (VIII, 89; 210), ἀνασφαιρίζω (IV, 168; VII, 119; VIII, 180), ἀσθενόψυχος (II, 347), ἀφανίστρια (XI, 497), βράβευμα (VIII, 128), γλωσσίζω (XI, 79), γλωττιαῖος (XI, 361), δογματισμός (XI, 132), δωδεκάκτινος (X, 444), ἐνθηκιάζω (V, 218), ἔξασπρος (II, 147; IX, 57), ἐπιφορτόω (V, 44), ζιζανιοσπόρος (VIII, 204), ἰσοφαής (IV, 296), καλλωπίστρια (VIII, 46), καταζωγραφέω (V, 207), κυριοπρασία (VI, 62-63), κυριώνυμος (VIII, 43), μαγγανοδαίμων (X, 102), μαργαριτοειδής (II, 148), νεκροτάφιον (III, 140), νεφελοχυσία (X, 234), νύκτιος (VIII, 67), ὀδώδης (II, 340), ὁμοιόσχημος (V, 133; VIII, 68), παρασιτεύω (IV, 163), πεζίς (IX, 39), προαρραβωνίζομαι (III, 311), προφητοκτονία (II, 102), ῥακοδύτης (VIII, 186), σπινώδης (XI, 357), φιλοδαίμων (X, 97), and ὡραιόμορφος (II, 150).

Among those words which can be designated tentatively as *hapax legomena* we find in the first place a large number formed by new combinations of an adjective with a substantive, or of two adjectives, or of two substantives: αἱματολουσία (X, 286), ἀσθενοθεῖα (II, 301), βλασφημολόγος (VIII, 269-270), δικαιοκτονία (X, 470), θεόκρατος (XI, 36), θεόσφιγκτος (X, 46), θηριόψυχος (II, 99-100), θυγατρογαμία (XI, 422), ἰσόσταχυς (IV, 294), καθαροποσία (XI, 113), κεντρόνυκτος (XI, 225), κλεψοπασχίτης (IX, 40), κλινοβασταξία (III, 136), μεγαλόρωγος (XI, 87), μονόγλωσσος (XI, 175; 348), μονόλαλος (XI, 327), μυριόσαλος (IV, 243), ὀλιγόροος (XI, 60), πεταλοράπτης (X, 102), ποικιλόγλωσσος (XI, 175), ποικιλόστρωτος (II, 149), σατανικόφωνος (XI, 485), ταφομεθυστής (XI, 490), τετράροος (XI, 46), τοιχορυγία (V, 23), φιλοπαννύχιος (VIII, 83).

New examples of composite words consisting of a verb and a preposition, particularly πρό, are: ἀνακαμαρόω (I, 104), προεαρίζω (III, 5), προενταφιάζω (VI, 206), προσαλπίζω (VIII, 154), προσαναχαιτίζω (X, 230), προχαρακτηρίζω (III, 220), προχαραποιέω (VI, 188) and ὑπερβασιλεύω (XI, 188). Other new

compound verbs are: ὀλιγορέω (XI, 62), ποδοκρουστέω (XI, 484) and ποικιλογλωττέω (XI, 342). Finally, new verbs are ὀλυνθίζω (XI, 77) and πλευρίζω (XI, 414).

Of the new substantives it is the examples of feminine substantives ending in -τρια which claim our attention: ἀναπαύστρια (VIII, 48), βαβαλίστρια (VIII, 45), γαλακτοδότρια (VIII, 49), διαμελίστρια (VIII, 48), ἐπινοήτρια (XI, 497), εὐωχήτρια (VIII, 47) and καταφονήτρια (XI, 498; cf. app.crit. ad locum). We encounter as well two new examples of a substantive preceded by the preposition πρό: προκαθαρτής (I, 184) and προοδοιπόρησις (II, 151). Other substantives found here for the first time are: ἐγέρτης (VIII, 94), ἐκπιαστήρ (IV, 298) and ἀνιερεύς (II, 393), formed for the sake of antithesis with ἀρχιερεύς. By way of conclusion we can note three hitherto unknown adjectives: ἀτρίχωτος (XI, 494), δεκάστρουθος (IV, 297), where Leontius is inspired by Job's ten children, and σταυριαῖος (III, 107; VII, 116).

Through this survey we hope to have shown the extent to which Leontius surprised his congregation with rare or new words, and how as a craftsman of words he exploited the possibilities which the language offered him.

The doxologies in Leontius' homilies

Because of the fragmentary nature of Homily I we possess the doxologies of Homilies II-XI only. We give here a list of these, to be followed by a brief evaluation.

II Αὐτῷ πρέπει ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

III Αὐτῷ τῷ Χριστῷ ἡ δόξα σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

IV Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

V Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

VI Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

VII Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

VIII ὅτι αὐτῷ πρέπει τιμὴ καὶ κράτος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

IX Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

X Τῷ δὲ θεῷ χάρις εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

XI Τῷ δὲ θεῷ τῷ τὰ πάντα πληροῦντι δόξαν ἀναπέμψωμεν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

What is noteworthy in the first place is the brevity of these doxologies. Secondly, it is striking that Leontius addresses the doxology five times to God; four times he does this briefly by using simply the word δόξα (IV, V and VI) or χάρις (X), and once more elaborately by adding τῷ τὰ πάντα πληροῦντι to the name of God and replacing δόξα by δόξαν ἀναπέμψωμεν (XI). Of the five doxologies dedicated to Christ two contain just the word δόξα (II and III), two ἡ δόξα καὶ τὸ κράτος (VII and IX), and one τιμὴ καὶ κράτος (VIII). Only once are Father and Holy Spirit included in a doxology (III). Finally, although this must be stated with some reserve, only in two instances does Leontius add the words νῦν καὶ ἀεὶ καὶ before εἰς τοὺς αἰῶνας τῶν αἰώνων.

Whatever rôle this information will play, it is evident that Leontius has a marked preference for short, plain doxologies.

Leontius' theological views

The reader of Leontius' homilies is struck almost immediately by their lack of theological profundity. Leontius is first and foremost a popular preacher. From our introductions to Homilies I-XI it has become plain that his greatest quality is his ability to bring biblical readings of the liturgy to life by dramatising their contents. The biblical figures for their part become the *personae dramatis* of the homilies, who present their ideas and feelings in monologues and dialogues. Thus in the homilies, with the exception of the panegyrical passages, Leontius stays close to the bible text, and systematic expositions are found only rarely. When they are, in fact, found, they are considered by Leontius himself to be digressions. Even when preaching on the most significant religious occasions, such as Easter and Pentecost, Leontius does not neglect the readings of the day. Because of his manner of preaching it is difficult to obtain a clear picture of the homilist as theologian, and our sketch of his theological views will have to be based on the random observations made in the homilies.

Leontius' theological frame of reference is trinitarian. He professes μίαν οὐσίαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ἐν τρισὶ διαφόροις ὑποστάσεσιν (XI, 137-138; cf. VIII, 220-221, τὴν τῆς ἀδιαιρέτου τριάδος ὁμολογίαν), in addition to which he finds it necessary on several occasions to emphasise the divinity of the Holy Spirit (V, 92-105; XI, 289). Within the Trinity it is Christ who stands out. This is naturally in part due to historical accident, in that of the homilies which are in fact transmitted six are devoted to pericopes in which Christ plays the leading

UNIVERSITÄTSBIBLIOTHEK KIEL – ZENTRALBIBLIOTHEK –

rôle (II, III, VII-X), and two to readings in which this is partly the case (VI and XI). Nonetheless this picture is a good indication of Leontius' concentration on the figure of Christ, whom he likes to denote as ὁ δεσπότης Χριστός. In particular it is the divine power in Christ to which he gives his attention, so much so that there is scarcely any scope for the *vere homo*.

Christ is portrayed by Leontius as God who speaks to human beings (X, 276-277); as God who discourses with Martha (II, 298, 316, 342); as God who informs his apostles what is going to happen (VI, 85-87; cf. II, 66-68); as God who is present everywhere (III, 329-332). Likewise Leontius stresses Christ's divine power (II, 373-376; III, 331-332; X, 239-241). It is instructive on the other hand to note that only five times is Christ called Jesus (II, 324, 328; III, 335; X, 178), and of these the two instances in Homily II are attributable to the fact that Leontius is keeping close to the biblical text. For the rest, the pronouncements concerning Christ's humanity are of the order that man and God in Christ are one and the same, for which Leontius uses the formulae οὐκ ἄλλος and εἷς καὶ ὁ αὐτός (VII, 110-122); in addition we find the doublet οἰκονομικῶς - θεοπρεπῶς (II, 136-138; VII, 110). Human emotions in Christ prove the veracity of the incarnation (II, 355-358), through which the Son became the μεσίτης between the Father and human beings (VII, 60-63).

The relationship between Christ and God the Father is characterised by Leontius as one between νοῦς and λόγος (VII, 75-77) and between πηγή and ὕδωρ, the Spirit being designated in the second case as ποταμός (XI, 149-162). Stress is laid on the one will in Father and Son (μία γὰρ βούλησις πατρὸς καὶ υἱοῦ, VII, 75-76).

Leontius makes much of the voluntary nature of Christ's redemptive work, expressing this often with the word ἑκούσιος (e.g. II, 55, 223; III, 189; VIII, 100). Christ debased himself (X, 334), died for us (δι' ἡμᾶς, οὐ δι' ἑαυτόν, II, 189, 191, 193; VIII, 79), and raised himself from the dead (VIII, 285-286; X, 57-58). On the cross Christ blotted out our sins with the sponge of his love for humanity (II, 211-214); by his suffering he barred the way to hell and opened paradise (II, 265-266). We find a lyrical passage on the efficacy of the cross in III, 195-211, where Leontius emphasises that the cross is active throughout the whole of creation – a passage adopted by the author of CPG 4672 (PG 62, 750, 52-63).

Mary occupies a remarkably unimportant place in Leontius' homilies. On three occasions we find a contrast made between

her and Eve (VI, 133-134; VIII, 19-20; XI, 75-76), where Mary is indicated as virgin, virgin Mary and Mary, respectively. Twice the homilist refers to the virgin birth of Jesus (IX, 87 and 92).

A noteworthy rôle, on the other hand, reserved for the devil. Since his fall he is no longer called "angel" as suits his nature, but "slanderer" to suit his inclinations (IV, 129-132)([81]). From that time, too, there has been no question of further contact between God and the devil; thus the words which he addresses to God concerning Job while standing in the company of the angels are not actually spoken but are the devil's private thoughts, shown to us through the Holy Spirit (IV, 69-83; V, 92-96). In his homilies on Job Leontius portrays the devil as ἀπρόσωπος (IV, 204; 289), ἄσεμνος (IV, 204), πανοῦργος (IV, 258; V, 55; cf. IV, 203), πλάνος (VII, 274; 276), εἰδωλολάτρης (VII, 274-275), and as a dweller in the wilderness (IV, 42; 287-288; cf. VIII, 176). He is clad in rags (IV, 140; VIII, 186) and is the opponent of Christ, who worsts him immediately after his baptism (II, 186-187). At the raising of Lazarus the devil becomes disquieted because he fears that the affair will not stop with Lazarus: accordingly he spurs on the Jews to crucify Jesus. On the day of Christ's resurrection, however, it is evident that the devil has indeed been bereft of all his prisoners (VIII, 190), who are also called his children (IX, 31). Leontius does not elaborate on this optimistic idea. The close connection which exists for our homilist between the devil and the Jews he points up by repeatedly calling the devil their father – an idea based on *John* 8, 44 (VIII, 153-154; 157-158; 160; 168; X, 86) - and the Jews the accomplices of the devil (III, 288; VI, 25). In one of his Easter homilies Leontius contrasts the neophytes with the devil and makes the privileges which the devil has lost accrue to them (VIII, 175-190; cf. IV, 168-169).

The devil is also the instigator of heresies; he is the weed-sower, and weeds are connected with heresy. When Martha expresses her doubt concerning Christ's power to raise Lazarus, Leontius remarks: Οὐδέπω ὁ Ἄρειος ἐβλάστησε καὶ σὺ ἀσθενοθεῖας ζιζάνιον προφέρεις (II, 301-302). On another two occasions Leontius mentions Arius by name, typing him once as βλασφημολόγῳ (VIII, 269-270), and once as τὸν τῆς θεότητος ζυγοστάτην (VIII, 270-271). Other heretics whose names he likes

(81) On this etymological explanation in the patristic period see PGL s.v. διάβολος B.1.a.

to bring into his homilies are the Sabbatians and Marathonius. Aubineau has already pointed out that these names are closely connected with Constantinople ([82]); this underscores the fact that in Leontius we are actually dealing with a presbyter who is familiar with that city. The Sabbatians, who are accused by him of celebrating Easter twice (IX, 40-45; cf. 29), formed an offshoot of the Novatians, to whom Leontius refers in IV, 90 with the word-play τῶν καθαρῶν ῥυπαρῶν ([83]). Marathonius is denounced by Leontius for being τὸν τοῦ ἁγίου πνεύματος τομέα (VIII, 273-274). As is to be expected, the pneumatomachoi are attacked by him in his homily on Pentecost (cf. XI, 139-141; 259 ff.). In two instances he compares a heretic with a dog: a heretic barks like a dog at the shepherd (III, 258-259), and a heretic should be driven out of the holy precincts like a dog (VIII, 275-277) ([84]).

Besides the devil, the Jews are also portrayed in Leontius' homilies as hostile to Jesus. They are painted black: they are bloodthirsty (αἱμοχαρεῖς, II, 389; cf. X, 483-486: Solomon was right in calling the synagogue of the Jews a βδέλλα); they are friends of the demons (φιλοδαίμονες, X, 97), they practise magic (πεταλοράπται, μαγγανοδαίμονες, X, 102). Leontius' approach in his homilies, combined with his predilection for contrasts, is in large measure the cause of this black-and-white depiction of Christ and his followers compared with the Jews, spiritually blind as the latter are (X, 122-123). Among the Jews themselves, however, there is still scope for nuance and differences of opinion. Thus Leontius enlarges on the contrast between the crowd and their leaders in their attitude to Christ during his entry into Jerusalem (III, 37-187). In his homily on Pentecost he distinguishes between those Jews who respond to Peter's appeal (οἱ συνετώτεροι) and those who impute drunkenness to the apostles (οἱ παράνομοι). Given that there are no traces in his homilies of Leontius' attitude to the Jews of his time, we can define his view-point as anti-Jewish, rather than anti-Semitic.

The manuscript tradition of Leontius' homilies

Leontius' homilies have come down to us thanks to their having been included in homiletic and hagiographical collections.

(82) AUBINEAU, *Homélies Pascales* 348-351.

(83) On the meaning of καθαροί (= Novatians) and the combination with ῥύπος see PGL s.v. καθαρός III. On the Novatians see Socrates Hist. Eccl. V, 21; VII, 5, 12, 25.

(84) On the equation of dogs and heretics in this second passage see AUBINEAU, *Homélies Pascales* 414, n. 87.

Given that no separate corpus of Leontius' homilies is to be found in the manuscripts, our edition has been preceded by a laborious search through numerous catalogues of manuscripts. It goes without saying that we have also had recourse to, and derived great profit from, the masterly work of A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur*. Equally indispensable for a study such as ours is naturally the work of the Bollandists, in particular the *Bibliotheca hagiographica graeca* of F. Halkin and its *Novum Auctarium*. Moreover, we have at all times been given access to their card-index, a fact which we should like to record here with gratitude.

Since no one who works in the area of Greek homilies can side-step the name of John Chrysostom, we should also mention here the useful series *Codices Chrysostomici Graeci*, of which it is to be hoped that the volumes still to be published will see the light of day with some regularity ([85]). Inevitable too in this context is the name of Michel Aubineau, whose publications concerning Greek homiletic literature are essential to anyone wishing to tackle the subject. In this connection we think particularly of his unique edition of the homilies of Hesychius of Jerusalem in the *Subsidia hagiographica*. No less important is F.J. Leroy's study of the homilies of Proclus of Constantinople, while S. Voicu, in his various publications, has helped to elucidate some of the problems associated with ps.Chrysostom ([86]).

Our inventory of the manuscripts in which one or more of the Homilies I-XI of Leontius appear runs to about one hundred. This tally will certainly be increased once collections to which access is at present difficult, such as that of Mt. Athos, are made more readily available. Of the hundred or so MSS noted by us, eleven have remained beyond our reach. The various homilies have a quite different MS tradition: Homily I survives in two MSS, Homily II in ten, Homily III in twenty-one, Homily IV in nine, Homily V in twelve, Homily VI in sixteen, Homily VII in two, Homily VIII in two, Homily IX in three, Homily X in

(85) The importance of the series *Codices Chrysostomici Graeci* (CCG) for the edition of Leontius is particularly evident for Homilies III, XII, XIII and XIV, where the name of John Chrysostom has dominated in the MSS transmission. Thanks to CCG, too, we have been able to track down a shortened version of Homily II transmitted under the name of Chrysostom. See below, pp. 151, 381, 397, 433 and 82.

(86) See e.g. S.J. VOICU, *«Giovanni di Gerusalemme» e Pseudo-Crisostomo*, Euntes Docete XXIV (1971) 66-111; ID., *Une nomenclature pour les anonymes du corpus pseudo-chrysostomien*, Byzantion LI (1981) 297-305.

fifty-two and, finally, Homily XI in nine MSS. From this it is evident that Homily X, *In Mesopentecosten*, encountered little competition from other homilies as far as being included in various homiletic collections was concerned. On the other hand, the number of sermons rivalling the two Easter homilies (VIII and IX) would naturally have been much greater, while Homily I was outstripped in popularity by a compilation (BHG 848) which came to belong to the favourite readings for the feast of the birth of John the Baptist.

Chronologically the MSS can be divided into three groups of roughly equal size: thirty-three date from the ninth to the eleventh centuries and include three uncial manuscripts ([87]), one of which is a palimpsest ([88]), thirty-four date from the twelfth to the fourteenth centuries, and thirty-three from the fifteenth century or later.

Six old MSS deserve a special mention here in that they each contain three or more of Leontius' homilies and are on that account of particular significance for us: *Parisinus gr. 1175*, s. XI (Homilies IV, V and X); *Oxoniensis Bodl. Baroccianus gr. 199*, s. X (Homilies II, V, VI and X); *Thessalonicensis Blatadon 6*, s. X (Homilies II, V, VI and XI); *Vaticanus gr. 455*, s. IX-X (Homilies VIII, IX and X); *Vaticanus Ottobonianus gr. 14*, s. X (Homilies II, IV, V, VI and VII); and *Vindobonensis theol. gr. 5*, a. 948 (Homilies II, IV, VI, VII and X).

Of these six MSS it is *Vaticanus Ottobonianus gr. 14* which deserves the most attention as it is the only one in which both Homily IV as well as V, VI and VII are transmitted. Given that these four homilies belong to one series of sermons held on successive days in Holy Week, we may perhaps conclude that this MS derives from a corpus of Leontius' homilies of which the compiler of the collection transmitted by *Vaticanus Ottobonianus gr. 14* made considerable use. This hypothesis is given added weight by the unevenness in the composition of the collection contained in this MS: eleven homilies for the Saturday of Lazarus, forty-three for Holy Week, and only four for Easter itself. It is quite conceivable that a series of Leontius' homilies in its entirety was included in this structure without a selection having been made between the individual homilies. If we take into consideration the close links which existed between Southern Italy, where this MS was copied ([89]), and Constantinople, then the use of a corpus of

(87) *Parisinus gr. 443*, *Patmiacus 190* and *Scorialensis Φ-III-20*.
(88) *Parisinus gr. 443*.
(89) See AUBINEAU, *Hésychius* XXV and 394-395.

homilies of Leontius, who worked as a presbyter in Constantinople, in the tradition which *Vaticanus Ottobonianus gr. 14* represents will cause no surprise.

Constantinople is the place of origin of *Vindobonensis theol. gr. 5* ([90]), a homiliarium for the six months of summer, in which likewise five of Leontius' homilies are to be found, including three from the series preached in Holy Week. In this we are tempted to see a confirmation of our assumption that in Constantinople there circulated a corpus of Leontius' homilies.

In Constantinople or its vicinity we can probably expect to find the origins of *Thessalonicensis Blatadon 6* as well. Three of the four of Leontius' homilies contained in this homiliarium are transmitted also by *Vaticanus Ottobonianus gr. 14* (Homilies II, V and VI), and the text-types of both MSS agree.

The text-type transmitted by *Oxoniensis Bodl. Baroccianus gr. 199*, a panegyricon for six months, is closely related to those of *Vaticanus Ottobonianus gr. 14* and *Thessalonicensis Blatadon 6*. Given the inclusion of a text from Gregory of Nicomedia (d. after 880) in the Oxford MS, this collection can be dated at the earliest to the end of the ninth or the beginning of the tenth century. Its close relationship with the two MSS mentioned above and the fact that it contains four of Leontius' homilies point to Constantinople, or to an area which had close ties with Constantinople, as the place of origin of *Oxoniensis Bodl. Baroccianus gr. 199*.

That *Vaticanus gr. 455*, a summer panegyricon, was possibly copied in the Studiou Monastery in Constantinople has already been indicated by F.J. Leroy ([91]). Included in the seventeen texts for Easter are two of Leontius: perhaps this too is an argument that a corpus of Leontius' homilies circulated in Constantinople. In this case, then, the two Easter homilies will have found their way into homiletic collections, the more so since the seventeen texts are grouped according to author (two texts of Gregory Nazianzen, one of Gregory of Nyssa, eight of John Chrysostom, three of Proclus, two of Leontius, and one of Athanasius). This supposition does not have to be made for Homily X, which is also transmitted in this MS, in that the mid-Pentecost text will have been absorbed rapidly into the collections through the lack of sufficient homilies for this feast. Clearly, however, these are all simply working hypotheses and should be treated as such.

To complete the picture for the reader it will be useful to pay

(90) See AUBINEAU, *Hésychius* XXV.
(91) LEROY, *L'homilétique* 100-101, n. 123.

some attention to the uncial MS *Scorialensis Φ-III-20*, of which the nature of the collection would seem to point to Constantinople as the place of origin, and palaeographical considerations to Southern Italy (92). In this MS, which has escaped all the textual changes that can creep in through transliteration, Homily IX is transmitted surprisingly under the name of Chrysostom. The shortened version of Homily III is also transmitted in this MS under Chrysostom's name, as are two other homilies which must be attributed to Leontius (BHG 1914m, our Homily XII, and BHG 1975, our Homily XIV), of which one (BHG 1975) in this MS is again a shortened version (93). This is a good example of the dangers of giving precedence *a priori* to an uncial codex rather than to later MSS.

The information derived from these MSS, which are of importance for the transmission of the text of Leontius' homilies, all points in the direction of Constantinople, and this would seem to confirm that in Leontius we are in fact dealing with a presbyter of Constantinople.

Editions

Of Leontius' Homilies I-XI, only VII-X have been available hitherto in accessible texts. A homily of Leontius was published for the first time in 1616, namely Homily VII, *In sanctam Parasceven*, which was edited by J. Gretser (94). Gretser's edition was taken over by Migne in PG 86, II, 1993-2004. Next Homily X, *In mediam Pentecosten*, saw the light of day in F. Combefis' edition of 1648 (95), also adopted by Migne in PG 86, II, 1976-1993. The *editio princeps* of Homilies VIII and IX, both for the feast of Easter, we owe to M. Aubineau in his *Homélies Pascales* 368-384 and 430-440. An inaccessible edition of Homily V, *In Iob*, which has remained inaccessible to us as well, is that of E. Sartorius in Programma Universitatis Literarum Dorpatensis (1827) VII-XIII. To complete the picture it should be mentioned that H. Savile published an edition of Homily III, *In ramos palmarum*, which is made up of the original text and the shorter version of it which was in

(92) Cf. AUBINEAU, *Hésychius* XXV, n. 2, where the opinion of P. Canart is cited.

(93) See below pp. 424-425.

(94) Iacobi GRETSERI *Opera Omnia, De sancta Cruce...* (Ingolstadii 1616) 1583-1594.

(95) *Graecolat. Patrum Bibliothecae novum auctarium*, I (Parisiis 1648) 719-738.

circulation (96). Savile's text was adopted by Migne in PG 61, 715-720, who thereby propagated a text which is far removed from the original.

In our edition we are thus offering the *editio princeps* of Homilies I, II, IV, VI, and XI; to a lesser extent this is true too of Homily III, while Homily V is really available here for the first time.

Principles of the present edition

In editing the homilies of Leontius, which are attested in MSS varying in number from two to over fifty and ranging from the ninth to the sixteenth centuries, we have obviously had to aim at a uniformity which transcends the bounds of individual homilies. Accordingly, in those homilies which are transmitted in two or three MSS (I, VII, VIII and IX) we have sometimes had to depart from, for instance, the orthography and punctuation of the individual witnesses, in order to ensure that there be no difference in presentation between these homilies and others preserved either in a larger number of witnesses, or, like Homilies III and X, in an extremely rich MS tradition, where a considerable variation is found in punctuation, word-division and accentuation. In word-division we have opted for the traditional presentation (e.g. διὰ τί, not διατί; ὑπ'οὐρανόν, not ὑπουρανόν; μετὰ ταῦτα, not μεταταῦτα), lest we impair the uniformity of this extensive MS tradition. The same principle has been adopted in accentuation.

As far as punctuating the text is concerned, we have partly been guided by the rhetorical figures of speech which are unmistakeable in certain passages and which we have already mentioned in the section devoted to Leontius' style. At the same time we have had these passages printed in the text in such a way that the rhetorical structure is clear at a glance. In so doing we have confined ourselves to those parts of the text whose rhetorical schema is striking, because we were afraid of impeding our objective by perhaps going too far. In the fictitious dialogues to which Leontius is so partial, we have attempted to convey the change of speaker by having his or her words begin on a new line. When Leontius, while expounding a biblical text, repeats several times the text itself or a part thereof in order to emphasise a new element by each repetition, then too we have had the biblical text begin each time on a new line (e.g. II, 28-49; 242-273; IV, 99-133; X, 280-330; 412-468).

(96) H. SAVILE, *Iohannis Chrysostomi opera omnia*, Eton 1612, t. VII, 334-378.

In a number of instances where, without drawing on unmistakeably rhetorical resources, Leontius aims at structural parallel, we have pointed this up also in the presentation of the text (e.g. VII, 149-158; IX, 95-125).

In the Praefationes it has been our intention to present a concise, yet lucid, account of our findings concerning the manuscript transmission of the various homilies and the relationship of the MSS to one another. As a rule we give first of all a short description of the MSS in which the homily in question is transmitted. Then follows a division of the MSS into the families which can be distinguished in the transmission; this is done usually by recourse to the sigla ω^1 and ω^2. With these sigla we indicate in the Praefationes the readings which we assume to have been in the hyparchetypes postulated by us. This does not exclude the possibility that the individual MSS belonging to ω^1 or ω^2 could have a reading which differs from the hyparchetype. We have made a practice of mentioning these variant readings not in the Praefationes but rather in the critical apparatus, assuming that the MS concerned has been used for the constitution of the text. In presenting the differences between ω^1 and ω^2 we have begun with the reading to which we have given our preference in the text-constitution. Our overriding concern in choosing this approach has been to assist, rather than influence, the reader. A similar procedure has been adopted in presenting groups of related MSS into which ω^1 and ω^2 can sometimes be divided, groups which are mostly denoted by the sigla α, β, γ, etc. Here too we have not mentioned the variant readings of individual MSS, if we have no doubt about the text which we must postulate for α, β, or γ. It goes without saying that here also the variant readings have been included in the critical apparatus.

In describing the individual MSS or groups of MSS we have usually not recorded the incidental agreements with MSS which clearly belong to another group or family, unless, of course, there is contamination involved. Thus incidental agreements between MSS of group ω^1 and MSS of group ω^2 have not been noted when it is obvious that there can be no question of affinity. Likewise, in the notes to the Praefationes where errors and/or variant readings of individual MSS are cited we have followed this same principle.

We have attempted in the critical apparatus to offer the relevant variants as clearly and concisely as possible. Our practice has not been to overload the apparatus with all kinds of orthographical

mistakes found in the individual MSS. In citing the variants we have as rule reproduced the MSS literally, especially where a MS stands alone in its reading. In the Praefationes, too, we have followed this principle in citing the variants of the individual MSS.

HOMILIA I

IN NATALE S. IOHANNIS PROPHETAE

Praefatio

Leontius' homily on the Birth of John the Baptist, which is included neither in BHG nor in CPG, is known to us only through one original witness and a copy:

V *Romanus Vallicellianus B 34* (ff. 78^{v}-80^{v})
m. s. XII ff. IV (chart.) + 163 28,7 × 21,3 2/33-39
Italo-Greek, post-metaphrastic non-menological lectionary
Ehrhard III, 803-804; Martini II, 14-17; Carter CCG V, 187

and a copy of *V*:

B *Vaticanus Barberinianus gr. 497* (ff. 267-268^{v})
chart. s. XVII ff. 331 27,5 × 20,5 1/27-28
Leroy 74

Unfortunately *Vallicellianus B 34* (*V*) is not only incomplete at the beginning and end, but the MS contains also six lacunae, including one between f. 80 and f. 81, with the result that Leontius' homily is only partially transmitted. The ff. 78^{v}-80^{v}, which contain Leontius' homily, are written irregularly in two columns of varying length (33 to 39 lines) and breadth. On f. 81 there begins another hand, which is much more irregular.

Since in *V* we are dealing with a MS from Southern Italy, and considering the close contacts which existed there with Constantinople, we may perhaps conclude that *V* derives from a collection in Constantinople. This assumption is given more weight by the attribution of the homily to Leontius, presbyter of Constantinople.

As Leroy has already described(1), *Vaticanus Barberinianus gr. 497* (*B*) comprises five parts, written in three different hands, one of which is Lucas Holsten's. Our homily is found in the section ff. 217-311^{v}, of which the first part is written by the third hand, contemporaneous with Holsten (ff. 217-268^{v}), and

(1) Leroy 74.

the last by Holsten himself. Because *B* breaks off at precisely the same point as *V*, there can be no doubt that *B* was copied from *V*. In four instances the copyist of *B* has, however, corrected the mistakes of *V* (6, 33, 101/102 and 177). The readings of *B* are noted in the critical apparatus only when they differ from those of *V*.

Leontius' homily was made use of on a large scale by the compiler of BHG 848 (= PG 61, 757-762), *In natale s. Iohannis prophetae* (2). For ease of reference we list here the corresponding passages.

53/60 Πῶς – ἑρμηνεύεται = PG 61, 758, 4[a.i.] - 759, 4
74/159 Κατὰ τί – περὶ τῆς παρθένου = *ibid.*, 759, 4-59
176/218 Ἐπειδὴ – ἐπείγομαι = *ibid.*, 759, 71 - 760, 35
218/220 παραδόξων – ἐκλύω = *ibid.*, 760, 55-58

Given that we have only one independent witness for Leontius' homily, BHG 848 provides a welcome complement for the constitution of our text. A comparison of Leontius' text with that of BHG 848 as printed in PG 61, 757-762 shows that there are many differences, some small and some quite large. To list these here at length is, however, pointless, because the collation of several MSS of BHG 848 proves immediately that a definitive text will vary considerably from that of Migne, and will reduce the number of variations from Leontius' text. Although it would be interesting to determine the relationship between Leontius and BHG 848 more closely, the large number of MSS in which BHG 848 is transmitted would make this a considerable undertaking. The effort involved would only be rewarded in part, because discrepancies between Leontius' text and that of BHG 848 cannot be excluded *a priori*, since the compiler of BHG 848 could have taken liberties with his exemplar. In other words, a definitive text of BHG 848 will involve very few, if any, changes being made to the text of Leontius' homily as we have it, based on *V*. All that this would have entailed would have been more frequent reference to BHG 848 in the critical apparatus.

In the light of the consideration above, we have collated eight older MSS of BHG 848, namely:

(*1*) *Scorialensis Φ-III-20*, s. IX, ff. 323[v]-332[v]
(*2*) *Vaticanus gr. 455*, s. IX-X, ff. 99[v]-104[v]

(2) Cf. C. DATEMA, *When Did Leontius, Presbyter of Constantinople, Preach?*, VC 35 (1981) 349-350.

(*3*) *Vaticanus gr. 1216-II*, s. X-XI, ff. 195[v]-201
(*4*) *Vaticanus gr. 1641*, s. X-XI, ff. 357[v]-361
(*5*) *Vaticanus gr. 1673*, s. XI, ff. 162[v]-165[v]
(*6*) *Vaticanus gr. 2013*, s. X, ff. 147[v]-154[v]
(*7*) *Vaticanus gr. 2119*, s. X, ff. 49-53[v]
(*8*) *Vaticanus Palatinus gr. 317*, s. XI, ff. 3-7.

A comparison of the text of these eight MSS of BHG 848 with that of Leontius' homily illustrates that they agree with Leontius in turn, e.g.

54 τὴν πίστιν] *2*, τὸν τρόπον *cett.*
56 μοι] *2 6*, *om. cett.*
74/78 Ἴδε – σεσάθρωται] ἴδε τὰ τρέμοντά μου τῶν μελῶν· ἴδε τὸ γῆρας τῶν ἀμφοτέρων καὶ εἰς γῆν ὁρώντων· εἰ μέρος ἐνέαζε καὶ μέρος ἐπεπαλαίωτο, μικρά τις ἐλπὶς ἦν τῶν λεγομένων· νυνὶ δὲ τῶν ἑκατέρων τὸ σῶμα σεσάθρωται *2*, ἰδοὺ τρέμοντά μου τὰ μέλη· ἰδοὺ τὸ γῆρας ἀμφοτέρων καὶ εἰς γῆν ὁρώντων· εἰ μέρος ἐνέαζε καὶ μέρος ἐπεπαλαίωτο, μικρά τις ἐλπὶς ἦν τῶν λεγομένων· νῦν ἑκατέρων τὸ σῶμα σεσάθρωται *6*, ἴδε τρέμουσιν ἡμῶν τὰ μέλη· ἴδε ὁρᾷς ἀμφοτέρων τὸ γῆρας· ἴδε βλέπεις τῆς κήρας τὸ ἀδύναμον· ἴδε θεᾷς τοὺς αὐχένας ἡμῶν εἰς γῆν ἐπινεύοντας, τὸ σῶμα ὅλον σεσάθρωται *cett.*
79 ὡς] *6*, οἱ *cett.*
πέπειροι] *add.* πρὸς θερισμόν ***BHG 848*** (= consensus of all MSS)
Ἀληθεύεις] *praep.* εἰ δὲ ὅλως ***BHG 848***, *add.* ὃ λέγεις *1 3 5 7 8*
80/82 Δὸς – θεάσομαι] δὸς δὴ ἄλλο προσοδεῦσαι σημεῖον, ἀρραβῶνά μοι ὅπως πιστεύσω τῆς ἐπαγγελίας τὴν θαυματουργίαν *2*, δὸς δὴ σημεῖον ἀρραβῶνός μοι χάριν καὶ πιστεύσω τῇ ἐπαγγελίᾳ· δέχομαι τὸ ἐπάγγελμα εἰ θαυματουργίαν θεάσομαι *cett.*
89 δρόσος] *add.* Ἐζεκίας ἀπέγνω (ἐπέγνω *6*, οὐκ ἔγνω *7*) εἰ μὴ ὁ ἥλιος ἀνεποδίσθη ***BHG 848***
90 οὖν] *om. 2 6 7 8*
91 Δὸς[1]] *add.* σὺ *1 3 4 5 7 8*
93 τοῦτο] *add.* ἀρχάγγελε μηνυτά· πόθεν μοι δῆλον τὰ ἐκ σοῦ μοι ῥηθέντα *1 3 4 5 6 7 8*
95 δῶμα] *2*, δομάτιόν *cett.*
98 ζητήσω] *2*, ζήτησον *cett.* (cf. Leontius, app. crit.)
100 τοῦτο] *add.* ὁ καλὰ εὐαγγέλια ἄνωθεν ἐπὶ γῆς ἡμῖν φέρων *1 3 4 5 6 7 8*

101 προλέγεις] ὦ ἄγγελε προλέγεις *2*, λέγεις ὦ ἀρχάγγελε *cett.*
110 τειχίζηται] τειχίζεται *1 2 4 5 6 7*, ἀναχετίζεται *8*
115/117 Θεὸν – ὁρίζων] θεὸν ἐνέχυρον ἀπαιτεῖς· ἀσθένειαν βεβαιοτέραν τῆς δεσποτικῆς ἐπαγγελίας ὁρίζῃ *2*, θεῷ παντοδυνάμῳ ἀπιστεῖς· οὐκ οἶδας ὅτι πάντα δυνατὰ τῷ θεῷ· ἀβέβαιον ὁρίζει τὴν δεσποτικὴν ἐπαγγελίαν (παραγγελίαν *1*) *cett.*
117 ὁρίζων] *add.* τὸν εὐαγγέλιά σοι κομίζοντα *BHG 848*
119/120 ὄγκον – λέγων] οἶκον (*add.* καὶ *4 6*) παραιτῆσαι λέγων *1 3 4 5 6 7 8*, οἶκον παραιτήση *2*
120/121 Προχείρισαι – βραδύγλωσσος] *om. BHG 848*
123 οὐχὶ] οὐκ εἶδες *2*
145 Ὁμίχλη δὲ σκότους] ὁμίχλης δὲ σκότος *1 3 4 5 6 7*
153/156 Τὸν – ἐφύλαξεν] *om. BHG 848*
178 Ὅπου] *praep.* ὅπου γὰρ τῆς ἀντιλογίας τὸ ὄργανον, ἐκεῖ καὶ τῆς τιμωρίας τὸ πρόσταγμα *2*
180 Ἔσῃ σιωπῶν] *om. 1 3 4 5 6 7 8*
189 δεόντων] ὄντων *1 3 4 5 6 7 8*
195 διένευεν] διένευσεν *1 6*
195/196 πλησιάσῃ] *add.* μηδείς με ἐρωτήσῃ *BHG 848*
199 Ἐλισάβετ] *praep.* ἡ *2 7*
204 μετοικεῖ] μετοικεῖται *1 6*
213 νόμοις] *om. 8*
Μὴ] *praep.* προλάβω τὸν χρόνον τῆς κυήσεως *2*
216/217 ἀνέχομαι] *add.* ἐπέγνων τὸν προαποστείλαντά με πρὸ προσώπου αὐτοῦ πορεύεσθαι, ἑτοιμάσαι τὴν ὁδὸν αὐτοῦ ἔμπροσθεν αὐτοῦ *BHG 848*

From this survey it emerges that *Vaticanus gr. 455* (*2*) agrees most with Leontius' text (cf. 54, 56, 74/78, 93, 95, 100, 115/117, 180, 189). We can possibly conclude from this that the MS derives from a text which stands close to the archetype of BHG 848. The fact that *Vaticanus gr. 455* originated in Constantinople can only confirm us in this suspicion.

In the constitution of our text we have let these considerations influence us as little as possible, on the grounds that it cannot be ascertained to what extent the compiler of BHG 848 is responsible for the differences between BHG 848 and Leontius.

CONSPECTUS SIGLORUM

B *Vaticanus Barberinianus gr. 497* chart. s. XVII ff. 267-268^{v}
V *Romanus Vallicellianus B 34* m. s. XII ff. 78^{v}-80^{v}

BHG 848 Ps. Ioh. Chrysostomus, *In natale s. Iohannis prophetae*, PG 61, 757-762

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως εἰς τὸ γενέθλιον τοῦ ἁγίου Ἰωάννου τοῦ προφήτου προδρόμου

Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ,
ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·
ἐπεσκέψατο γὰρ *ἡμᾶς* καὶ σήμερον *ἀνατολὴ ἐξ ὕψους.*
Ἐκαθεύδομεν γὰρ τῇ ῥαθυμίᾳ,
καὶ διύπνισεν ἡμᾶς τῇ φιλανθρωπίᾳ·
ἐσάλευσε τὰ δώματα,
ἵνα στηρίξῃ ἡμᾶς ἰασάμενος τὰ τραύματα·
ἐμάστιξε τὰ ἄψυχα,
ἵνα παιδεύσῃ τὰ ἔμψυχα·
ἐτάραξε τὴν γῆν, |
ἵνα πληροφορηθῶσιν οἱ ἐν ὑπεροχῇ. f. 79^{r}
Ἐσάλευσεν, οὐκ ἀπώλεσεν·
ἐπεσκέψατο, οὐκ ἀπεφήνατο·
ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,
μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.
Σεισμὸς τὸν Πέτρον ἐκ φυλακῆς ἠλευθέρωσεν,
σεισμὸς τὸν Παῦλον τῶν κλοιῶν ἔλυσεν,
ἐν σεισμῷ Ἠλίας *ὡς εἰς τὸν οὐρανὸν ἀνελήφθη*,
σεισμὸς τῆς δεσποτικῆς ἀναστάσεως προῦλαβεν.
[Ἀνάστασις γὰρ ἡ παροῦσα ἡμέρα.]
Διὰ τί σεισμός; Ὅπου θεότητος κίνησις, ἐκεῖ καὶ τῶν στοιχείων θόρυβος. Ἐλέησον τὸν πέλας, καὶ σεισμὸς οὐ σκύ⟨λ⟩λει σε· νήστευσον ἀπὸ κακίας, καὶ θεὸς οὐκ ὀργίζεται. Εἰπὲ καὶ σὺ προθύμως τὰ τοῦ Δαυῒδ προσευχόμενος·
«*Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με·* μὴ ὡς τοὺς γίγαντας κατακλύσῃς με, μηδὲ ὡς Σοδομίτας καταφλέξῃς, ἀλλ᾽ὡς Νινευῖτας ἐλέησον.»

Εὔκαιρον οὖν τοὺς αἰσθομένους τῆς τοῦ κυρίου παιδείας

1/2 Luc. 1, 68 **3** Luc. 1, 78 **13** Luc. 1, 78 **14/15** Prov. 3, 12 = Hebr. 12, 6 **16** cf. Act. 12, 6-11 **17** cf. Act. 16, 26 **18** IV Reg. 2, 11 **19** cf. Matth. 28, 2 **25/26** Ps. 6, 2 **26** cf. Gen. 6, 4 sqq. **27** cf. Gen. 19, 24-25 cf. Ion. 3, 10

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6 δώματα] *correximus cum B*, δόμτα *V* **19/20** προῦλαβεν] *add.* ἀνάστασις γὰρ ἡ παροῦσα πανήγυρις ἡμέρα *V*, *sed* πανήγυρις *expunxit* $V^{p.c.}$ **23** σκύλλει] *scripsimus*, σκύλει *V*

εἰπεῖν τὰ τοῦ προφήτου· *Ἡ παιδεία κυρίου ἀνοίγει μου τὰ ὦτα.* Ὅσοι τοίνυν τὸν θεῖον λόγον ἀπαιτοῦσιν εὔτονον, καὶ αὐτοὶ χρεωστοῦσι παρέχειν τὴν ἀκοὴν ὑπήκοον, ἵνα καὶ οἱ λέγοντες εὐσεβῶς καὶ οἱ ἀκούοντες εἰλικρινῶς δυνηθῶσι θερίσαι τὸ τῆς πίστεως πολύσταχυ[ν] δράγμα· ἄνευ γὰρ πίστεως
οὔτε ⟨ἡ⟩ ἠχὼ τῆς ἀκοῆς πλατύνεται,
οὔτε τῶν χειλέων ἡ θύρα διανοίγεται,
οὔτε τῆς γλώττης τὸ πλῆκτρον κινεῖται,
οὔτε τῶν φωνιαίων ὀργάνων οἱ αὐλοὶ εὐρύνονται.
Καὶ τούτου μάρτυς Ζαχαρίας ὁ ἱερεύς,
ὁ παιδευθεὶς δι' ἀπιστίαν πρὸς παιδείαν τῶν ἀπιστούντων,
ὁ τῆς ἀρχαγγελικῆς ἀποκαλύψεως σημεῖον ἐπιζητῶν,
ὁ τῆς δεσποτικῆς μηνύσεως ἐγγυητὴν ἀπαιτῶν.
Τοῦ γὰρ ἀρχαγγέλου Γαβριὴλ εἰρηκότος πρὸς τὸν Ζαχαρίαν, καθὼς ἀρτίως ἤκουες τῇ προτεραίᾳ· *Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ* ἰδοὺ *ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι,* ἀποκριθεὶς ὁ Ζαχαρίας εἶπεν, ὡς ἴστε· *Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.* Ἄπιστα ὡς ἀληθῶς τοῦ πρεσβύτου τὰ ῥήματα, καὶ πολλῆς ἀντιλογίας γέμοντα. Τὸ γὰρ εἰπεῖν *Κατὰ τί γνώσομαι τοῦτο;* ἀντὶ τοῦ «Ποίαν μοι δίδως ἀπόδειξιν τῶν λεγομένων πληροφορίαν;» «*Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης.* Πῶς πατὴρ γνησίου παιδὸς εὑρεθήσομαι; Τὸ γῆρας ἀπωθεῖται τὴν πίστιν, ἔξω φύσεως λοιπὸν τὸ πρᾶγμα, διαλέλυται τὰ γεννητικὰ μόρια, ῥάβδον κατέχων ἐπιβαίνω, καὶ νεογάμου μοι πεῖραν ἀναζέεις; Ὅτε τάφος, τότε γόνος; *Κατὰ τί γνώσομαι τοῦτο;* Φράσον μοι, ὦ μέγιστε Γαβριήλ.»

Ἀναγκαῖον δὲ καὶ τοὺς ἀγνοοῦντας γνῶναι, ὅτιπερ Γαβριὴλ θεοῦ ἄνθρωπος ἑρμηνεύεται,
ὡς διακονῆσαι τῷ ἐνανθρωπήσαντι,
ὡς προοδοποιῆσαι τῷ ἐπιφανέντι,

29/30 Is. 50, 5 **44/46** Luc. 1, 13 **47/49** Luc. 1, 18 **50/51** Luc. 1, 18 **52/53** Luc. 1, 18 **57** Luc. 1, 18 **61** cf. Matth. 4, 11; Marc. 1, 13

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33 πολύσταχυ] *correximus cum B,* πολύσταχυν *V* **35** ἡ] *supplevimus, om. V* **60** θεοῦ ἄνθρωπος] *e BHG 848 scripsimus,* ἄνθρωπος καὶ θεὸς *V*

ὡς μὴ μόνον τῇ στείρᾳ,
ἀλλὰ καὶ τῇ παρθένῳ τὰ εὐαγγέλια κομίσαι.
Οὗτος γάρ ἐστιν ὁ Γαβριήλ,
ὁ καὶ τὸν Δανιὴλ συνετίσας,
καὶ τὴν ἄφιξιν τοῦ κυρίου σὺν ἀκριβεῖ χρόνῳ δηλώσας,
καὶ τὸν Ἀμβακοὺμ τῆς κόμης μετενέγκας,
καὶ τοὺς λέοντας τῷ Δανιὴλ ὡς ἀσκητὰς | ἐν τῷ λάκκῳ f. 79ᵛ
ὑποτάξας.

Τί οὖν ὁ Ζαχαρίας; Καλὸν γὰρ τῆς ἀκολουθίας μὴ δραπετεῦσαί ποτε. *Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.* «*Κατὰ τί γνώσομαι τοῦτο;* Ἴδε φησίν, τὰ τρέμοντα τῶν μελῶν, καὶ τὸ γῆρας τῶν ἀμφοτέρων εἰς γῆν νενευκός. Εἰ μέρος ἐνέαζε καὶ μέρος πεπαλαίωται, μικρά τις ἦν ἐλπὶς τῶν λεγομένων· νυνὶ δὲ τῶν ἀμφοτέρων τὸ σῶμα σεσάθρωται, οὐδὲν ἕτερον περιμένομεν ἢ τὸ δρέπανον τοῦ θανάτου, ὡς στάχυες πέπειροι. Ἀληθεύεις, δέσποτα Γαβριήλ; Δὸς δήλους προοδεύσεις, σημεῖον ἀρραβῶνά μοι πίστευσον. Τὴν ἐπαγγελίαν οὐ δέχομαι, εἰ μὴ θαυματουργίαν θεάσομαι.
Κατὰ τί γνώσομαι τοῦτο;
Ὁ Ἀαρὼν οὐκ ἐπίστευσεν,
εἰ μὴ ἡ ῥάβδος ἤνθησεν·
Μωϋσῆς οὐκ ἐπληροφορήθη,
εἰ μὴ ἡ χεὶρ αὐτοῦ ἐλευκάνθη·
καὶ Γεδεὼν οὐ συνῆκεν,
εἰ μὴ ἐπὶ τὸν πόκον ὑετῶν μόνον γέγονε δρόσος.
Κατὰ τί οὖν γνώσομαι τοῦτο;
Δὸς σημεῖον, καὶ χορεύσω νεανικά. Δὸς σημεῖον, ἵνα μὴ

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64 cf. Luc. 1, 30-33 **66** cf. Dan. 9, 22 **68** cf. Bel et Draco 36 **69/70** cf. Dan. 6, 23 **72/74** Luc. 1, 18 **83** Luc. 1, 18 **84/85** cf. Num. 17, 16-26 **86/87** cf. Ex. 4, 6 **88/89** cf. Iud. 6, 37 **90** Luc. 1, 18

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74 τρέμοντα] *e BHG 848 scripsimus,* τραύματα *V* **75** ἀμφοτέρων] *add.* τὸ σῶμα σεσάθρωται *(cf. ll. 77-78) V, sed expunxit* $V^{p.c.}$ **80/81** Δὸς – πίστευσον] δὸς δήλους, προοδεύσεις σημεῖον, ἀρραβῶνά μοι πίστευσον *V, forsan legendum est* δὸς δὴ ἄλλο προοδεῦσαι σημεῖον, ἀρραβῶνά μοι πίστευσον *(cf. BHG 848, cod. 2* [*cf. praef. p. 65*]*)* **84** Ἀαρὼν] ἀβραὰμ *V,* ααρὼν *in marg.* $V^{p.c.}$ **91** χορεύσω] χορεύω *V,* χορεύσω *in marg.* $V^{p.c.}$

〈Ἐλισάβετ〉 ὡς ἡ Σάρρα προπετῶς γελάσῃ.
Κατὰ τί γνώσομαι τοῦτο;
Εἰ δεύτερος Ἀβραὰμ ἀποφαίνομαι, ὑπάρξει μοι κατὰ τοῦ Ἀβραὰμ δικαιώματα καὶ ἰδιώματα. Εἴσελθε ἐπὶ τὸ δῶμα μου, νίψω τοὺς πόδας σου, ὁδοιπορίαν στείλαντι παραθήσω σοι τράπεζαν μυστηρίου πεπληρωμένην, *ἀλεύρου σάτα τρία* Ἐλισάβετ φυράσει, τὴν ἐκκλησίαν προζωγραφοῦσα, ζητήσω μόσχον, ἵνα δωρήσῃ παῖδα.
Κατὰ τί γνώσομαι τοῦτο;
Τί μοι τοῦ παιδὸς τὸ ὄνομα προλέγεις, καὶ τούτου μὴ παρόντος τὰς ἀρετὰς ἀπαριθμεῖς; Δεῖξόν μοι τί παρὰ φύσιν, ἵνα πιστεύσω τὸ ὑπὲρ φύσιν.
Ἐὰν ὁ οὐρανὸς ἀνακαμαροῦται,
κἀγὼ ἀνανεοῦμαι·
ἐὰν ἡ θάλασσα μετρῆται,
καὶ ἡ γυνή μου μαιοῦται·
ἐὰν ὁ ἥλιος καταλαμβάνηται,
καὶ οἱ ξηροὶ μαζοὶ γάλα ῥυήσονται·
ἐὰν ἡ σελήνη τειχίζηται,
καὶ ἡ ξηρὰ μήτρα νοτίζεται.
Κατὰ τί γνώσομαι τοίνυν *τοῦτο* τὸ παράδοξον μυστήριον; *Ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.*»

Ὁ δὲ ἄγγελος πρὸς τὸν Ζαχαρίαν· «Θεὸν ἐνέχυρον ἀπαιτεῖς; Ἀρχάγγελον πειράζεις ἐπὶ γῆς; Τὴν σωματικὴν ἀσθένειαν βεβαιοτέραν τῆς δεσποτικῆς ἐπαγγελίας ὁρίζων, ἀνακρίνειν οὐ δέδοικας· *Κατὰ τί γνώσομαι τοῦτο;* Μὴ γὰρ εἰς Αἴγυπτον ἀποστέλλῃ, ἵνα φοβηθῇς τοῦ φαραῶ τὸν ὄγκον, καὶ παραιτήσῃ λέγων· "Προχείρισαι ἄλλον, ἐγὼ γὰρ *ἰσχνόφωνος καὶ βραδύγλωσσος*"; Κατὰ τί γνώσῃ τοῦτο,

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92 cf. Gen. 18, 12 **93** Luc. 1, 18 **95/99** cf. Gen. 18, 4-7 **97** Matth. 13, 33; Luc. 13, 21 **100** Luc. 1, 18 **112/114** Luc. 1, 18 **118** Luc. 1, 18 **121** Ex. 4, 10 cf. Luc. 1, 18

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92 Ἐλισάβετ] *e BHG 848 addidimus* **98** προζωγραφοῦσα] *e BHG 848 scripsimus*, προζωγραφήσω *V* ζητήσω] *e BHG 848 scripsimus*, ζήτησον *V* **101/102** παρόντος] *correximus cum B*, παρόντας *V* **107** μαιοῦται] *e BHG 848 scripsimus*, νεοῦται *V* **111** ξηρὴ *V* **112** τοίνυν] *in marg. add. V*$^{p.c.}$ **118** ἀνακρίνειν] τὸν εὐαγγέλιά σοι κομίζοντα *e BHG 848 forsan praeponendum est* **120** παραιτήσῃ] *e BHG 848 scripsimus*, παραστήση *V*

Ζαχαρία; Οὐδὲν ὑπὲρ φύσιν θεὸς ἐργάζεται; Ἡ φύσεως ἀκολουθίαν ζητεῖς, οὐχὶ θεότητος παραδοξο|ποιΐαν; Εἰπέ f. 80r
μοι·
τῆς γῆς οἱ στύλοι
ποῦ πεπήγασιν;
Οὐρανοῦ δὲ τὸ κύτος
ποῦ καθίδρυσται;
Νεφελῶν δὲ κύται
ποῦ εὑρίσκονται;
Ὑετῶν δὲ σταγόνες
ποῦ στημονίζονται;
Βῶλοι δὲ χιόνος
ποῦ λατομοῦνται;
Ἡλίου δὲ δρόμος
τίς ἡνιοχεῖ;
Σελήνης δὲ μείωσιν
τίς ὁροθετεῖ;
Ἄστρων δὲ πλήθη
τίς ἀριθμεῖ;
Θάλασσα δὲ μαινομένη
πῶς ψάμμον αἰδεῖται;
Ποταμοὶ δὲ θερμόρρυτοι
πῶς συγκιρνῶνται;
Ὁμίχλη δὲ σκότους
ποῦ ἐξυφαίνεται;
Ἄνθρωπος δὲ ἐν μήτρᾳ
πῶς διαπλάττεται;
Τοῦ δὲ ἄρρενος τὸ θῆλυ
πῶς δειλότερον εὑρίσκεται;
Θεοείκελος δὲ ψυχὴ
πῶς ἀθρόον ἐν τῷ σώματι εὑρίσκεται;
Τὸν Ἡσαῦ δὲ καὶ τὸν Ἰακώβ,
οὓς ὁ κόσμος ὅλος οὐκ ἐχώρησεν,
πῶς ὁ τῆς Ῥεβέκκας σκοτεινὸς πόρος ἀστενοχωρήτους ἐφύλαξεν;
Κατὰ τί γνώσομαι λέγεις *τοῦτο*, Ζαχαρία; Φύσεως ἀκολου-

153/156 cf. Gen. 25, 22-26 **157** Luc. 1, 18

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122 ἢ *V* **128** κατίδρυσται *V* **129** κύται] *sic V et BHG 848, forsan corrigendum est* κοῖται

θίαν ζητεῖς, ὅπου θεότητος ἐνέργεια; Τὴν στεῖραν ἀπιστεῖς γεννῆσαι; Τί ἐὰν ἀκούσῃς περὶ τῆς παρθένου; Οὐχὶ Σαμψὼν τοῦ Ναζωραίου ἐν σιαγόνι ὄνου χιλίους ἀλλοφύλους πατάξαντος, ἐν ἀνύδρῳ καὶ δίψει συσχεθέντος, καὶ μικροῦ δεῖν ἐκλείψαντος, καὶ πρὸς τὸν θεὸν εἰλικρινῶς βοήσαντος, εὐθέως τὸν ὄλμον τῆς ὄνου ἤνοιξεν, καὶ ὕδωρ ἐλίμνασεν, καὶ τὸν Ναζωραῖον ἐπότισεν; Εἶ οὖν ἐν σιαγόνι ὄνου τοιοῦτον σημεῖον ἐπεδείξατο καὶ ἐξ ὀστέου ξηροῦ ποταμοὺς ἀφῆκεν ὑδάτων, καὶ πεπαλαιωμένους ἡμερῶν πρὸς τεκνογονίαν ὀκνήσει καλέσαι;

Κατὰ τί γνώσῃ, Ζαχαρία; Οὐκ ἔχεις ὑπόδειγμα τὸν Ἀβραὰμ καὶ τὴν Σάρραν; Οὐχὶ κἀκεῖνος πρεσβύτης, κἀκείνη στεῖρα καὶ ἐκλείπουσα τὸν ἐθισμὸν τῶν καθαρσίων διὰ τὸ πεφθάρθαι τῷ γήρει τὴν ὕλην; Οὐκ ἤκουσας Ἄννης καυχωμένης· *Ἡ στεῖρα ἔτεκεν ἑπτά, καὶ ἡ πολλὴ ἐν τέκνοις ἠσθένησεν*; Οὐκ ἤκουσας τοῦ προφήτου λέγοντος, Ζαχαρία, *Τὰ σημεῖα τοῖς ἀπίστοις*; Ἔδει μέν σε μὴ ἀνανεῦσαι, Ζαχαρία, τοῖς λεχθεῖσιν, προφητικῆς λειτουργίας μείζονα διακονίαν λαχόντα; Ἐπειδὴ δὲ ὡς ἄπιστος σημεῖα παρὰ θεοῦ ζητεῖς, ἐν τοῖς οἰκείοις μέλεσι μαστιγοφόρον κομίζου σημεῖον· *ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι*. Ὅπου τῆς προπετείας τὸ θράσος, ἐκεῖ καὶ τῆς παιδείας ὁ χαλινός. *Ἔσῃ σιωπῶν*· ὅπου ὕβρις ἐλάλησεν, ἐκεῖ τῆς ἐπιτιμήσεως ἡ ἀπόφασις. Ἤ|θελε μὲν ὁ θεός, Ζαχαρία, κήρυκά σε τοῦ f. 80v
τοιούτου θαύματος γενέσθαι· στρατοπεδάρχης γὰρ τοῦ ἐπουρανίου βασιλέως τίκτεται καὶ τῆς κοσμικῆς τῶν ἁμαρτιῶν λυτρώσεως προκαθαρτής. Ἐπειδὴ δὲ τὴν ἀσθένειαν τοῦ σώματος βεβαιοτέραν τῆς ἐπαγγελίας ὡρίσω τοῦ δεσπότου, *ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.*»

Ὁρᾷς ὅτι ἄνευ πίστεως οὐδὲν τῶν δεόντων γίνεται.

Μόνον ἤκουσε Ζαχαρίας τὰ ῥήματα ταῦτα, εὐθέως ἐξῆλθεν ἐκ τοῦ ναοῦ μισθὸν τῆς ἀπιστίας τὴν φίμωσιν βαστάζων. Ἄλλους εἰσῆλθεν ἐλευθερῶσαι, καὶ αὐτὸς καταδεδικασμένος ἐξῆλθεν· ὁ θυμιατῆρα λειτουργικὸν βαστάζων τίτλον ἐξορίας περιέφερεν. Ὁ λαὸς περιέμεινε τί ἀγαθὸν ἀκοῦσαι παρ' αὐτοῦ, κἀκεῖνος διένευεν· «Μηδείς μοι πλησιάσῃ, δεσποτικῆς ἀγανακτήσεως φρίκην βαστάζω.»

Ὦ τῶν παραδόξων πραγμάτων.

Ζαχαρίας φιμοῦται
καὶ Ἐλισάβετ εὐωχεῖται,
ἀπεστόμωται γλῶσσα
καὶ ὀγκοῦται μήτρα,
ἡ γλῶσσα στειρεύει
καὶ ἡ στεῖρα γίνεται μήτηρ
– μετοικεῖ τὸ πάθος τῆς μήτρας ἐπὶ τὴν γλῶσσαν –,
ἡ φωνὴ χαλινοῦται
καὶ ἡ γονὴ ἐλευθεροῦται,
Ζαχαρίας σιγᾷ
καὶ Ἰωάννης σκιρτᾷ.

Μόνον γὰρ εἶδεν ἡ στεῖρα τὴν παρθένον καὶ κατενόησεν ὁ ἐωσφόρος τὸν ἥλιον, *ἐσκίρτησε* μέγα ὁ Ἰωάννης ἐν τῇ μητρικῇ νηδύϊ τὴν βραδυτῆτα τῆς φύσεως αἰτιώμενος· «Δεσπότου φησὶ κήρυξ εἰμί. Τί τοῖς ὁμοδούλοις ὁμοίως πεπέδημαι νόμοις; Μὴ περιμένων τὸν τόκον ἀπολέσω τὸν δρόμον; Μὴ δεσπότης προλάβῃ τὸν περὶ τὰς ὠδῖνας εἰλούμενον ⟨δοῦλον⟩; Μὴ γένηται τῆς φύσεως ἀκολουθία παρανομία τῆς τάξεως; Ἐπέγνων τὸν παρόντα καὶ σιγᾶν οὐκ ἀνέχομαι· σαλεύω τὰ δεσμὰ τῆς φύσεως· κηρύττειν γὰρ ἐπείγομαι, δυεῖν παραδόξων πραγμάτων σύντομον γίνομαι σήμαντρον· θεϊκὴν παρουσίαν σαλπίζω καὶ πατρικὴν γλῶσσαν ἐκλύω.»

Ταῦτα τῶν παραλειφθέντων ἡμῖν τῇ προτεραίᾳ κεφαλαίων οἱ τόκοι· πᾶν γὰρ κεφάλαιον τόκον τίκτει, ὅθεν καὶ τὸ βρέφος «τόκος» ὀνομάζεται· ὡς κεφάλαιον γὰρ ὁ ἀνὴρ τὸν σπόρον τῇ γυναικὶ δανείζει – *κεφαλὴ γὰρ γυναικὸς ὁ ἀνήρ* –, τίκτει δὲ τῷ κεφαλαίῳ τὸν τόκον ἡ γυνή...

159/161 cf. Iud. 15, 15 **161/164** cf. Iud. 15, 18-19 **168** cf. Luc. 1, 18 **172/173** I Reg. 2, 5 **174** Ioh. Chrys., De Sancta Pentecoste I, PG 50, 460, 4-5; id., In Matth. XII, PG 57, 205, 24-25; cf. I Cor. 14, 22 **178** Luc. 1, 20 **180** Luc. 1, 20 **186/188** Luc. 1, 20

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175 λειτουργίας] λέξεως $V^{a.c.}$ **177** μέλεσι] *scripsimus cum BHG 848 et* $B^{in\ marg.}$, μέρεσι *VB*

209/211 cf. Luc. 1, 41 **224** I Cor. 11, 3

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200 ἀπεστόμωται] *scripsimus*, ἀνεστόμωται *V*, ἀναστομοῦται *BHG 848* **212** φησὶ] φύσεως $V^{a.c.}$ **215** δοῦλον] *e BHG 848 addidimus, om. V* **218** δυεῖν] *sic V, forsan corrigendum est* δυοῖν **225** γυνή] *scripsimus cum B*, γι *V et hic desinit*

HOMILIA II

IN RAMOS PALMARUM

(BHG[a] 2227, CPG 7893)

Praefatio

For the complete text of Homily II (BHG[a] 2227) we know of ten MSS:

1. *Cantabrigiensis Trinity College O.5.36* (ff. 1-6)
   chart. s. XVII ff. 205 + 67 33 × 21 1/31
   collection of homilies
   James III, 337-340; Aubineau CCG I, 31-32

2. **H** *Hierosolymitanus S. Sabae 373* (ff. 1-13)
   chart. s. XVI ff. 405 21,2 × 16 1/20
   non-menological lectionary
   Ehrhard III, 771; Papadopoulos-Kerameus II, 497-499

3. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 51[v]-55[v])
   m. s. X ff. IX + 357 34 × 23 2/36
   panegyricon for six months (type A)
   Ehrhard II, 98-102; Coxe 352-357; Aubineau CCG I, 189-190

4. *Oxoniensis Bodl. Laudianus gr. 64 A* (pp. 373-381)
   chart. s. XVI-XVII pp. 426 36 × 24,5 1/27
   collection of diverse patristic texts
   cf. Coxe I, 543-546; Aubineau CCG I, 239-240

5. **T** *Thessalonicensis Blatadon 6* (ff. 134[v]-140)
   m. s. IX ff. 414 38,5 × 26 2/33
   homiliarium
   Ehrhard II, 242-248; Eustratiades 16-17

6. **I** *Vaticanus gr. 1587* (ff. 242-246[v])
   chart. a. 1389 ff. I + 372 20,7 × 14,7 1/23
   homiliarium
   Ehrhard II, 258-261; Giannelli 199-207

7. **O** *Vaticanus Ottobonianus gr. 14* (ff. 91-92, 88, 93-94) [1]
   m. s. X ff. VI + 272 38 × 24,5 2/38

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(1) Cf. M. AUBINEAU, *Un Ps.-Athanase*, In Lazarum (*e* Vat. Ottob. gr. *14*), *restitué à Léonce de Constantinople*, JTS NS XXV (1974) 446.

lectionary for the whole year (type B)
Ehrhard I, 213-218; Feron-Battaglini 16-18

8. *Vaticanus Ottobonianus gr. 415* (ff. 427-431^{v})
chart. s. XIV-XV ff. 431 22 × 18,4 1/29-33
non-menological lectionary
Ehrhard III, 829-830; Feron-Battaglini 225-227

9. **M** *Venetus Marcianus gr. 573* (ff. 135-145)
m. s. IX-X ff. 223 21 × 16,5 1/21
ff. 98-223: panegyricon for the whole year (type C)
Ehrhard II, 90-91; Mioni, Th. Ant. II, 476-480

10. **V** *Vindobonensis theol. gr. 5* (ff. 202-205^{v}; inc. ἀναδέδεικται 42)
m. a. 948 ff. III + 327 38 × 24 2/38
homiliarium (type B)
Ehrhard II, 278-280; Hunger-Kresten 3/1, 9-12; Lackner CCG IV, 3-5

The ending of the homily from line 273 onwards has been transmitted as a homily in its own right under the name of John Chrysostom in:

11. *Atheniensis Metochii 48* (ff. 197^{v}-199)
chart. s. XV ff. 543 1/28
non-menological collection
Ehrhard III, 846-847; Halkin 165-167 (2)

12. *Mediolanensis Ambrosianus B 115 sup.* (ff. 75-77)
chart. s. XIV-XV ff. 262 29,2 × 21 1/35
panegyricon for the whole year with metaphrastic texts (type B)
Ehrhard III, 125-126; Martini-Bassi I, 152-155; Carter CCG V, 75-76

The MSS 1-10 fall quite clearly into two groups, ω^1 (*BOT*, *1* and *4*) and ω^2 (*MVHI* and *8*), e.g.
1 εὐσεβείας] *praep.* τῆς ω^2
14 ἀναφωνήσας] ω^1, προαναφωνήσας ω^2
132 συμφώνως] ω^1, συντόμως ω^2
140 ὁ] *om.* ω^1
223 τοῦτο] *om.* ω^2

(2) Halkin wrongly identifies this text with BHG^{a} 2223t.

343 εἶπες] ω^1, εἶπεν ω^2
359 πληρώσῃ] *add.* ἔργω ω^2

To this we can add an instance where there is a lacuna in *V* and *I*, but where *MH* and *8* stand against ω^1:
225 ὡς] ω^1, ἡμῖν ἀρτίως *MH*, ὅτι οὐ *8*

ω^1 Of the five MSS belonging to ω^1 it is *Oxoniensis Baroccianus 199* (*B*) which transmits a very pure text. This MS has only two of its own readings and only one smaller error (3). Copies of *B* are to be found in *Cantabrigiensis Trinity College O.5.36* (*1*) and in *Oxoniensis Bodl. Laudianus gr. 64 A* (*4*). No less important is *Thessalonicensis Blatadon 6* (*T*), which has five errors (4). *Vaticanus Ottobonianus gr. 14* (*O*), on the other hand, has a far greater number of mistakes, which in most cases are attributable to the carelessness of the copyist (5). A consideration of the relationship between *B*, *T* and *O* shows two common readings of *B* and *T*:
193 οὐδὲ] οὐ *B T*
237 οὖν] νῦν *B T*
These variants, however, are not sufficient grounds for assigning *B T* a separate place from *O* in the stemma.

Given our remarks on pp. 56-57 concerning *O*, we can assume that the presence of Homily II in *O* indicates that this homily too forms part of the corpus of Leontius' homilies, which the compiler of *O* would have used as a source. This source will have circulated in Constantinople, and this allows us to situate ω^1 there as well.

ω^2 Of the MSS belonging to family ω^2, *Venetus Marcianus gr. 573* (*M*) is the oldest, dating from the IX-X centuries. It can be distinguished from the other MSS in this homily by a large number of faulty readings (6). A second important representa-

(3) 165 καθεσθεὶς] καθήσας; 165/166 μόνους μαθητὰς] μαθητὰς μόνους; 283 καταρρυπωθεὶς] καταριπωθεὶς.

(4) 40 τοῦ] *om.*; 43 θεὸν] θεοῦ; 54/56 ὅπερ - σαρκὸς *iteravit*; 164 γέννηται] γέννηται; 306 αὐτῷ] αὐτῶν.

(5) E.g. 24 πρέπουσα - εὐλογία] *om.*; 66 εὐλογημένην] εὐλογουμένην; 177/178 ἵνα - ἡμέρας] *om.*; 218 ἁμαρτιῶν] ἁμαρτημάτων; 220 παραπορευόμενος] πορευόμενος; 233 ἐμπλησθέντες] πλησθέντες; 249 ἐλευθερωθῇ] ἐλευθερώση; 337 ἔτι - ἡ?] *om.*; 343 εἶπες] εἶπας; 377 ἀνεκραύγασεν] ἐκραύγασεν.

(6) E.g. 7 αὐτὸς] *om.*; 20 αὐτοῦ] αὐτῶ; 26 ζωηφόρον] ζωοφόρον; 46 αὐτοῦ] *om.*; 133 πέπλα] ὅπλα; 155/156 Ἵνα - οἰκονομίαν] *post* κατόρθωμα *transp.*; 182 ὑμᾶς] *om.*; 185 ἐνήστευσεν] ἐνήστευεν; 209 πᾶν] πάντων; 283 καταρρυπωθεὶς] κατεριποθεὶς; 301 ἀσθενοθεῖας] ἀσθενίας; 332 ἐξέπεσαν] ἔπεσαν; 340 ὀδῶδες] ὀζῶδες; 346 συνήντησας] λαλησάση; 348 Θεῷ] *om.*

tive of ω^2 is *Vindobonensis theol. gr. 5* (*V*), in which this homily is only partially transmitted, due to damage done to the MS. Because of the loss of one half of a quaternion, the title, as well as lines 1-42 and 223-305, have not survived in *V*. Consequently this homily escaped the notice of Ehrhard, and is not mentioned in his analysis of *V*. In their catalogue Hunger-Kresten have, however, drawn attention to our homily. In *V* our text begins with ἀναδέδεικται (42) on f. 202 and continues as far as f. 203^{v}, where the last word is πάθος (223). Next comes the lacuna of lines 223-305, and f. 204 begins with -ρων ἥμην τῶ (304-305). The rest of the homily then follows. The text of *V* is characterised by small variants and errors (7), including two small omissions (8) and two unimportant additions (9). Like *O*, *V* must be situated in Constantinople (cf. p. 57).

The MSS *Hierosolymitanus S. Sabae 373* (*H*) and *Vaticanus gr. 1587* (*I*) derive beyond doubt from a common source of ω^2, cf.:

17 ἤκουες] ἤκουσας *HI*
76 ἀνθρώπους ἐπιστρέφοντας] ἐπιστρέφοντας ἀνθρώπους *HI*
143 ἴσχυεν] ἴσχυσεν *HI*
163 φράξῃ] φραγεῖ *HI*
250/251 Πρὸ - τί] *om. HI*
267 ὁ] *om. HI*
286 θανόντος] θανέντος *HI*
288/289 Παρ' αὐτῷ - κεκοίμητο] *om. HI*
295 μου] *om. HI*
320 Μάρθα] *praep.* ἡ *HI*
339 ψυχὴ] *add.* αὐτοῦ *HI*
362 Ἐδάκρυσεν ὁ Ἰησοῦς] *om. HI*
362/363 διὰ τί] *om. HI*
368 εἶπες] εἶπας *HI*
373 Ναί] *add.* φησὶν *H*, *add.* φησὶν ἀλλὰ *I*
376 γινόμενον] γενόμενον *HI*

Despite this common source, however, *H* and *I* go their own ways. As far as *H* is concerned we find agreement with

(7) E.g. 47 φιλοῦντας] φιλόντας; 55 τὸ] τὸν; 57 διέμεινεν] διέμενεν; 131 ἐν] ἐκ; 197 ἐν] ἐκ; 202 δεχόμεθα] δεόμεθα; 209 ἀνεδέξατο] ἐδέξατο; 213 σταυρῷ τῷ] σταυρικῶ; 385 συνδειπνῶ] συνδειπνῶν.
(8) 46 πείθει] *om.*; 340 εἰσελθεῖν] *om.*
(9) 169/170 ἐξεπήδησε] *add.* ἀπὸ; 310 σοι] *add.* ὡς.

V in some instances (10). These cases do not, however, carry enough weight to enable us to assume a closer relationship between *H* and *V*. *H* is of supreme importance for us. It is solely in this sixteenth century MS, which transmits a text with numerous, bad, variant readings, that we find lines 78-130. We are therefore faced with the question whether this section belonged to the original text or not. An examination of these lines does, in fact, enable us to come to a fairly definite conclusion concerning their authenticity. In 66-70 Leontius states that the words Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (*Ioh.* 12, 13) had already been pronounced by Christ through the mouth of Isaiah: Εὐλογήσει με πάντα τὰ θηρία τοῦ ἀγροῦ, σειρῆνες καὶ θυγατέρες στρουθίων (*Is.* 43, 20). "But", continues our preacher, "there will be those who say that Christ was not speaking here about men, women and children. But listen, because nothing will be uttered by us without proof" (71-75). And that proof is not offered in lines 75-77, but precisely in lines 78-130 — an explanation that is followed by the words Ἀλλ' ἵνα μὴ τὸν λόγον ἐν παρεκβάσεσιν ἀναλώσωμεν (131). Leontius thus regards his proof as a digression. Consequently he can say in 197: Ἀλλ' ὅμως καὶ τοῦτο ἐν παρεκβάσει ζητήσωμεν. The significance of these words would be completely lost if we were to exclude lines 78-130 from the text as being a later addition — in that case Leontius would have had no digression to refer to. Secondly, the digression contains typical Leontian expressions (11), even if here and there they have been corrupted by the poor text-tradition which *H* offers. Considering the stemma, it remains nonetheless a puzzle how *H* is the sole MS in which these lines have been preserved. We can suppose that a digression, which fits in here, was omitted in the later tradition (cf. Homily XII, where the Georgian text is longer than the Greek (12)), and that in the digression of *H* we have an attempt to fill the lacuna which is palpable after lines 75-77. Be that as it may, for safety's sake we have put lines 78-130 in brackets in order to indicate the problem clearly.

The text of *I* is of a somewhat free character, as will be

(10) 172 γὰρ] *om.*; 334 γινόμεθα] γενόμεθα; 340 ὁδῶδες] ὁδοδὸς; 398 Χριστὸς] *praep.* ὁ.
(11) Cf. καὶ τούτου (v.l. τούτοις) μάρτυς, 78, 106/107, 123; διὰ τί, 88, 124.
(12) Cf. pp. 369-370 and 374.

apparent from the apparatus criticus([13]). In the edition of Amphilochius' homilies this same conclusion was reached for the spurious homily on mid-Pentecost([14]). This MS takes a completely individual turn at the end of the homily, lines 378-399 being replaced by the ending of Homily III, lines 336-347. Possibly in the exemplar of *I* these two texts occurred one after the other and the section between Homily II, 378 and III, 336 has been lost.

Also belonging to family ω^2 is *Vaticanus Ottobonianus gr. 415* (*8*), which transmits a freely reworked text of poor quality with many omissions and additions and countless variants. As far as the extensively reworked text allows, we find similarities with *H* and *I*([15]). For the constitution of the text we have not taken this MS into account.

In *Atheniensis Metochii 48* (*11*) and *Ambrosianus B 115 sup.* (*12*) Leontius' homily from 273 onwards is transmitted with the title: τοῦ ἐν ἁγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου κωνσταντινουπόλεως καὶ οἰκουμενικοῦ μεγάλου φωστῆρος τοῦ χρυσοστόμου λόγος εἰς τὰ βαΐα. From 343 and 359 it appears that these MSS share the readings of ω^2; for the rest we encounter also similarities with representatives of ω^2, where the relationship with *I* seems the closest([16]).

We offer below the *editio princeps* of the entire homily, but the lines 192-288 (τὴν - γὰρ) were published as a fragment of a homily of Athanasius by H. Nordberg([17]). His text is based

(13) Significant examples are: 74 συνετῶς] *add.* ὁ ἀντιλέγων; 175/176 ὁ - κυρίου] ὁποθεν ἡ τοῦ πάθους τοῦ δεσποτικοῦ ἡμέρα ἄρχεται; 183 ὅτιπερ - πεπλήρωται] ὁ τῆς τεσσαρακοντημέρου δίαυλος νυνὶ πεπλήρωται; 223 βάπτισμα] *add.* καθάπερ ἔφθην εἰπών; 234 τὸ πάθος] τὰ τοῦ χριστοῦ πάθη; 237 ὅτι] καὶ ψαλμικῶς τῶ σωτῆρι μετὰ κλάδων καὶ ἡμεῖς εὐφημήσωμεν· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις; 281 τυράννου] παμφάγου ἅδου; 285/286 οἱ - μαθηταί] ὅσοι τῶν ὧδε φιλομαθέστεροι τυγχάνοντες; 350 διατείνει] *add.* καὶ φθόγγον ἀποτελεῖ.

(14) Cf. DATEMA, *Amphilochius* 247.

(15) 165 ὀναρίῳ] ὀνάριον *8 H*; μόνους] *om. 8 I*; 288 τὸν Λάζαρον] αὐτὸν *8 I*; 313 ἔτι - πίστει] *om. 8 I*; 316 ὦ] *om. 8 I*; 343 πιστεύσῃς] πιστεύεις *8 H*; 368 εἶπες] εἶπας *8 HI*; 376 γινόμενον] γενόμενον *8 HI*; 377 ἀνεκραύγασεν] ἐκραύγασεν *8 I*.

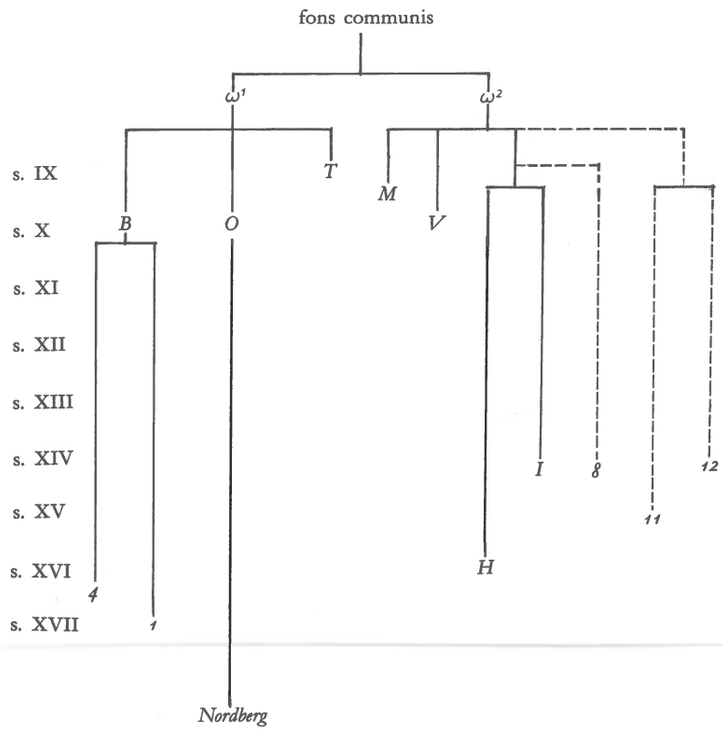
(16) 285 σαφῶς] *om. 11 12 I*; 287 ὁ] *om. 11 12 I*; 296 δώσει] δώῃ *11 12 H*; 301 ὁ] *om. 11 12 I*; 307 εὐθέως] *praep.* καὶ *11 12 H*; 377 ἀνεκραύγασεν] ἐκραύγασεν *11 12 I 8* (*O*); 393 ἀνιερέων] ἀνιέρων *11 12 MV*; 398 Χριστὸς] *praep.* ὁ *11 12 VH*.

(17) H. NORDBERG, *Athanasiana: Five Homilies, Expositio fidei, Sermo maior*, Part I: *The Texts* (Helsinki 1962) 46-48.

on *Vaticanus Ottobonianus gr. 14* (*O*), f. 88^{r-v}. Because the folios of this part of *O* are not in the proper order, it escaped his attention that ff. 91-92, 93-94^{r} also contain sections of this same homily. Aubineau has since drawn attention to this fact, and to Leontius' authorship of this homily([18]). Because of his death the second volume which Nordberg proposed to write, which was to contain an analysis of the texts in the first volume and a discussion of the authorship and time of composition, never saw the light of day.

In the constitution of the text we have not followed ω^1 or ω^2 *a priori*. The source from which both ω^1 and ω^2 derive is, in our opinion, the collection of Leontius' homilies which circulated in Constantinople.

Stemma codicum



(18) Cf. note 1.

CONSPECTUS SIGLORUM

B *Oxoniensis Bodl. Baroccianus 199* m. s. X ff. 51^{v}-55^{v}
H *Hierosolymitanus S. Sabae 373* chart. s. XVI ff. 1-13
I *Vaticanus gr. 1587* chart. a. 1389 ff. 242-246^{v}
M *Venetus Marcianus gr. 573* m. s. IX-X ff. 135-145
O *Vaticanus Ottobonianus gr. 14* m. s. X ff. 91-92, 88, 93-94
T *Thessalonicensis Blatadon 6* m. s. IX ff. 134^{v}-140
V *Vindobonensis theol. gr. 5* m. a. 948 ff. 202-205^{v}

ω^{1} *consensus codicum BOT*
ω^{2} *consensus codicum MVHI*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὰ βαΐα

Τοὺς εὐσεβείας καθήκει μύστας μὴ τὴν χάριν μόνον ἀσπάζεσθαι, ἀλλὰ καὶ τὸν νόμον περιπτύσσεσθαι·
ἃ γὰρ ἡ χάρις ἐβεβαίωσεν,
ταῦτα καὶ ὁ νόμος προεκήρυξεν·
καὶ ἃ ὁ νόμος προεζωγράφησεν,
ταῦτα καὶ ἡ χάρις ἐσφράγισεν.
Καὶ τούτου μάρτυς αὐτὸς ὁ κύριος,
ὁ καὶ τὸν νόμον ὡς λύχνον ἅψας
καὶ τὴν χάριν ὡς λαμπάδα φωτίσας,
λέγων πρὸς Ἰουδαίους· «*Εἰ ἐπιστεύετε Μωσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν* ἃ παρ' ἐμοῦ μεμάθηκεν.»
Καὶ ὅτι εἷς καὶ ὁ αὐτὸς κύριος,
ὁ καὶ διὰ τῶν προφητῶν τὰ μέλλοντα ἀναφωνήσας
καὶ διὰ τῶν εὐαγγελιστῶν τὰ προλεχθέντα βεβαιώσας,
ἐκ τῶν ἀρτίως ἀναγνωσθέντων λάμβανε τὴν ἀπόδειξιν.

Ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ Ἰωάννου βοῶντος· *Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι Ἰησοῦς ἔρχεται εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτοῦ καὶ ἔκραζον·*

10/11 Ioh. 5, 46 **17/22** Ioh. 12, 12-13

ω^{1}*(BOT)* ω^{2}*(MHI)*

Tit. **2** βαΐα] *add.* καὶ εἰς τὸν λάζαρον *MH*, *add.* καὶ εἰς τὴν ἔγερσιν τοῦ λαζάρου *I*

1 εὐσεβείας] *praep.* τῆς ω^{2} καθήκει] καθῆκε *M*, καθηγητας καὶ *H* **2** ἀσπάζεσθαι] ἁπάρξασθαι *I* ἀλλὰ – περιπτύσσεσθαι] *om. I* **4** προεκήρυξεν] παρέγραψε *H* **7** τούτου] τοῦτο *H*, τούτων *I* αὐτὸς] *om. M* κύριος] χριστός *H* **8** ἀνάψας *H* **10** λέγων] εἰπὼν *H*, ἔλεγε *I* πρὸς] *om. H* Ἰουδαίους] *praep.* τοὺς *H* ἐπιστεύετε[1]] πιστεύετε *I* μωυσῆν *H* **11** ἐμοί] ἐμέ *H* ἐμοῦ γὰρ *H* **11/14** ἃ – μέλλοντα] *om. H* **11** παρ'] *praep.* καὶ *O* **13** αὐτὸς ὁ *I* **14** προαναφωνήσας ω^{2} **16** ἐκ τῶν ἀρτίως] ἐτῶν ἀρτίων *H* ἀρτίως] *add.* οὖν *I* **17** ἤκουσας *HI* ἀρτίως] *add.* νῦν *H* **18** ὁ] *om. I* **19** Ἰησοῦς] ὁ χριστὸς *H* **20/21** καὶ[1] – Ὡσαννά] ὑπηντου λέγωντες *(sic) H* **20** ἀπάντησιν *MI* αὐτῶ *M*

Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.
Ἁρμόζουσα ὄντως τῷ σωτῆρι ἡ ὑμνολογία,
πρέπουσα τῷ τροπαιούχῳ ἡ εὐλογία.
Ἐπινίκιον τὸ τοῦ ὄχλου μέλος· ἤδη γὰρ ὡσφράνθησαν τὴν ζωηφόρον τοῦ Χριστοῦ εὐωδίαν, τὴν τοῦ θανάτου ἦτταν ἐμφαίνουσαν.

Εὐλογημένος ὁ ἐρχόμενος δοῦναι *ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ*, οὐ ποδῶν στερρότητι, ἀλλὰ πίστεως ἐδράσματι.
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ἵνα καὶ τὸν αὐτὸν μισθὸν ἀποδώσῃ τοῖς ἀπὸ τῆς πρώτης ὥρας καὶ τοῖς ἑνδεκάτῃ ὥρᾳ εἰς τὸν πνευματικὸν τούτου ἀμπελῶνα ἐργαζομένοις· αὐτοῦ γὰρ ἀγαθοῦ τυγχάνοντος Ἰουδαϊκὸς πονηρὸς ὀφθαλμὸς οὐ ταράττει ἡμᾶς.
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου τὸ διαβολικὸν μεσότοιχον λῦσαι καὶ τοῖς ἐπουρανίοις τὰ ἐπίγεια συνάψαι· ὅπου γὰρ μία βασιλεία, ἐκεῖ καὶ πᾶσα τυραννὶς διαλέλυται.
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ. Διὰ τί *βασιλεὺς τοῦ Ἰσραὴλ* μόνον, οὐχὶ δὲ πάντων *τῶν περάτων τῆς γῆς* ὁ Χριστὸς ἀναδέδεικται; Ἄκουε συνετῶς. *Ἰσραὴλ* νοῦς ὁρῶν θεὸν ἑρμηνεύεται. Ὅσοι οὖν ἀπὸ διανοίας ὁρῶσι θεόν, οὗτοι βασιλεύονται

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28 Ioh. 12, 13 **28/30** Luc. 10, 19 **32** Ioh. 12, 13 **32/35** cf. Matth. 20, 1 sqq. **35/36** cf. Matth. 20, 15 **37** Ioh. 12, 13 **38** cf. Eph. 2, 14 **40/41** Ioh. 12, 13 **42** Ps. 58, 14

ω¹(BOT) ω²(MV$^{inde\ ab\ \text{ἀναδέδεικται}\ l.\ 42}$HI)

21 Ὡσαννά] *add.* ἐν τοῖς ὑψίστοις *I* **23** ἡ ὑμνολογία] ὑμνολογίας *H* **24** πρέπουσα – εὐλογία] *om. O H* **25** ἐπινικίους *H* ὀφρανθησαν *H* **26** ζωοφόρον *M* **26/27** ἦτταν ἐμφαίνουσαν] προφένουσαν ἦτταν *H* **28** Εὐλογημένος ὁ ἐρχόμενος] *om. H* πατεῖν] *praep.* τοῦ *I* **30/31** ἀλλ' ἑδράσματι πίστεως *H* **32** Εὐλογημένος – κυρίου] *om. H* **33** αὐτὸν] *om. H* **33/34** καὶ – ὥρᾳ] *om. H* **34** ἑνδεκάτῃ] *praep.* ἐν τῇ *MI* τούτου] *om. I* **34/35** ἐργαζομένους *H* **35/36** αὐτοῦ – ἡμᾶς] *om. I* **35** Ἰουδαϊκὸς] *praep.* ὁ *H* **37** Εὐλογημένος – κυρίου] *om. H* **38** μεσότειχον *H* λύσας *H* συνάψας τὰ ἐπίγεια *H* **39** μία] *om. H* ἐκεῖ – τυραννὶς] πᾶσαν τυραννὶς ἐκεῖ *H* διαλύεται *MH*, λέλυται *I* **40/41** Εὐλογημένος – δὲ] *om. H* **40** τοῦ] *om. T* **41** τί] *add.* δὲ *O M* **42** πάντων] *add.* μὲν *H* Χριστὸς] *add.* βασιλεύει οὐχὶ δὲ εἰς πάντας *H* **43** θεὸν] θεοῦ *T*, *praep.* τῶν *H* ἑρμηνεύεται] *praep.* ὁ *H* **44** ὑπὸ *I*

ὑπὸ τοῦ δεσπότου Χριστοῦ. Οὐ γὰρ ἀνάγκῃ καλεῖ Χριστός, ἀλλὰ διαθέσει πείθει, ὡς ἔστιν αὐτοῦ ἀκοῦσαι λέγοντος· *Ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες εὑρήσουσι χάριν.*
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Βαΐα φοινίκων ὁ ὄχλος ἔλαβεν, ἵνα τὸν φοίνικα τῆς δικαιοσύνης Χριστὸν εὐφημήσωσιν. Περὶ γὰρ αὐτοῦ ὁ προφήτης ἔλεγεν· *Δίκαιος ὡς φοῖνιξ ἀνθήσει, ὡς ἡ κέδρος ἡ ἐν τῷ Λιβάνῳ πληθυνθήσεται.* Διὰ τί *φοῖνιξ* καὶ *κέδρος* ὁ δεσπότης Χριστὸς προσαγορεύεται; Διὰ τὸ πάθος τῆς σαρκός, ὅπερ ἑκουσίως διὰ σταυροῦ ὑπομεῖναι κατεδέξατο, καὶ τὸ ἔγκαρπον τῆς θεότητος. Καὶ γὰρ τῆς σαρκὸς αὐτοῦ παθούσης ἡ θεότης ἀπαθὴς διέμεινεν, καθώς φησιν ὁ προφήτης περὶ τῆς σαρκὸς τοῦ κυρίου ἐν τῷ πάθει· *Εἴδομεν αὐτὸν καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος· ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλεῖπον παρὰ πάντας ἀνθρώπους, ἠτιμάσθη καὶ οὐκ ἐλογίσθη.*
Κέδρος δὲ πάλιν ὀνομάζεται διὰ τὸ ὑψηλὸν τῆς θεότητος καὶ τὸ ἄσηπτον τῆς ἀνθρωπότητος. Εἰ γὰρ καὶ ἐτάφη, ἀλλ' *ἡ σὰρξ αὐτοῦ οὐκ εἶδε διαφθοράν*· ἐμείωσε δὲ μᾶλλον τοὺς διαβολικοὺς σῆτας καὶ ἔμεινε σῶος.

Ταύτην τὴν εὐλογημένην φωνὴν τοῦ ὄχλου τὴν εὔφημον

47/48 Prov. 8, 17 **49/50** Ioh. 12, 13 **52/53** Ps. 91, 13 **58/61** Is. 53, 2-3 **63/64** Act. 2, 31

ω¹(BOT) ω²(MVHI)

45/46 Χριστός] *praep.* ὁ *H*, *om. I* **46** πείθει] *om. V* ὡς – ἀκοῦσαι] ὥστε ἀκοῦσαι αὐτοῦ *H* αὐτοῦ] *om. M* **47** φιλόντας *V* ζητοῦντας *H* **49** Εὐλογημένος – κυρίου] *om. H* κυρίου] *add.* βασιλεὺς Ἰσραήλ *O* **50** ἐλάμβανεν *I* τὴν φοίνηκαν *H* **51** εὐφημήσουσιν *V*, ἐφοιμήσουσι *H* γὰρ] *om. H* **52** ὡς ἡ] ὡσεὶ *MVH* **53** τί] *add.* δὲ *VH* **54/56** ὅπερ – σαρκὸς] *iteravit T* **55** διὰ σταυροῦ] *post* ὑπομεῖναι *transp. H*, *om. I* σταυροῦ] *praep.* τοῦ *O V* ὑπομείνας *I* **55/56** καὶ – θεότητος] *om. I* **55** τὸ] τὸν *V* **55/56** ἔνκαρπον *MV* **56/57** ἀπαθεῖς ἡ θεότης *H* **57** διέμενεν *V* ὁ προφήτης φησι *I* **58** τοῦ] *praep.* αὐτοῦ *H* πάθει] καιρῶ τοῦ πάθους *H*, *add.* λέγει *I* **59** κάλος *MH* ἄτιμον] *add.* καὶ *H* **59/60** ἐκλίπων *MH* **60** παντὸς ἀνθρώπου *I* ἀνθρώπους] τοὺς υἱοὺς τῶν ἀνθρώπων *H* **62** δὲ] *om. M* **63** ἀλλὰ *M* **64/65** ἐμείωσε – σῶος] *om. H* **65** ἔμεινε] *praep.* αὐτὸς *I* **66** εὐλογουμένην *O* τὴν εὔφημον] *om. I*

ἐκ πολλῶν τῶν χρόνων ὁ δεσπότης Χριστὸς προθεωρήσας τῷ ἀπλανεῖ τῆς θεότητος βλέμματι, ἐβόα διὰ Ἡσαΐου τοῦ προφήτου λέγων· *Εὐλογήσει με πάντα τὰ θηρία τοῦ ἀγροῦ, σειρῆνες καὶ θυγατέρες στρουθίων.*

Ἐροῦσι δὲ πάντως τινὲς ὅτι ἐνταῦθα ὁ δεσπότης Χριστὸς περὶ θηρίων ἀγροῦ καὶ σειρήνων καὶ στρουθίων διελέγετο, οὐχὶ δὲ περὶ ἀνδρῶν καὶ γυναικῶν καὶ παιδίων.

Ἄκουε συνετῶς· οὐδὲν γὰρ παρ' ἡμῶν λεχθήσεται ἀναπόδεικτον. Πολλαχοῦ γὰρ ἡ θεία γραφὴ τοὺς ἀπὸ πονηρίας ἀνθρώπους ἐπιστρέφοντας *θηρία* οἶδε καλεῖν, οὐκ ἐκ τῆς φύσεως, ἀλλ' ἐκ τῆς πράξεως τὴν προσηγορίαν ποιουμένη.

[Καὶ τούτοις μάρτυς αὐτὸς ὁ κύριος λέγων περὶ τοῦ Ἡρῴδου· *Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ*, οὐχ ὅτι ἀλώπηξ ἦν ὁ Ἡρῴδης – βασιλεὺς γὰρ ἐτύγχανεν –, ἀλλ' ἐκ τῆς γνώσεως καὶ γνώμης τὴν ὀνομασίαν ἐλάμβανεν. Ὥσπερ ἡ ἀλώπηξ ἄλλην ὁδὸν ἀνῄει καὶ ἄλλην περινοστεῖ διάστροφον πορείας ποιουμένη, τὸν αὐτὸν τρόπον καὶ ὁ Ἡρῴδης ἄλλα μὲν τοῖς χείλεσιν ἐλάλει, ἄλλα δὲ τῇ καρδίᾳ κατελάλει διαβολικά, μηδὲν ἐξανύων.

Πειθέτω δὲ σὲ καὶ ὁ μακάριος Παῦλος θριαμβεύων Κρῆτας καὶ λέγων ὁ αὐτός· *Κρῆτες ἀεὶ ψεῦσται, θηρία* ἀνήμερα, *γαστέρες ἀργαί.* Διὰ τί; Ὅφις μὲν ἄλογος ἅπαξ καθήψας τῆς χειρὸς τοῦ μακαρίου Παύλου μηδὲ αὐτὸν βλάψας, Κρῆτες δὲ οἱ ἀνθρωπόμορφοι θῆρες ἐπιδραμόντες τῷ μακαρίῳ Παύλῳ θανάτῳ περιβα[λ]λεῖν ἠγωνίσαντο, καὶ ταῦτα συχνῶς παρ' αὐτοῦ θεραπευόμενοι.

69/70 Is. 43, 20 **79** Luc. 13, 32 **87/88** Tit. 1, 12 **88/89** cf. Act. 28, 3

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usque ad l. 77: ω^1*(BOT)* ω^2*(MVHI)* inde a l. 78: *H*

67 τῶν χρόνων] *om. I* προθεωρήσας ὁ δεσπότης χριστὸς *H* **68** ἁπλανες *H* βλέμματι] ὄμματι *I* **68/69** ἐβόα – προφήτου] διὰ ἡσαΐου τοῦ προφήτου ἐβόα *H* **69** εὐλογήσωσί *H (cf. app. ad l. 104)* **70** στρουθῶν *H* **71** πάντες *H* ὁ] *om. MH* δεσπότης] *om. MHI* Χριστὸς] *om. H* **72** ἀγροῦ] ἀγρίων *I* καὶ σειρήνων] *om. I* στρουθῶν *H* διελέγεται *H*, διαλέγεται *I* **73** οὐχὶ δὲ] οὐ *H* ἀνδρῶν] ἀνθρώπων *H* παιδίων] νηπίων *I* **74** Ἄκουε] *praep.* ἀλλ' *I* συνετῶς] *add.* ὁ ἀντιλέγων *I* οὐδὲν] οὐ *H* λεχθήσεται παρ' ἡμῶν *Ḧ* παρ'] περὶ *V̈* λεχθήσεται] δειχθήσεται *I* **74/75** ἀπόδεκτον *H* **75** Πολλαχοῦ] πολλὰ *H* γὰρ] μὲν *H* **76** ἐπιστρέφοντας ἀνθρώπους *HI* εἶδε καλλεῖν *H* **77** πράξεως] προερέσεως *H* **78/130** Καὶ – σκέπει] *habet H, om. cett.; cf. praef. p. 81* **78** τούτοις] *forsan* τούτου *legendum est* **79** ὅτι] *scripsimus,* οὐτη *(sic) H* **82** ἀνειη *H, forsan* ἄνεισι *legendum est* **86** κρίστας *H* **87** Κρῆτες] *scripsimus,* κρῆται *H* **91** περιβαλλεῖν *H*

Οὕτω καὶ ὁ προφήτης Δανιὴλ ὑπὸ τῶν λεόντων μὴ βλαπτόμενος, ἀλλ' ὡς φίλος τιμώμενος, νηστεύτας αὐτοὺς ἔδειξεν· καὶ αὐτοὶ μὲν ἐτίμων, ἄνθρωποι δὲ πονηροὶ τοῦ διαβάλλειν αὐτὸν κόρον οὐκ ἐλάμβανον.

Οὕτω καὶ Ἰωάννης ὁ βαπτιστὴς ὑπὸ θηρίων ἀγρίων ἐν τῇ ἐρήμῳ δουλευθείς, ἐν δὲ τῇ πόλει ὑπὸ πονηρῶν ἀνθρώπων ἀποκεφαλισθείς, θριαμβεύων δὲ πάλιν τοὺς θηριοψύχους ἔλεγεν· «*Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;* Εἰ ὅλως ἐπιστρέψατε καὶ τὸν τῆς προφητοκτονίας ἰὸν ἐξεμέσατε, *καρποὺς ἀξίους ποιήσατε τῆς μετανοίας.*»

Τοῦτο γὰρ ὑπὲρ ἡμῶν ὁ κύριος εἶπεν· «*Εὐλογήσουσί με τὰ θηρία τοῦ ἀγροῦ.*» *Θηρία* τοὺς ἀπὸ πονηρίας ἐπιστρέφοντας ἀνθρώπους λέγει, *ἀγρὸν* δὲ τὸν παρόντα κόσμον. Καὶ τούτου μάρτυς αὐτὸς ὁ κύριος λέγων· *Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ* οἰκοδεσπότῃ *σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.* Καὶ ἑρμηνεύων τὴν παραβολὴν ὁ κύριος ἔλεγεν· «*Ἀγρός ἐστιν ὁ κόσμος.*» *Θηρία* τοὺς ἀπὸ πονηρίας ἐπιστρέφοντας ἀνθρώπους λέγει, οἵτινες ἐτύγχανον οἱ ἅγιοι ὡς τὸν Χριστὸν εὐλογοῦντες. *Σειρῆνες* δὲ αἱ τῶν ἁγίων ψυχαί, αἵτινες τὸν κλύδωνα τοῦ βίου διαπεράσασαι τὸ τῆς εὐχαριστίας μέλος καθ' ἑκάστην βοῶσι καὶ λέγουσιν· «*Διήλθομεν διὰ πυρὸς καὶ ὕδατος, καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν.*» *Θυγατέρας* δὲ *στρουθῶν* τὰς ἁγίας γυναῖκας καλεῖ τὰς ἐκ τῶν προφητῶν κατηχημένας, ἃς ὁ ἱέραξ τῆς ἀπωλείας διάβολος ἁρπάσαι οὐδὲ δύναται, αἵτινες τυγχάνουσι Μάρθα καὶ Μαρία ἀδελφαὶ τοῦ Λαζάρου, αἵτινες ἡμῖν ἀρτίως ἐκελάδησαν τῷ στόματι καθάπερ πνεύματι καὶ ὥσπερ ἀηδόνες τινὲς τὴν ἀνάστασιν τοῦ σωτῆρος εὐηγγελίσα⟨ν⟩το. *Στρουθοὺς* δὲ ὁ λόγος τοὺς προφήτας αἰνίττεται· καὶ τούτοις μάρτυς ὁ Δαυῒδ ἐκβοῶν· *Ἐγενήθην ὡς στρουθίον μονάζον ἐπὶ δώματος.* Διὰ τί; «Ἵνα μὴ ὁ Σαοὺλ ὁ τοῦ

93/96 cf. Dan. 6, 23 **97/98** cf. Matth. 3, 1-4 **98/99** cf. Matth. 14, 10 **100/101** Matth. 3, 7 **102/103** Matth. 3, 8 **104/105** Is. 43, 20 **107/109** Matth. 13, 24; cf. Matth. 20, 1 **110** Matth. 13, 38 Is. 43, 20 **112** Is. 43, 20 **115/116** Ps. 65, 12 **116** et **122** Is. 43, 20 **123/124** Ps. 101, 8

H

96 αὐτοῦ *H* **101** ἐπιστρέψατε] *forsan* ἐπεστρέψατε *legendum est* **104** εὐλογήσοσί *H (cf. app. ad l. 69)* **114/115** βοῶσι καὶ λέγουσιν] *scripsimus,* βοῶσαι καὶ λέγουσαι *H* **121/122** εὐηγγελίσαντο] *scripsimus,* εὐηγγελίσατο *H* **123** τούτοις] *forsan* τούτου *legendum est*

φθόνου γὺψ ἀδικήσῃ με.» Καὶ πάλιν ὁ αὐτὸς προφήτης πρὸς τοὺς διαβόλους κόρακας τοὺς συμβουλεύοντας αὐτῷ τὰ μάταια ἀποκριθεὶς ἔφη· *Πῶς ἐρεῖτε τῇ ψυχῇ μου· Μετανάστευου ἐπὶ τὰ ὄρη ὡς στρουθίον;* Ἰδοὺ γὰρ *ὁ ἀετὸς ὁ μέγας* θεὸς λόγος τοῖς πτέρυξι τῆς ἐνανθρωπήσεως σκέπει.]

Ἀλλ' ἵνα μὴ τὸν λόγον ἐν παρεκβάσεσιν ἀναλώσωμεν, φέρε καὶ ἡμεῖς συμφώνως *τὰ βαΐα τῶν φοινίκων* ἀναλεξάμενοι, τουτέστι τὰ κατὰ τῆς τοῦ διαβόλου νίκης πέπλα – βαΐα γὰρ νίκης σημαντικά –, εὐφημήσωμεν μεγάλως τῷ στόματι καὶ τῇ καρδίᾳ τὸν ἀγωνοθέτην Χριστόν,
τὸν *ἐπὶ πῶλον* μὲν *ὄνου* καθεζόμενον οἰκονομικῶς,
ἐπὶ δὲ τῶν χερουβὶμ καὶ τῶν σεραφὶμ ἀναπαυόμενον θεοπρεπῶς·
ὅπου γὰρ *δούλου μορφή*, ἐκεῖ ὀνάριον τὸ βαστάζον·
ὅπου δὲ *θεοῦ μορφή*, ἐκεῖ πατρικὸς κόλπος ὁ θάλπων.

Ἤκουες ἀρτίως καὶ περὶ τούτου τοῦ εὐαγγελιστοῦ λέγοντος· *Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό.*
Ὢ τῶν παραδόξων πραγμάτων. Μὴ γὰρ οὐκ ἴσχυεν ὁ δεσπότης Χριστός, ὁ οὐρανὸν θρόνον ἔχων, τὴν δὲ γῆν ὑποπόδιον, ὁ πάντα τὰ ὄντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι νεύματι παραγαγών,
πλῆθος ἐξάσπρων ἡμιόνων παραστῆσαι,
ἢ ἅρματα μαργαριτοειδῆ χρυσοκόλλητα,

127/128 Ps. 10, 1 **128/129** Ez. 17, 3 **132** Ioh. 12, 13 **136** Ioh. 12, 15 **137** cf. IV Reg. 19, 15; Ps. 98, 1; Is. 37, 16; etc. **139/140** Phil. 2, 6-7 **140** cf. Ioh. 1, 18 **142** Ioh. 12, 14 **144** cf. Is. 66, 1

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usque ad l. 130: *H* inde a l. 131: *ω¹(BOT) ω²(MVHI)*

131 ἐν] ἐκ *V*, εἰς *M* παρενβάσεσιν *MV*, παρεκβάσει *H*, παραβάσεσιν *I* **132** ἡμῖν *H* συμφώνως] συντόμως *ω²* ἀναδεξάμενοι *H* **133** τουτέστι] *om. H* τῆς] *om. H* πέπλα] ὅπλα *M*, ἔπαθλα *H* **134** μεγάλως] τοίνυν χαρμονικῶς *I* **134/135** τῷ – καρδίᾳ] τῇ καρδία καὶ τὸ στόματι *H*, καρδία καὶ στόματι *I* **136** πῶλον] *praep.* τὸν *H* μὲν] *om. HI* ὄνου] *om. H* καθήμενον *H* **137** τῶν χερουβὶμ δὲ *H* τῶν²] *om. I* ἀναπαυόμενα *H* **139/140** ὅπου – θάλπων] *om. H* **139** τὸ] *om. O* **140** ὁ] *om. ω¹* **141** καὶ] *om. H* περὶ τούτου] παρὰ *I*, *post* εὐαγγελιστοῦ *transp. H* **142** αὐτῷ *M* **143** τῶν] *add.* καινῶν καὶ *I* παραδόξων] *add.* θαυμάτων καὶ *H* ἴσχυσεν *HI* **144** οὐρανὸν] *praep.* τὸν *H* **145** πάντα] *om. M* **146** νεύματι] *om. H* **147** ἐξασπρον *H* **148** ἢ] καὶ $B^{p.c.}$ μαργαρῶτας εἴδη *H*

ἢ ἵππων ποικιλοστρώτων ἀγέλην,
ἢ δορυφόρων ὡραιομόρφων ἥσυχον συνδρομήν,
ἢ ἀρχόντων ἐπισήμων εὔρυθμον προοδοιπόρησιν,
ἢ πᾶσαν τὴν λοιπὴν θεραπείαν ἣν ἡδέως οἱ τοῦ κόσμου φίλοι περισύρουσιν;
Ἀλλ' οὐδὲν τούτων μετέρχεται. Διὰ τί;
Ἵνα μὴ ἐκκόψῃ τὴν οἰκονομίαν,
ἵνα μὴ φαντασίᾳ ἐπιγραφῇ τὸ κατόρθωμα,
ἵνα μὴ τῷ σχήματι,
ἀλλὰ τῷ πράγματι προσδράμωσιν οἱ πιστεύοντες,
ἵνα μὴ μέλλωσι λέγειν Ἰουδαίων καὶ Ἑλλήνων παῖδες,
ὅτιπερ τὸ βασιλικὸν ἀξίωμα τοῦ παραγενομένου ἢ ἡ τιμὴ ἢ ἡ δορυφορία ἢ ἡ φαντασία ἔπεισε τοὺς ἀκεραιοτέρους, οὐχὶ δὲ ἡ ἀλήθεια τῶν πραγμάτων.
Ἵνα οὖν πᾶν στόμα φαῦλον φράξῃ καὶ πᾶς ὁ κόσμος ὑπόδικος γένηται τῷ θεῷ, τούτου ἕνεκεν ὁ δεσπότης Χριστὸς εὐτελεῖ ὀναρίῳ καθεσθεὶς καὶ δεκαδύο μόνους μαθητὰς ἐκλεξάμενος εὐτελεῖς, ἰδιώτας, πένητας, ἀφώνων ἰχθύων θηρευτάς, τὴν οἰκουμένην πᾶσαν δι' αὐτῶν ἠγκίστρευσεν, οὐχ ὁρμιὰν εἰς βυθὸν ῥίψας, ἀλλὰ λόγον εἰς κόσμον πέμψας. Ποῖον λόγον; Ὃν ἀκούσας Λάζαρος ἐξεπήδησε τοῦ μνημείου, οὐ φύσεως ἀκολουθίᾳ ἀλλὰ θεότητος ἐνεργείᾳ τὴν ἀκοὴν ἀνοίξας ὁ τεθνεώς.

152/153 cf. Iac. 4, 4 **163/164** Rom. 3, 19 **169/170** cf. Ioh. 11, 44

ω¹(BOT) ω²(MVHI)

149/151 ποικιλοστρώτων – ἀρχόντων] ποικίλων των *(sic) H* **150** ὡραιομόρφων] *add.* καὶ *I* ἡσύχων *MI* **151** ἐπισήμων] *add.* καὶ *I* εὔρυθμον] εὐρύθμων *MI*, *ante* ἢ *transp. H* προοδοπόρησιν *I*, προσοδοιπορίαν *H* **152** τὴν λοιπὴν] *om. H* **152/153** οἱ τοῦ κόσμου φίλοι ἡδέως *H* **153** περιφέρουσιν *H* **154** οὐδὲ *H* μετερχόμενος *H* **155/156** Ἵνα – οἰκονομίαν] *post* κατόρθωμα *transp. M* **155** ἐγκώψῃ *V* **156** φαντασίᾳ] τὴν φαντασίαν *I*, τῷ σχήματι φαντασίαν *H*, φαντάσει *ω¹* **157** ἵνα – σχήματι] *om. H* **158** ἀλλὰ – πράγματι] *om. I* πραγμάτι *H* **159** μέλλωσι – παῖδες] παῖδες ἑλλήνων καὶ ἰουδαίων μέλουσι λέγειν *H* μέλλουσιν *ω¹M* **160** ὅτιπερ] ὅτι *I*, ὅτι διὰ *H* τοῦ παραγενομένου ἀξίωμα *H* ἢ¹] *om. H* ἢ²] καὶ *H* **161** ἢ ἡ φαντασία] ἐν φαντασία *H* ἐπέπεσεν *H* ἀκαιρωτέρους *H* **161/162** οὐχὶ δὲ] ἀλλουχὶ *H* **163** ἵν' *I* φραγεῖ *HI* **164** γέννηται *T* **165** εὐτελὲς ὀνάριον *H*, ὀναρίῳ εὐτελεῖ *I* καθήσας *B* δεκαδύο] δώδεκα *I* **165/166** μόνους] *post* μαθητὰς *transp. B*, *om. I* **166** ἰδιώτας] *add.* καὶ *I* ἀφωνοτέρων *H* **167** θηρευτάς] σαγηνευτάς *I* πᾶσαν] *om. I* **168** οὐχ ὁρμιὰν] *scripsimus*, οὐκορμέαν *BOT M*, οὐκ ὁρμίαν B^2, οὐκορμαίαν *V*, οὐκαρμαίαν *H*, οὐ σαγήνην *I* εἰς¹ – λόγον] *om. H* **169/170** ἐξεπήδησε] *add.* ἀπὸ *V* **171** ὁ τεθνεώς] τοῦ τεθνηκος *H*

Ἤκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.*

Πρὸ ἓξ ἡμερῶν τοῦ πάσχα. Ἄκουε τὴν ἡμέραν, ὁ ποθῶν τὴν ἡμέραν κυρίου.

Πρὸ ἓξ ἡμερῶν τοῦ πάσχα. Ἀρίθμει τὰς ἡμέρας, ἵνα ἀπολαύσῃς τῆς ἡμέρας. Ἐγγὺς ἡ παρουσία, *ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ὁ χειμὼν* τῆς ἀγνωσίας *παρῆλθεν,* τὸ ἔαρ τῆς γνώσεως παρέκυψεν. Τὸν τῆς τεσσαρακοστῆς δρόμον ἀθλητικῶς διάνυσον καὶ τῆς ἑορτῆς τὸν στέφανον περίμενε. Καλὸν γὰρ ὑμᾶς ὑπομνῆσαι καὶ περὶ τούτου, ὅτιπερ ἡ τεσσαρακοστὴ σὺν εὐμενείᾳ θεοῦ πεπλήρωται, τοῦ δὲ κυριακοῦ πάθους ἡ ἑβδομὰς ἀπὸ τῆς σήμερον ἀνέῳκται· οὐχ ὅτε γὰρ ἐνήστευσεν ὁ δεσπότης Χριστός, τότε καὶ ἔπαθεν. Ἄκουε συνετῶς. Ἐνήστευσε γὰρ μετὰ τὸ βάπτισμα, ὅτε πυκτεύσας τῷ διαβόλῳ τοῦτον κατέρραξε καὶ τὴν νίκην τῷ Ἀδὰμ ἐχαρίσατο.

Οὐ γὰρ δι' ἑαυτὸν ἔπαθεν ὁ δεσπότης ἡμῶν Χριστός,
ἀλλὰ διὰ τὸν κάτω κείμενον·
οὔτε δι' ἑαυτὸν ἐνήστευσεν,
ἀλλὰ διὰ τὸν τὴν παρακοὴν καταπιόντα·
οὐδὲ δι' ἑαυτὸν ἐβαπτίσθη,
ἀλλὰ διὰ τὸν ῥυπωθέντα τῇ ἁμαρτίᾳ.

172/175 Ioh. 12, 1 **177** Ioh. 12, 1 **178/179** Rom. 13, 12 **179** Cant. 2, 11 **186/187** cf. Matth. 4, 2; Luc. 4, 2

ω¹(BOT) ω²(MVHI usque ad l. 190)

172 γὰρ] *om. VH* **173/175** ἦλθεν – ποθῶν] *om. H* **175/176** ὁ – κυρίου] ὁποθεν ἡ τοῦ πάθους τοῦ δεσποτικοῦ ἡμέρα ἄρχεται *I* **176** ἡμέραν] *add.* τοῦ πάθους *H* **177** Πρὸ – πάσχα] *om. H* **177/178** ἵνα – ἡμέρας] *om. O* **178** ἀπολαύσει *I* ἡμέρας] *praep.* τοῦ πάθους *I* **179** ὁ τῆς ἀγνωσίας χειμὼν *I* **180** τὸ] *praep.* καὶ *I* τῆς γνώσεως ἔαρ *I* τεσσαρακοστῆς] σαρκὸς *H* **181** διανύσας *H* τὸν στέφανον τῆς ἑορτῆς *I* **181/182** τὸν στέφανον περίμενε] τὸν δρόμον παρέμενε στέφανον *H* **182** περίμενε] ἀπεκδέχου *I* Καλὸν – τούτου] *om. I* ὑμᾶς] ἡμᾶς *H*, *om. M* τούτου] αὐτοῦ *H* **183** ὅτιπερ – πεπλήρωται] ὁ τῆς τεσσαρακοντημέρου δίαυλος νυνὶ πεπλήρωται *I* **184** τῆς] τὴν *H* **185** ἀνέῳκται] ἄρχεται *I* ἐνήστευεν *M* δεσπότης] *om. I* **186** ἔπαθεν] ἀπέθανεν *H* Ἄκουε] *praep.* ἀλλ' *I* **187** τὸν διάβολον *H* τοῦτον] *om. H* **189** Οὐ] οὐδὲ *H* ἔπαθεν] πέπονθεν *I*, ἀπέθανεν *H* ὁ – Χριστός] ὁ θεὸς ἡμῶν *I* ἡμῶν] *om. M* **190** κείμενον] κειμεν *H*, *add.* ἄνθρωπον *I* **191/221** οὔτε – ἀκυρωσίαν] *om. I* **191** οὔτε] οὐδὲ *H* **192** τὸν] τὸ *M*, *om. H* **193** οὐδὲ] οὐ *BT*

Ἐνήστευσεν οὖν ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς μετὰ τὸ βάπτισμα.

Ἀλλ' ὅμως καὶ τοῦτο ἐν παρεκβάσει ζητήσωμεν, διὰ τί μὲν ἡμεῖς πρὸ τοῦ βαπτίσματος νηστεύομεν, ὁ δὲ δεσπότης Χριστὸς μετὰ τὸ βάπτισμα ἐνήστευσεν. Διὰ τί; Ὅτι ἡμεῖς μὲν ὠγκωμένοι ταῖς ἁμαρτίαις καὶ πεφορτισμένοι τὴν ψυχικὴν γαστέρα, ἀναγκαίως πρὸ τοῦ βαπτίσματος τὴν νηστείαν ὡς θεοδώρητον ἀντίδοτον δεχόμεθα, ἵνα *καθάραντες ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος* εἰς ὄρεξιν ἔλθωμεν τοῦ ἐπουρανίου ἄρτου. Ὁ δὲ δεσπότης Χριστὸς ὡς ἁμαρτίας ἐλεύθερος μετὰ τὸ βάπτισμα νηστεύει τύπον δωρούμενος, οὐχ ἁμαρτίας ὀδυρόμενος. Εἰ γὰρ «ἀρὰ» καὶ «ἁμαρτία» ἐκλήθη ὁ δεσπότης ἡμῶν Χριστός, ἀλλ' ὅμως οὐκ αὐτὸς ῥερύπωται, ἀλλὰ τὰς ἁμαρτίας τὰς ἡμετέρας ἀνεδέξατο· ὁ δὲ ἀνάδοχος πᾶν ὁτιοῦν οὐχ ὡς αὐθέντης, ἀλλ' ὡς μεσίτης εὐθύνεται.

Ὅθεν ὡς τοῦ Ἀδὰμ τὸ χρέος ἀναδεξάμενος καὶ τοῦτο ἀποτίσας, καὶ τὸ χειρόγραφον ἡμῶν τῶν ἁμαρτημάτων ἐν τῷ σταυρῷ τῷ σπόγγῳ τῆς φιλανθρωπίας ἀπήλειψε καὶ οὐκ ἐχάραξεν. Διὰ τί δὲ «ἀπήλειψε καὶ οὐκ ἐχάραξεν»; Διὰ τί; Ἄκουε. Εἰ ἐχάραξε καὶ οὐκ ἀπήλειψεν, ἤμελλε φέρειν κἂν μικρὸν λείψανον τοῦ προτέρου χρέους. Ὅθεν τοῦτο θεωρήσας καὶ ὁ μακάριος Παῦλος ἐβόα λέγων· *Τὸ χειρόγραφον ἡμῶν* τῶν ἁμαρτιῶν *ἦρκεν ἐκ μέσου* Χριστὸς *τῷ σταυρῷ αὐτὸ προσηλώσας.* Διὰ τί δὲ *τῷ σταυρῷ αὐτὸ*

202/203 II Cor. 7, 1 **212** cf. Col. 2, 14 **217/220** Col. 2, 14

ω¹(BOT) ω²(MVH)

195 Ἰησοῦς] *in marg. M* **197** ἐν παραβάσει *M*, ἐκ παραβάσει *V*, ἐπαρευβάσει *H* **198** δὲ] *om. H* **200** ὀγγόμενοι *H* ταῖς – πεφορτισμένοι] *om. H* **201** γαστέραν *H* **202** ἀντίδοχον *V*, ἀντίδωρον *H* δεόμεθα *V* καθάραντες] προκαθαρωμεν *H* **204** δὲ] *om. H* **206** τύπον] τῶπον *H* οὐχ – ὀδυρόμενος] *om. H* οὐκ *MV* ἀράς *H* **207** Χριστός] *add.* ὡς ἁμαρτίας ἐλεύθερος *H* **208** ῥερύπωται] εὐποτε *H* **209** ἐδέξατο *V* ὁ – ὁτιοῦν] πᾶς οὖν ὁ ἀναδεχόμενος *H* πάντων *M* οὐκ *MV* **211** Ὅθεν ὡς] ὥστε *H* τοῦτοῦ *H* **212** ἀπητήσας *H* ἡμῶν – ἁμαρτημάτων] τῶν ἁμαρτιῶν ἡμῶν *H* **213** σταυρῷ τῷ] σταυρικῶ *V* ἀπέλυψεν *H* **214** Διὰ – ἐχάραξεν²] *om. H* **215** Ἄκουε] *add.* συνετῶς *H* ἀπέλυψε *H* ἔμελλε *H* **216** κἂν] καὶ *H* **217** καὶ] *om. M* ἐβόα λέγων] ἔλεγεν *H* **218** ἁμαρτημάτων *O* ἦρεν *O V*$^{p.c.}$*H* **219** αὐτὸ¹] αὐτῶ *B VH et post* προσηλώσας *transp. H* αὐτὸ²] αὐτῶ *H*

προσήλωσεν; Ἵνα πᾶς παραπορευόμενος μάθῃ τὴν τούτου ἀκυρωσίαν.

Ἐνήστευσε τοίνυν ὁ δεσπότης ἡμῶν Χριστὸς μετὰ τὸ βάπτισμα, ἔπαθε δὲ τοῦτο τὸ ἑκούσιον πάθος οὐκ εὐθὺς μετὰ τὸ βάπτισμα, ἀλλὰ μετὰ τριετῆ χρόνον,
τὸ *πρὸ ἓξ ἡμερῶν* ὡς σημαινόμενον,
τὸ παντὸς πάθους ἀναιρετικόν,
τὸ τῆς ἐκκλησίας νυμφοστολικόν.
Ἔπαθεν οὖν τοῦτο τὸ πάθος
μετὰ τὸ πολλὰ καὶ θαυμαστὰ σημεῖα ἐργάσασθαι,
μετὰ τὸ νεκροὺς ἀναστῆσαι,
μετὰ τὸ παραλύτους σφίγξαι,
μετὰ τὸ τυφλοὺς ὀμματῶσαι καὶ λεπροὺς καθαρίσαι.
Ἀλλ᾽ὅμως οἱ ἀπόστολοι πνεύματος ἁγίου ἐμπλησθέντες ταύτας τὰς δύο πανηγύρεις, τὴν νηστείαν καὶ τὸ πάθος συνάψαντες, μίαν ἑορτὴν πάνδημον τῷ γένει τῶν Χριστιανῶν παρέδωκαν.
Ἀγαλλιαθῶμεν οὖν *καὶ εὐφρανθῶμεν*, ὅτι *πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.*
Διὰ τί;
Ἵνα Ἰουδαίους δριμύξῃ
καὶ τὰ ἔθνη διασώσῃ.
Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.
Διὰ τί;
Ἵνα πληρώσῃ τὸ μυστήριον

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225 Ioh. 12, 1 **237** Ps. 117, 24 **237/238** Ioh. 12, 1 **242** Ioh. 12, 1

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*ω*¹*(BOT)* *ω*²*(MV*$^{usque\ ad}$ πάθος *l. 223HI*$^{inde\ a\ l.\ 222}$*)*

220 προσήλωσεν *O H* **222** δεσπότης ἡμῶν] *om. I* **223** βάπτισμα] *add.* καθάπερ ἔφθην εἰπών *I* δὲ] *add.* καὶ *H* τοῦτο] *om. ω*² **223/305** οὐκ – ἦμην] *om. V* **223** οὐκ εὐθὺς] *om. H* **225/227** τὸ – νυμφοστολικόν] *om. I* **225** ὡς] ἡμῖν ἀρτίως *MH* **228** τοῦτο – πάθος] *om. I* τὸ] *om. H* **229** τὸ] *om. H* καὶ] ἢ μετὰ *B*$^{p.c.}$ θαυμαστὰ] ἐξαίσια *I* **230** μετὰ τὸ] καὶ *I* **231** συσφίγξαι *I* **233** τοῦ ἁγίου πνεύματος *H* πλησθέντες *O*, ἐμφορούμενοι *I* **234** νηστείαν] *add.* φημὶ *I* τὸ πάθος] τὰ τοῦ χριστοῦ πάθη *I* **235/236** τῷ – παρέδωκαν] καὶ χαρμόσυνον τοῖς πιστοῖς παραδέδωκαν *I* **237** ἀγαλλιασθῶμεν *M*, ἀγαλλιασώμεθα *H* οὖν] νῦν *BT*, τοίνυν *I* ὅτι] καὶ ψαλμικῶς τῷ σωτῆρι μετὰ κλάδων καὶ ἡμεῖς εὐφημήσωμεν· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις *I* **238** ὁ] *om. H* **239/243** Διὰ – τί] *om. H* **241/246** καὶ – συνδειπνήσῃ] καὶ τοὺς φαρισαίους καταισχύνῃ· ἵνα τὸ μυστήριον πληρώσῃ καὶ τὸ ἱλαστήριον ἀνοίξῃ· ἵνα τὸν λάζαρον ἀναστήσῃ *I*

καὶ ἀνοίξῃ τὸ ἱλαστήριον,
ἵνα τῷ Λαζάρῳ συνδειπνήσῃ
καὶ τὴν ταφὴν προθυμιάσῃ,
ἵνα ὡς δοῦλος πειρασθῇ
καὶ ὡς υἱὸς ἐλευθερωθῇ.
Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.
Διὰ τί;
Ἵνα ὑπὲρ τῶν καταδίκων φραγελλωθῇ
καὶ ὡς φιλάνθρωπος τούτους μαστίγων ἀπαλλάξῃ.
Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.
Διὰ τί;
Ἵνα τὴν πλευρὰν λόγχῃ νυχθεὶς τὴν πλευρὰν τοῦ Ἀδὰμ ἰάσηται,
ἵνα Ἰούδας ὁ Ἰσκαριώτης
τὸ μὲν ὑλικὸν μύρον τριακοσίων δηναρίων διατιμήσηται,
τὸν δὲ δεσπότην Χριστὸν τριάκοντα ἀργυρίων συμφωνήσῃ.
Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.
Διὰ τί;
Ἵνα τὸν σταυρὸν ῥιζώσῃ
καὶ τὴν σφραγῖδα ἀνθήσῃ,
ἵνα τὸν ᾅδην ἐμφράξῃ
καὶ τὸν παράδεισον ἀνοίξῃ.
Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν.
Διὰ τί;
Ἀκάνθινον στέφανον φορέσαι

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250 Ioh. 12, 1 **252** cf. Matth. 27, 26; Marc. 15, 15 **254** Ioh. 12, 1 **256** cf. Ioh. 19, 34 **259** cf. Marc. 14, 5; Ioh. 12, 5 **260** cf. Matth. 26, 15 **261** Ioh. 12, 1 **267** Ioh. 12, 1 **269** cf. Matth. 27, 29; Ioh. 19, 2

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*ω*¹*(BOT)* *ω*²*(MHI*$^{usque\ ad\ l.\ 267}$*)*

245 ἀνοίξῃ τὸ ἱλαστήριον] τὰ ἔθνη διασώσῃ *H* **246** τὸν λάζαρον *H* **247** προθυμήσει *H* **248** ἵν᾽ *I* πειρασθῇ] πραθῇ *H* **249** υἱὸς] θεὸς *I* ἐλευθερώσῃ *O* **250/251** Πρὸ – τί] *om. HI* **252** ἵν᾽ *I* **253** μαστίγας *H* **254** ὁ] *om. HI* **255** Διὰ τί] *om. H* **256** λόγχῃ – πλευρὰν²] *om. H* τοῦ Ἀδὰμ τὴν πλευρὰν *I* **258** ἵνα] καὶ *I* ὁ Ἰσκαριώτης] *om. I* **259** τριακοσίοις δηναρίοις *I* διατιμήσηται] τιμήσας *H* **260** τὸν – ἀργυρίων] τὸ δεσπότη τῶν ὅλων ἀργυρίων τριάκοντα *H* τὸν – Χριστὸν] τὸ δὲ ἀτίμητον μύρον τὸν χριστὸν *I* συμφωνήσῃ ἀργυρίων *I* **261/262** Πρὸ – τί] *om. I* **261** ὁ] *om. H* **262** Διὰ τί] *om. H* **263** ῥιζώσῃ] ἁγιάσῃ *I* **264/265** τὴν – ἵνα] *om. I* **265** ἐνφράξῃ *M*, ἐμφράγξει *H* **267** ὁ] *om. HI* **268/273** Διὰ – Βηθανίαν] *om. I* **268** Διὰ τί] *om. H* **269** Ἀκάνθινον] *praep.* ἵνα *M*, *praep.* ἵνα τὴν ἀκαθαρσίαν λύσει καὶ *H* φορέση *M*, φωρέσει *H*

καὶ τὰς ἁμαρτίας ἡμῶν ἐκριζῶσαι,
ἵνα τοῖς πιστοῖς συντάξηται
καὶ πρὸς τὸν πατέρα ὁδεύσῃ.
Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν,
ὅπου ἦν Λάζαρος ὁ τεθνηκώς,
ὁ λήθῃ παραπεμφθῆναι μὴ δυνάμενος,
ὁ πόλεως ἀρχιπολίτης,
ὁ ἅπαξ τεθνηκὼς
καὶ δεύτερον τῷ βίῳ παραπεμφθείς,
ὁ φυσικῷ θανάτῳ κλαπεὶς
καὶ δεσποτικῇ χάριτι ἐγερθείς,
ὁ ὑπὸ τοῦ τυράννου ταρτάρου ἁρπαγεὶς
καὶ ὑπὸ τοῦ βασιλέως Χριστοῦ ἀποσπασθείς,
ὁ νόσῳ καταρρυπωθεὶς
καὶ λόγῳ ἀνανεωθείς.
Ἴστε γὰρ πάντες σαφῶς, οἱ τοῦ Λαζάρου φίλοι, μᾶλλον δὲ οἱ τοῦ κυρίου μαθηταί, ὅτιπερ τοῦ Λαζάρου θανόντος καὶ τάφῳ παραδοθέντος μετὰ τέσσαρας ἡμέρας *ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν*, ἵνα τὸν Λάζαρον διυπνίσῃ. Παρ᾽αὐτῷ γὰρ κεκοίμητο, ἦν γὰρ αὐτοῦ καὶ φίλος ὡς τὰ φίλων διαπρατόμενος.

Μάρθα δὲ καὶ Μαρία αἱ ἀδελφαὶ τοῦ Λαζάρου τῷ σωτῆρι προσῆλθον. Ἁπλῇ μὲν ἡ Μαρία οὖσα ἡσυχίαν ἦγεν, συνετώτερον γὰρ ἦν τὸ γύναιον· ἡ δὲ Μάρθα προεκπηδήσασα

273/274 Ioh. 12, 1 **287/288** Ioh. 12, 1

ω¹(BOT) ω²(MHI^inde ab l. 274)

270 ἐκριζώση *MH* **272** καὶ] *om. H* ὁδεύειν *H* **273** ὁ] *om. H* **274** ὅπου] ὅπο *H* **275** λήθῃ] λίθω *H* **276** ὁ – ἀρχιπολίτης] *om. I* **277** τεθνηκὼς] γεννήθη *I* **279** κλαπεὶς] θνήξας *H* **280** δεσποτικῇ χάριτι] θεΐκῶ προστάγματι *H* **281** τυράννου] παμφάγου ἅδου *I*, *post* ταρτάρου *transp. H* ἁρπαγεὶς] τυραννισθεὶς *I* **282** ἀποσπασθείς] ἀπὸπασθῆς *H*, τῶν δεσμῶν ἐλευθερωθεὶς *I* **283/284** ὁ – ἀνανεωθείς] *om. I* **283** ὁ – καταρρυπωθεὶς] *om. H* καταρρυπωθεὶς] καταριπωθεὶς *B*, κατεριποθεὶς *M* **285** ἴσθε *H* σαφῶς] *om. I* **285/286** οἱ – μαθηταί] ὅσοι τῶν ὧδε φιλομαθέστεροι τυγχάνοντες *I* **286** ὅτιπερ] ὅτι ὑπὲρ *H* θανέντος *HI* **286/287** καὶ – παραδοθέντος] *om. I* **287** τέσσαρες ἡμέρες *H* ὁ] *om. I* **288** τὸν Λάζαρον] αὐτὸν *I* διυπνώση *M* **288/289** Παρ᾽αὐτῷ – κεκοίμητο] *om. HI* **289** κεκοίμητε *I* καὶ] *om. I* φίλος] *add.* φησὶ *I* φίλων] φίλω *H*, φίλα πάντως *I* **291** αἱ] *om. M* **292** Ἁπλῇ μὲν ἡ] ἀλλ᾽η μὲν *H*, καὶ ἡ μὲν *I* οὖσα] ἁπλουστέρα τυγχάνουσα *I*, *om. H* ἦγεν] εἶχεν *H* **292/293** συγηρότερον *H* **293** ἦν] *om. H*

καὶ ὡς ἐν λύπῃ ὑπάρχουσα παρεκάλει τὸν κύριον βοῶσα·
Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός· ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός.
Ὁ δὲ κύριος πρὸς τὴν Μάρθαν· «Μάρθα, τί ἐσφαλμένα φθέγγῃ; Τί οὐκ οἶδας ὃ λέγεις; Ἐμποδίζεις τῷ ἀδελφῷ σου, οὐ συγχωρεῖς τοῦτον ἀναστῆναι, τῇ λύπῃ μεθύεις. Οὐδέπω ὁ Ἄρειος ἐβλάστησε καὶ σὺ ἀσθενοθεΐας ζιζάνιον προφέρεις λέγουσα· *Εἰ ἦς ὧδε οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.* Οὐκ ἤμην ὧδε, Μάρθα; Ἐρώτησον τοὺς μαθητάς μου καὶ μάθε ὅτιπερ εἰ καὶ ἀπὼν ἤμην τῷ σώματι, παρὼν ἤμην τῷ πνεύματι. Μόνον γὰρ ἀπέθανεν ὁ ἀδελφός σου καὶ ὁ συνὼν αὐτῷ ἄγγελος τὴν μετάθεσιν αὐτοῦ ἀνήνεγκέ μοι ὡς βασιλεῖ, εὐθέως ἔφην πρὸς τοὺς μαθητάς μου· *Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι* τοῦ *ἐξυπνίσαι αὐτόν.* Θεῷ λέγεις, Μάρθα· *Εἰ ἦς ὧδε οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.* Παῦσαι τοίνυν, Μάρθα, συγχωρῶ σοι σφαλλομένῃ, τὸ μὲν διὰ τὴν φύσιν, τὸ δὲ διὰ τὴν θλῖψιν. *Ἀναστήσεται ὁ ἀδελφός σου.*»
Λέγει αὐτῷ Μάρθα ἔτι προσκόπτουσα τῇ πίστει· «*Οἶδα,* κύριε, *ὅτι ἀναστήσεται* ὁ ἀδελφός μου *ἐν τῇ ἐσχάτῃ ἡμέρᾳ,* ὅτε καθολικὸν τὸ δῶρον, οὐχὶ δὲ μερικὸν τὸ χάρισμα.»

295/297 Ioh. 11, 21-22 **302/303** Ioh. 11, 21 **307/309** Ioh. 11, 11 **309/310** Ioh. 11, 21 **311/312** Ioh. 11, 23 **313/314** Ioh. 11, 24

ω¹(BOT) ω²(MV^inde a τῷ l. 305HI)

294 καὶ – ὑπάρχουσα] *om. H* καὶ] *om. I* λύπῃ] *praep.* μεγίστη *I* βοῶσα] λέγουσα *H*, *add.* καὶ λέγουσα *I* **295** Κύριε] *om. H* μου] *om. HI* ὁ ἀδελφός] *praep.* ἡμῶν *H* **296** αἰτήσεις *H* δώῃ *H* **298** Ὁ – Μάρθαν] *om. I* Μάρθαν] *add.* ἔφη *H* **299** Τί – λέγεις] οὐκ οἶδας τί λέγεις *H*, τί λαλεῖς ὃ οὐκ οἶδας *I* **300** οὐ] *praep.* καὶ *I* τοῦτον] τοῦτω *H*, τοῦ *I* τῇ] τί *M*, *praep.* τί οὕτως *I* **300/301** μεθύεις – ἀσθενοθεΐας] *om. H* **301** ὁ Ἄρειος] ἡ ῥίζα *M* ὁ] *om. I* ἀσθενοθεείας *BT*, ἀσθενίας *M* **302** προσφέρεις *MH*, προβάλλη *I* μου ἀπέθανε *O* **303** μάρθα ὧδε *H* **304** ὅτιπερ – ἤμην] ὅτι ἀπὼν εἰμὶ *H* ὅτι *I* σώματι] *add.* ἀλλὰ *I* **304/305** παρὼν ἤμην] παρῆμεν *I* **305** ἤμην] εἰμὶ *H* ἀπέθανεν] *praep.* ὡς *I* **306** αὐτῷ] αὐτῶν *T* τὴν μετάθεσιν αὐτοῦ] *om. I* ἀπήνεγκέ *MV*, ἀνήγγειλέ *H* **307** εὐθέως] *praep.* καὶ *H* **308** τοῦ] *om. H* **309/310** οὐκ – ἀδελφός] *om. I* **310** τοίνυν] τοῦ νῦν *H* σοι] σε *H*, *add.* ὡς *V* **310/311** σφαλλομένην *I*, σφαλομένη *VH* **311/312** Ἀναστήσεται] *praep.* καὶ γὰρ *I* **313** Μάρθα] *praep.* ἡ *I* ἔτι – πίστει] ἔτι προσκόπτουσα εἰς τὴν πίστιν *H*, *om. I* **314** κύριε] *om. H* ὁ ἀδελφός μου] *om. I* **315** τὸ δῶρον] γίνεται τὸ δώρημα *I*

Ὁ δὲ Χριστὸς πρὸς αὐτήν· «Τί μακρὰν ὁδεύεις, ὦ Μάρθα; *Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή.* Εἰ πιστεύεις, παρακάλει· εἰ δὲ ἀπιστεῖς, ἄπιθι, γύναι· καὶ γὰρ διδάσκειν οὐκ ἐπιτρέπω σοι. *Πιστεύεις τοῦτο;*»

Λέγει αὐτῷ Μάρθα· «*Ναί, κύριε*· ἐξ ὅτε γὰρ ἤρξω τῇ δούλῃ σου λαλεῖν, ἄλλη ἀντ᾽ ἄλλης γεγένημαι.»

Τότε ὁ κύριος ἀποκριθεὶς ἔφη τοῖς παροῦσιν· «*Ποῦ τεθήκατε αὐτόν;*» *Λέγουσιν αὐτῷ*· «*Ἔρχου καὶ ἴδε.*» Καὶ ἐπορεύετο ὁ Ἰησοῦς ὡς μὴ εἰδὼς τὸν τάφον ὁ τὴν ψυχὴν τοῦ Λαζάρου βαστάζων· ἐπορεύετο γὰρ οὐκ ἀγνοῶν τὸν τάφον, ἀλλ᾽ὡς πλείονας βουλόμενος ἑλκύσαι μάρτυρας τῆς ἀναστάσεως.

Εἶτα τοῦ Ἰησοῦ πορευομένου ἡ Μάρθα πάλιν δελεασθεῖσα προσῆλθε τῷ σωτῆρι λέγουσα· «*Κύριε*, ποῦ ὑπάγεις; *Ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.* Ποῦ ὑπάγεις; Μέλλεις γελᾶσθαι, οὐκ ἐνδέχεται τοῦτον ἀναστῆναι. *Ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.* Αἱ τρίχες ἐξέπεσαν, αἱ σάρκες ἐμειώθησαν, αἱ φλέβες διελύθησαν, τῶν ὀστέων αἱ σάρκες τὴν φύσιν ἠρνήσαντο. *Κύριε*, ποῦ ὑπάγεις; Γέλως γινόμεθα· σκώληκες βόσκονται, ἰχῶρες λιμνάζουσιν. Τὸν υἱὸν τῆς χήρας ἀνέστησας, δέσποτα, ἐπειδὴ πρόσφατος ἦν ὁ νεκρὸς καὶ ἔτι ἡ ψυχὴ αὐτοῦ εἰς τὸ σῶμα περιεπέτατο καὶ ἡ σὰρξ νοτίδα θερμότητος ἐκέκτητο. Οὗτος δὲ *ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.* Εἰ καὶ αὐτὸς βούλει, ἀλλ᾽ὅμως ἡ ψυχὴ οὐ κα-

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317 Ioh. 11, 25 **319** Ioh. 11, 26 **320** Ioh. 11, 27 **322/323** Ioh. 11, 34 **329/330** Ioh. 11, 39 **331/332** et **334** Ioh. 11, 39 **335/336** cf. Luc. 7, 11-17 **338/339** Ioh. 11, 39

ω¹(BOT) ω²(MVHI)

316 Ὁ – αὐτήν] καὶ ὁ κύριος λέγει αὐτῇ *I* Χριστὸς] *add.* φησιν *H* ὁδεύεις] *add.* ὁδόν *H* ὦ] *om. I* Μάρθα] *add.* ὁδόν *I* **317** πιστεύεις] *add.* μάρθα *I* **318** ἄπιθι] *add.* ἀπ᾽ ἐμοῦ *I* διδάσκω *H* **320** Μάρθα] *praep.* ἡ $H^{sup.l.}I$ **320/321** τὴν δούλην *H* **321** γεγέννημαι *T M* **322** ἔφη] λέγει *I* **325** γὰρ] *om. I* τάφον] τόπον *I* **326/327** ὡς – ἀναστάσεως] ἵνα πλείονας ἐκεῖσαι τῆς ἀναστάσεως μάρτυρας δεῖξαι βουλόμενος *H* **326** μάρτυρας ἑλκύσαι βουλόμενος *M* **328** Εἶτα] *om. H* τοῦ] *add.* δὲ *H* **329** σωτῆρι] ἰησοῦ *H* **330/332** Ποῦ – ἐστιν] *om. H* **330** Ποῦ] *praep.* κύριε *I* **331** τοῦτον] αὐτὸν *I* ἀναστῆσαι *V* **332** ἐξέπεσον *I*, ἔπεσαν *M* **332/333** ἐμειώθησαν] ἐραχνίασαν *H* **333** σάρκες] ἁρμονίαι *H* **334** Γέλως] χλεύη *H* γενόμεθα *VH*, γενώμεθα *I* **336** ἐπειδὴ] ἀλλὰ *I* νεκρὸς] τεθνηκὸς *I* **337** ἔτι – ἡ²] *om. O* ἔτι] *ante* εἰς *transp. I*, *om. H* εἰς τὸ σῶμα αὐτοῦ *I* σὰρξ] *add.* αὐτοῦ *I* **338** δὲ] *add.* κύριε *I* **339** ὅμως] *om. I* ψυχὴ] *add.* αὐτοῦ *HI*

ταδέχεται εἰς ὀδῶδες ἀγγεῖον εἰσελθεῖν. *Ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.*»

Ὁ δὲ Χριστὸς πρὸς τὴν Μάρθαν· «*Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ*, καὶ εἶπες· *Ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος;* Τίς σε πάλιν ἐδελέασε μὴ πιστεύειν; Μὴ τῇ Εὔᾳ συνέτυχες; Μὴ τῷ ὄφει συνήντησας; Παῦσαι τοίνυν, ἀσθενόψυχε Μάρθα, καὶ γνῶθι ὅτι *οὐκ ἀδυνατεῖ ῥῆμα παρὰ τῷ θεῷ.* Θεῷ λέγεις· *Ἤδη ὄζει.* Πότε μύρον δυσωδίαν αἰδεῖται; Ἄνθρωπος μουσικὸς κεχαυνωμένην κιθάραν διατείνει, καὶ θεὸς νεκρὸν διαλελυμένον οὐκ ἐγείρει;»

Ταῦτα φήσας ὁ κύριος ἦλθέ φησιν εἰς τὸ σπήλαιον καὶ θεασάμενος τὸν τάφον *ὁ Ἰησοῦς ἐδάκρυσεν.*

Ὢ τῶν πραγμάτων.

Ἐδάκρυσεν ὁ δακρύων ἀφαιρέτης. Διὰ τί δὲ *ἐδάκρυσεν* ὁ κύριος ὃν ἤμελλεν ἐγείρειν; Διὰ τί; Ἵνα καὶ τῆς ἐνανθρωπήσεως πιστώσηται τὴν ἀλήθειαν, καὶ παραστήσῃ τὴν συμπάθειαν, καὶ τῆς θεότητος τὴν ἐξουσίαν γνωρίσῃ. *Ἐδάκρυσεν ὁ Ἰησοῦς.* Διὰ τί; Ἵνα πληρώσῃ τὸ φάσκον

340/341 Ioh. 11, 39 **342/343** Ioh. 11, 40 **343/345** Ioh. 11, 27 **347/348** Gen. 18, 14 **348** Ioh. 11, 39 **352** cf. Ioh. 11, 38 **353** Ioh. 11, 35 **355** Ioh. 11, 35 **359** Ioh. 11, 35

ω¹(BOT) ω²(MVHI)

340 ὀδῶδες] ὀζωδες *M*, ὀδοδὸς *VH*, *post* ἀγγεῖον *transp. I* ἄγγος *H* εἰσελθεῖν] *om. V* **340/341** Ἤδη – ἐστιν] *om. I* **342** Χριστὸς] κύριος *I* Μάρθαν] μάρθα ἔφη *H* **343** πιστεύεις *H* εἶπας *O*, εἶπεν ω^2 **344** ἐγὼ πεπίστευκα] καὶ πιστεύω *I* θεοῦ] *add.* τοῦ ζῶντος *H* **345/352** Τίς – φησιν] ἐλθὼν οὖν ὁ ἰησοῦς *H* **345/348** Τίς – λέγεις] καὶ ὁ ἰησοῦς λέγει αὐτῇ καὶ ἵνα τί οὕτως λαλεῖς λέγουσα *I* **346** Μὴ²] τῇ *M* συνήντησας] λαλησάση *M* **348** Θεῷ²] *om. M* **349** δυσωδίας *I* αἰδεῖται] *add.* θεῶ λέγεις ἤδη ὄζει· μὴ καὶ σὺ ὡς ἡ εὔα τῶ ὄφει συνήντησας καὶ διὰ τοῦτο ἀπιστεῖς ῥήματα θεϊκά· παῦσαι τοίνυν ἀσθενόψυχε μάρθα καὶ γνῶθι ὅτι οὐκ ἀδυνατεῖ ῥῆμα παρὰ τῶ θεῶ *(cf. Gen. 18, 14)* *I* **350** διατείνει] *add.* καὶ φθόγγον ἀποτελεῖ *I* **352** Ταῦτα – εἰς] ταῦτα ὁ κύριος πρὸς αὐτὴν εἰπὼν ἦλθεν εἰς *I* φησιν] *om. O* **353** θεασάμενος] *add.* φησὶ *I* ὁ Ἰησοῦς] *om. HI* **354/356** Ὢ – τί] *om. H* **354** πραγμάτων] *praep.* παραδόξων *I* **355** Ἐδάκρυσεν¹] ἐδάκρυεν *M* **355/356** ὁ κύριος] φησιν *I* **356** ἤμελλεν *I* ἐγείρειν] ἀνιστᾶν *I* **357** πιστώσει *H* ἀλήθειαν] ἀνάστασιν *I* **357/358** καὶ – συμπάθειαν] *om. MI* **357** παραστήσῃ] δείξει *H* **358** γνωρίσει τὴν ἐξουσίαν *I* **359** Ἐδάκρυσεν – τί] καὶ *I* Διὰ τί] *om. H* πληρώσῃ] *add.* ἔργω *MV*, *add.* ἐν ἔργω *H*

ῥητόν· *Κλαίειν μετὰ κλαιόντων καὶ χαίρειν μετὰ χαιρόντων.*
Ἐδάκρυσεν ὁ Ἰησοῦς. Ἀλλ᾽εἰ δεῖ ἀκριβέστερον εἰπεῖν διὰ τί *ἐδάκρυσεν ὁ Ἰησοῦς, ἐδάκρυσεν* οὐ τὸν Λάζαρον, ἀλλὰ τοὺς ἀπίστους Ἰουδαίους.
Τότε *λέγει ὁ Ἰησοῦς* τοῖς παροῦσιν· «Ἀποκυλίσατε *τὸν λίθον* ἀπὸ τοῦ μνήματος.»
Τί γάρ, δέσποτα, αὐτὸς οὐκ ἰσχύεις τοῦτο ποιῆσαι; Νεκρὸν ἐγείρεις καὶ λίθον οὐ κυλίεις; Οὐκ αὐτὸς εἶπες τοῖς μαθηταῖς σου· *Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν*; Ἐκείνοις ὀρέων ἐπαγγέλλῃ μετάθεσιν καὶ σὺ λίθον οὐκ ἰσχύεις ἀποκυλίσαι;
«Ναί, οὐκ ἀπὸ ἀσθενείας κελεύω, ἀλλ᾽ἀπὸ σοφίας ἰδίας ἐπιτάττω τοῖς Ἰουδαίοις, ὅπως μὴ μόνον τῇ ὄψει καὶ τῇ ὀσφρήσει πληροφορηθῶσιν, ὅτι ἀλήθεια καὶ οὐ φαντασία τὸ γινόμενον, καὶ ὅτι ἐγώ εἰμι ὁ νεκρῶν καὶ ζώντων κύριος.»
Εἶτα μετὰ τὸ ἀποκυλίσαι τὸν λίθον ἀνεκραύγασεν ὁ κύριος· «Σοὶ λέγω, *Λάζαρε, δεῦρο ἔξω*, ἵνα κἂν οὕτως παύσηται

360/361 Rom. 12, 15 **362/363** Ioh. 11, 35 **365/366** Ioh. 11, 39 **369/370** Matth. 17, 20; Marc. 11, 23 **378** Ioh. 11, 43

ω¹(BOT) ω²(MVHI)

362 Ἐδάκρυσεν ὁ Ἰησοῦς] *om. HI* ἀλλὰ *H* εἰ δεῖ] ἔδει *M*, εἰδι *V*, ἤδη *H*, ἤδη καὶ *I* **362/363** διὰ τί] *om. HI* **363** ἐδάκρυσεν²] *om. ω¹ HI* οὐ] *add.* διὰ *H* ἀλλὰ] *add.* διὰ *H* **365** Τότε] *add.* φησὶ *I* τοῖς παρεστῶσιν *H*, τοὺς παρόντας *I* **366** μνήματος] μνημείου *H*, τάφου *I* **367** γάρ] οὖν *I* αὐτὸς – ποιῆσαι] *om. I* αὐτὸς] *om. H* Νεκρὸν] *praep.* τὸν *I* **368** ἀποκυλίεις *I* εἶπας *HI* **369** σου] *add.* ὅτι *I* ἔχεται *H* κόκου *H* **370** τοῦτο *M* ἐμβλήθητι *H* θάλασσαν] *add.* καὶ μεταταβήσεται *(sic) H*, *add.* καὶ γενήσεται *I* **371** ἐπαγγέλη *M*, ἐπαγγέλει *V* **372** ἀπολίσαι *H* **373** Ναί] *add.* φησὶν *H*, *add.* φησὶν ἀλλὰ *I* κελεύω] *om. I* ἀλλὰ *ω¹ I* **373/374** σοφίας – τοῖς] *om. H* **375** ὅτι] *praep.* ἀλλ᾽ *O* **375/376** ἀλήθεια – γινόμενον] οὐ φαντασία τὸ γενόμενον ἀλλ᾽ἀλήθεια *I* **375** φάντασμα *H* **376** γενόμενον *H* καὶ¹] ἀλλ᾽ *H* **377** ἀνεκραύγαζεν *M*, ἐκραύγασεν *O I* κύριος] ἰησοῦς *O I* **378** Σοὶ λέγω] λέγων *I* **378/399** ἵνα – Ἀμήν] καὶ εὐθέως ἐξῆλθεν· ὢ τοῦ θαύματος· γνωρίσας τὴν τοῦ δημιουργοῦ φωνὴν, ἐξῆλθεν ἔχων τὰς χεῖρας καὶ τοὺς πόδας δεδεμένας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο· ὢ τῆς τῶν θαυμάτων ὑπερβολῆς· τί πλέον ἦν θαυμάσαι τὸν ἐκ νεκρῶν ἐγερθέντα, τὸν δεδεμένον τρέχοντα· μὴ καὶ αὐτὸς ὢ Ἰουδαῖοι τὸ σάββατον λύει· ἀλλ᾽ἵνα μὴ φαντασίαν τὸ πρᾶγμα νομίσουσιν οἱ ἀχάριστοι Ἰουδαῖοι, οἰκείαις χερσὶ λῦσαι τοῦτον προσέταξεν αὐτοῖς εἰπὼν· λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν· αὐτόν φησι

Μάρθα λέγουσα· "*Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.*" *Λάζαρε, δεῦρο ἔξω*, ἵνα μάθωσιν οἱ παρόντες ὅτι οὐκ ἀτονῶ διαλελυμένον ἐγεῖραι. *Λάζαρε, δεῦρο ἔξω*· ἐγώ σε τοῦ τάφου ἠλευθέρωσα, σύ με ἐν τῷ σταυρῷ πρόπεμψον. *Λάζαρε, δεῦρο ἔξω*, καὶ λοιπὸν ὡς φίλος συνδείπνει μοι. Εἰ γὰρ καὶ βούλονται Ἰουδαίων παῖδες ἀνελεῖν σε, ἀλλ᾽ὅμως ἐγὼ συνδειπνῶ σοι. Οὐκ ἐκδίδωμί σε· ἦλθον γὰρ οὐχὶ προδοῦναι, *ἀλλ᾽ὑπὲρ φίλων τὴν ψυχήν* μου *θεῖναι*.»

Ὅτι δὲ ἐβούλοντο Ἰουδαίων παῖδες ἀνελεῖν τὸν Λάζαρον, οἱ ἀεὶ αἱμοχαρεῖς ὄντες, ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Οἱ δὲ ἀρχιερεῖς* καὶ οἱ φαρισαῖοι *ἐβουλεύσαντο* ὅπως *καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι᾽αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.*
Ὢ τῆς τῶν ἀρχιερέων, μᾶλλον δὲ ἀνιερέων μανίας. Ὃν γὰρ ὁ τάρταρος φρίξας ἀπέδωκεν, οὗτοι θανάτῳ πάλιν περιβαλεῖν ἠβούλοντο. Διὰ τί, ὦ Ἰουδαῖοι, Λάζαρον ἀνελεῖν ἐπιχειρεῖτε; Μὴ γὰρ καὶ αὐτὸς τὸ σάββατον λύει; Τὴν ἀνάστασιν μηνύει· τί δὲ αὐτὸν καὶ βούλεσθε ἀνελεῖν; Ἐὰν γὰρ ὑμεῖς αὐτὸν ἀνέλητε, πάλιν Χριστὸς αὐτὸν ἀναστήσει. Αὐτῷ πρέπει ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

379/380 Ioh. 11, 21 **380** Ioh. 11, 43 **381** Ioh. 11, 43 **383** Ioh. 11, 43 **383/384** cf. Ioh. 12, 2 **386/387** Ioh. 15, 13 **390/392** Ioh. 12, 10-11

ω¹(BOT) ω²(MVH)

μάρτυρα δέξασθε τῆς ὑμῶν ἀπιστίας, καὶ αὐτὸς ὑμῖν γνωρίσει τὸν δεσπόζοντα οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων· ὢ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν *(cf. Hom. III, 336-347) I (cf. praef. p. 82)* **378** κἂν] καὶ *H* παύσεται *H* **379** Μάρθα] θἄρθα *H*$^{a.c.}$ λέγειν *H* ἀπέθανέν μου *H* **381** διαλελυμένον] διαλελυμένα μέλη *H* **382** ἐλευθέρωσα *V* **383** συνδείπνει] δειπνίσω συν *H* **385** συνδειπνῶν *V* **388** ἠβούλοντο *MV*, οἰβοῦλοντο *H* **389** οἱ – ὄντες] *om. H* **391** ὅπως καὶ] ἵνα *H* ἀποκταίνουσι *H* **393** μᾶλλον – ἀνιερέων] *om. H* ἀνιέρων *MV* **394** θάνατον *H* **395** περιβάλλειν *M* **396** καὶ] *om. V* αὐτὸς] ατος *H* **396/397** Τὴν – μηνύει] *om. H* **397** τί] *praep.* διὰ *H* δ᾽ἑαυτὸν *T* καὶ] *om. H* **398** ὑμεῖς] *om. H* Χριστὸς] *praep.* ὁ *VH* **399** πρέπει] *om. H* δόξα] *add.* καὶ τὸ κράτος *H*

HOMILIAE III et IIIa

IN RAMOS PALMARUM

(BHG^{a} 2216 et 2216a-b, CPG 7898 et 4643)

Praefatio Homily III (BHG^{a} 2216)

For the constitution of the text of Leontius' second homily on Palm Sunday (BHG^{a} 2216) we have used the following 19 MSS (1):

1. *Atheniensis 327* (ff. 342^{v}-347^{v})
   chart. s. XVI ff. 1080 32 × 21 1/25
   late panegyricon, independent of the Metaphrast (type A)
   Ehrhard III, 467-468; Sakkelion 54-55

2. **L** *Athous Philotheou 98* (ff. 29^{v}-34^{v})
   chart. s. XV ff. 293 14,3 × 21,5 1/22-24
   non-menological lectionary
   Ehrhard III, 843-844; Lambros I, 518

3. *Cantabrigiensis Emmanuel College I.3.6* (ff. 153^{v}-158^{v}; *des.* ὑπο- 269)
   chart. s. XIV f. 159 20 × 13 1/28-30
   works of Philippus Solitarius and this homily
   James 52-53; Aubineau CCG I, 11

4. **F** *Florentinus Laurentianus Plut. VII 26* (ff. 274^{v}-280)
   m. s. X ff. 321 23,8 × 16,8 1/30
   panegyricon for six months (type B)
   Ehrhard II, 109-112; Bandini I, 285-286

5. *Hierosolymitanus S. Sepulcri 136* (ff. 122-126)
   chart. s. XIV ff. 228 31,5 × 21 1/33
   panegyricon with metaphrastic texts (type B)
   Ehrhard III, 271-284; Papadopoulos-Kerameus I, 240-244

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(1) Four MSS have not been collated. In three of them, *Cryptoferrat. B α XIV*, s. X, ff. 125-132^{v}, *Hierosolymitanus S. Sepulcri 188*, s. XIV, ff. 90^{v}-97^{v}, and *Atheniensis Metochii 188*, s. XVI, ff. 90^{v}-97^{v}, our text is ascribed to Leontius, presbyter of Jerusalem, which perhaps entitles us to deduce that they all belong to γ, since all MSS which ascribe this homily to Leontius, presbyter of Jerusalem, belong to this group. In the fourth one, *Venetus Marcianus gr. II 50*, ff. 229-234, where this homily is ascribed to John Chrysostom, we encounter the version known as BHG^{a} 2216c, described below pp. 111-112.

6. **A** *Mediolanensis Ambrosianus S 18 sup.* (ff. 126-137^{v})
chart. s. XIV ff. VI + 170 + III 22 × 14,9 1/22
homiliarium
Ehrhard II, 257-258; Martini-Bassi II, 844-846; Carter CCG V, 103

7. **M** *Mosquensis gr. 284 (Vlad. 215)* (ff. 234-238^{v})
m. s. IX-X ff. 406 26,6 × 17,7 1/30
panegyricon for the whole year (type A)
Ehrhard II, 6-9; Vladimir 262-267

8. *Oxoniensis Bodl. Holkhamensis gr. 43* (ff. 365-372)
chart. s. XIV ff. II + 469 21,2 × 14,5 1/24-25
theological treatises and extracts
Barbour 600; Aubineau CCG I, 232-233

9. **W** *Parisinus gr. 443* (ff. 66^{v}, 76^{rv}; 77^{rv}, 71^{rv}; 112^{r}: tit. + 1-70 [*des.* κοσ-], 165 [*inc.* -λον διεγείρετε] – 287 [*des.* τὸν συν-], 346-347 [-γίω πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν])
ff. 1-150 (palimpsest): m. s. IX 29,5 × 21,5 2/29-30
lectionary for the whole year
Ehrhard I, 92-95; Noret, AB 88 (1970) 141-152

10. **R** *Parisinus gr. 980* (pp. 105-119)
chart. s. XIV pp. 350 22 × 14,5 1/26
panegyricon for the whole year (type A)
Ehrhard II, 55-56; Halkin 99

11. **E** *Patmiacus 190* (ff. 73-76^{v}; *inc.* πεισθέντες 95)
m. s. IX (unc.) ff. 144 32,3 × 24,3 2/36
panegyricon for the whole year (type A)
Ehrhard II, 10-11; Sakkelion 109-110

12. **P** *Patmiacus 380* (ff. 436-443)
chart. a. 1554 ff. 443 21,5 × 14,5 2/29
panegyricon for six months (type C)
Ehrhard II, 125-129; Sakkelion 173-174

13. *Vaticanus gr. 655* (ff. 78-83^{v})
chart. s. XVI ff. I + 395 33 × 22 1/29
ff. 1-128: panegyricon for the whole year
Ehrhard I, 642; Devreesse 85-88

14. **G** *Vaticanus gr. 1255* (ff. 66-71^{v})
m. s. X ff. 132 21,6 × 16,2 1/28
Italo-Greek panegyricon for the whole year (type A)
Ehrhard II, 147-149

15. **U** *Vaticanus gr. 1641* (ff. 273-275^{v}; *inc.* αὐτῷ 46)
m. s. X-XI ff. 379 40 × 30 2/45
Italo-Greek lectionary for the whole year (type A)
Ehrhard I, 286-293; Giannelli 350-357

16. **V** *Vaticanus gr. 1673* (ff. 119-122)
m. s. XI ff. 230 31,5 × 22,5 2/42
Italo-Greek lectionary for the whole year (type A)
Ehrhard I, 311-315; Giannelli 428-436

17. *Vaticanus Barberinianus gr. 497* (ff. 21-26)
chart. s. XVII ff. 331 27,5 × 20,5 1/25
cf. above p. 63

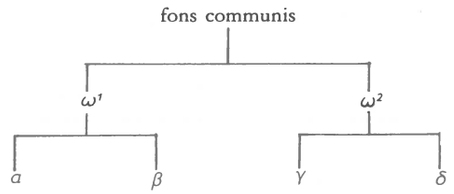
18. **N** *Vaticanus Pii II, gr. 23* (ff. 34-35^{v}; *inc.* οὐ περὶ 132)
m. s. X-XI ff. 59 24 × 17 1/31
Italo-Greek panegyricon for the whole year (type A)
Ehrhard II, 152-154; Stevenson 150-151

19. *Vindobonensis theologicus gr. 247* (ff. 276-281^{v})
chart. s. XV ff. I + 323 21 × 14,7 1/28
collection of homilies
Lambeck-Kollar V, 45-65; Lackner CCG IV, 62-64

These 19 MSS, in which our homily is attributed to Leontius, presbyter of Constantinople (*6*, *7*, *8*, *13*, *16* and *17*), Leontius, bishop of Neapolis (*5*), Leontius, presbyter of Jerusalem (*4*, *10*, *11*, *12* and *14*), John Chrysostom (*1*, *2* and *3*) and Proclus of Constantinople (*19*), fall into two families. This can be seen as follows:

30/31 Τί – ὑψίστοις] *om.* ω^2
54 τινα] τίς ω^1
97 ὄχλος] λαὸς ω^2
142 Ἀεὶ] ἀλλ' ω^1
186 τὸν] *praep.* καὶ ω^2
204 ἓν] *om.* ω^2
241 ἵνα παύσῃς] *om.* ω^1
245 ἐνδεόμενος] ἐνδεὴς ω^1
269 ὑποφερούσας] ὑπομενούσας ω^2

The families ω^1 and ω^2 in their turn fall into two subgroups, α and β, γ and δ respectively. A stemma of these families will then be:



ω¹ α The subgroup *α*, it will be seen, is represented by three witnesses: *Mosquensis gr. 284* (*M*), *Oxoniensis Bodl. Holkhamensis gr. 43* (*8*), and *Cantabrigiensis Emmanuel College I.3.6* (*3*). The most important of these is *M*, which originates from the Iviron monastery on Mt. Athos. The text of *M* is characterised by a considerable number of unimportant variants (2), omissions (3), and additions (4), as well as by a small number of genuine variants, examples of which we give here:

57 ἔβαλλον] βάλλοντες *M*
93 ὅπλοις διηνθισμένον] κησμενον *et* ὅπλοις διηνησμε *in marg. add. M*
171 ἐπόλισε] ἐπήγασε *M*
197 φρούριον] τὸν τίμιον *M*
211 ἐνεργεῖ] εὐεργετεῖ *M*
248 τοῦ – ἐκείνου] τούτου *M*
276/304 τὸ¹ – πελεκῆσαι] *om. M*

Thanks to the long omission at 276-304 which occurs also in *Oxoniensis Bodl. Holkhamensis gr. 43* (*8*), we can easily establish that these two MSS are related. The relationship between *M* and *8*, evident too from the same title of the homily in both MSS (λόγος εἰς τὰ προφωτίσματα καὶ εἰς τὰ βαΐα καὶ εἰς τὸν Λάζαρον), is attested further by a number of smaller variants (5). *8* is, however, not directly dependent on *M*, since several of the significant variants in *M* do not appear in *8*, viz.

(2) Unimportant variants of *M* are: 28 νυνὶ] νῦν; 54 ἡμῖν] ὑμῖν; 57 Εἰ] οἱ; 77 ἐπὶ] ὑπὸ; 100 εἶδε] οἶδε; 113 οἱ φαρισαῖοι] φαρισαῖοι οἱ; 153 ἡμεῖς] ὑμεῖς; 221 τοῦ κυρίου] τῶ κυρίω; 229/232 ὁ (*quater*)] ὦ; 335 Ἰησοῦς] κύριος; 346 σὺν] ἅμα.

(3) 25 καὶ] *om.*; 85 τὰ] *om.*; 94 τὰ σεραφίμ] *om.*; 111 Χριστόν] *om.*; 218 Καὶ] *om.*; 245 σὺ] *om.*; 319 καὶ] *om.*; 320 ἑαυτοῦ] *om.*; 332 καὶ¹ – εἰμι] *om.*

(4) 125/126 Μέμφεσθε] *praep.* μὴ; 127 ὑμεῖς] *add.* ἢ; 138 τοῦτο] *add.* οὖν; 152 ἔχομεν] *praep.* ἵνα; 255 τὸν] *praep.* εἰς; 329 Εἶπον] *praep.* οὐκ.

(5) E.g. 4 τοῦ] *praep.* τῆς *M8*; 42 γὰρ] *om. M8*; 142 παρεκπηδήσαντα] παραπηδήσαντα *M8*; 150 προσήλθαμεν] προσήλθωμεν *M8*; 248 τοῦ πλουσίου ἐκείνου] τούτου *M*, τούτων *8*.

57 ἔβαλλον] βάλλοντες *M*, ἔβαλον *8*
171 ἐπόλισε] *8*, ἐπήγασε *M*
197 φρούριον] *8*, τὸν τίμιον *M*

In addition *8* has its own readings, instanced as follows:

4 πέπλα] πέραπλα *8*
70 ἐπὶ] ἀπὸ *8*
89 εἰπών] ἵππους *8*
315 διὰ βραχέων] συνετῶς *8*
332 ὅτι – πανταχοῦ] ὅτι οὐκ εἰμὶ ἐν μέρει ἀλλὰ πανταχοῦ ὡς θεός *8*

The large lacuna in both *M* and *8* was recognised as such by the copyist of *M* (*8* is illegible at this point), or even earlier, as there is an attempt to mitigate the abrupt transition by replacing ἵνα² in 304 by εὐθέως οὖν ἔγνων ὅτι. The lacuna was probably caused by the loss of a single folio in an exemplar of *M* and *8*.

Related to these two MSS is *Cantabrigiensis Emmanuel College I.3.6* (*3*), in which this homily is attributed to John Chrysostom. The end from 269 (-φερούσας) onwards has been lost, and it is accordingly not clear whether *3* too was dependent on an exemplar in which the lacuna between 276 and 304 occurred. It would appear, however, that this MS belongs to a different branch of *α* from *M* and *8* since it does not share all the common variants in these two MSS, viz. those at 13/14 and 42 are not found in *3* (6). Examples of variants peculiar to *3* are:

18 εἴσοδον] *praep.* δύναμιν καὶ *3*
67 ἀλλοτρίῳ] *om. 3*
86 λευκὸς] πολιὸς *3*
87 στηλιτεύσας] ἀποστομήσας *3*
134 ἤνθησε – ἀνάβλεψιν] τῶν τυφλῶν τὴν ἀνάβλεψιν ἐδωρήσατο *3*
153 παρὰ πόδας] ἐπὶ χεῖρας *3*
211 ἐνεργεῖ] ἀρχῇ *3*

β A second copy of *ω¹* is to be found in *β*, represented, as will become clear, by seven MSS: *Vaticanus Pii II gr. 23* (*N*), *Parisinus gr. 443* (*W*), *Vaticanus gr. 1673* (*V*), *Vaticanus gr. 655* (*13*), *Vaticanus Barberinianus gr. 497* (*17*), *Vaticanus gr. 1641* (*U*) and *Hierosolymitanus S. Sepulcri 136* (*5*). The interrelationship of these MSS is difficult to ascertain, since *N* transmits only lines 132-

(6) 13/14 ἐν – ἐρχόμενος] *3*, *om. M8*; 42 γὰρ] *3*, *om. M8*.

183 and 305-345 (cf. p. 105 above), and *W* only 1-70, 165-287 and 346-347 (cf. p. 104). Lines 165-183, which survive in all witnesses to the text, contain the following data:

165 ἡμῶν] *post* ζῆλον ***transp.*** *VUʃ*
170 καὶ] ***om.*** *WVUʃ*

This prompts us to investigate to what extent *W*, *V*, *U* and *ʃ*, and within this group *V*, *U* and *ʃ*, are interrelated. In the section transmitted by all these MSS (1-70 and 165-287) we find the following common variants of *V*, *U* and *ʃ*:

54 ἡμῖν] ***om.*** *VUʃ*
62 κοσμικόν] βασιλικόν *VUʃ*
66 ἐπωχεῖτο] ἐπέκειτο *VUʃ*
212 εὐαγγελιστής] ***add.*** φησίν *VUʃ*
213 περικοπῆς διαψηλαφῆσαι] διακοπῆς ψηλαφῆσαι *VUʃ*
251/252 τοὺς – σὺ] ἵνα *VUʃ*
264/265 ἵνα – διάβολον] ***om.*** *VUʃ*
282 θανάτου] ***add.*** ἡ τυραννίς *VUʃ*

Agreements between *W* and *V*, *U* and *ʃ* are:

280 Ἀντίσχετε] ἀντισχέθητε *WVUʃ*
282 τὰ κράτη] ***om.*** *WVUʃ*
283 βίᾳ] μία *WVUʃ*

Because these passages do not survive in *N* it is impossible to determine whether we are dealing with variants of a group *WVUʃ* or with readings of *β*. For this reason we must be cautious in drawing our conclusions: for *V*, *U*, *ʃ*, we may postulate a common intermediary model, β^2; whilst for *W*, given the paucity of data, we can do no more than assume that it derives immediately from *β*.

The agreements which we discern between *VUʃ* and *N* in the passages which *W* does not transmit are seen by us as variants of *β*:

137 τὸν] ***om.*** *β*
148 αὐτὸς[1]] ἐκεῖνος *β*
324 φυσικώτερον] ***om.*** *β*
342 αὐτοῖς εἰπών] ***om.*** *β*

Within *β*, *N* represents a separate group, although it transmits a text which, insofar as we are able to judge from the parts actually transmitted, presents only small variants (7), together with several omissions (8).

(7) 139 τῇ] τί; 142 ψευδολογήσητε] ψευδωλογεῖτε; 150 προσήλθαμεν] προσέλθαμεν; 307 ἐδρίμυξεν] ἐδρύμυττεν; 327 Λάζαρος] ***praep.*** καὶ.

(8) 146 τὸν] ***om.***; 156 τῶν] ***om.***; 181 λέγοντες πρὸς ἑαυτούς] ***om.***; 323/324 τοῖς – καὶ] ***om.***; 331 μου] ***om.***; 345 καὶ καταχθονίων] ***om.***

The ninth century uncial palimpsest *W* is an early witness of *β*. In that the variants peculiar to *W* are only of minor importance (9), it is regrettable that only a little more than half the text of Homily III has been preserved in this MS. The ending of the doxology transmitted by *W* on f. 112[r] does, in fact, belong to this homily of Leontius, as J. Noret rightly suspected (10).

Within β^2, *V* is the most dependable copy, except for a number of small errors (11) and several variants (12). A copy of *V* is to be found in *Vaticanus gr. 655* (*13*), a sixteenth century MS, which in its turn was the exemplar for *Vaticanus Barberinianus gr. 497* (*17*).

Between the two remaining witnesses to β^2, *U* and *ʃ*, we can note a closer relationship:

72 ἐπείσθησαν] ***add.*** γὰρ *Uʃ*
126 ἡμῖν] ἡμᾶς *Uʃ*
156 Οὐχὶ] οὐχ *Uʃ*
201 βακτηρίαν τὸν σταυρόν] τὸν σταυρὸν βακτηρίαν *Uʃ*
248 Ὅπως] ***add.*** οὖν *Uʃ*
327 Ἰορδάνου] ***add.*** ὢν *Uʃ*
331 κατανοήσατε] ἵνα κατανοήσητε *Uʃ*
340 τὸν[2]] ***praep.*** ἢ *Uʃ*

In *U* we have a copy of β^2 where we encounter traces of contamination with the group *EFG* of ω^2:

55 ὄχλος] ***add.*** ἐκεῖνος *U*, ***praep.*** ἐκεῖνος *FGRA*
244 φιλοπτωχίαν] ***add.*** ἵνα ἐκτείνῃς (πλατύνῃς *EFG*) τὴν χεῖρα τῷ δεομένῳ *U EFG*

For the rest *U* gives a reliable text of β^2, with some significant additions (13).

ʃ, in which the homily is attributed to Leontius, bishop of Neapolis, has remained free from the contamination which

(9) 3 σήμαντρα] σημανδρα; 6 ὁ] ***om.***; ἀναστάσεως] ***praep.*** καθολικης; 7 ὁ] ***om.***; 14 ὁ ἄρρητος] ***om.***; 20 ὑποστρέφοντι] ὑποστρέφοντος; 29 ἀνθοῦσαι] ἀνθουσιν; 59 προσηγόρευον] προσηγωρευσαν; 186 ἂν] ***om.***; 275 συνεστέλλοντο] συνεστέλετο; 276 τὸ[2]] ***om.***; συνεισήρχετο] συνηρχετο; 279 ἐν ἀγωνίᾳ] ἐναγονιος.

(10) Cf. NORET, 150.

(11) 11 τῷ κυρίῳ] τοῦ κυρίου; 24 δεσπότου] ***om.***; 176 ἀρτίως] ***om.***; προκαθαρίσῃς] προκαθάρις; 248 γένηται] γένονται.

(12) 26 νικητὴς] κρίτης; 44 πατρόθεν] πατρῶας; 235 καθαρίσῃς] καθαρίσει; 255 τὸν ... ἔχοντα] τῶ ... ἔχοντι; 293 κατασκευάσω] κατασκευάσαι.

(13) 90 σου] ***add.*** ταράσσοντας ὕδατα πολλά; 215 Λάζαρος] ***add.*** ὁ τεθνηκὼς; 278 ταῦτα] ***add.*** πάντα; 318 ἦν] ***add.*** ἐκεῖ.

affected *U*, and has only a few of its own significant variants ([14]).

ω^2 γ The most important subgroup of ω^2 is found in γ. In five MSS of γ — *Florentinus Laurentianus Plut. VII, 26* (*F*), *Parisinus gr. 980* (*R*), *Patmiacus 190* (*E*), *Patmiacus 380* (*P*) and *Vaticanus gr. 1255* (*G*) — our homily is ascribed to Leontius, presbyter of Jerusalem, and in a sixth, *Vindobonensis theol. gr. 247* (*19*), to Proclus of Constantinople. Noteworthy variants of γ are:

25 Χριστοῦ] *om.* γ
33 ὑψίστοις] *add.* σῶσον δὴ ὁ ἐν τοῖς ὑψίστοις γ
40/41 διαγωγὴν καὶ ἀποστολικοὶ τὴν καλλονήν] καλλονὴν καὶ τὴν διαγωγὴν ἀποστολικοί γ
97 ἐκεῖνος] *om.* γ
256 ἀπ' ἀνάγκης] ἀποναρκήσας γ

Within γ a clear relationship between *E*, *F* and *G* can be ascertained, a group which may then be called γ^1. Unfortunately *E* has not been preserved in its entirety; the beginning of Leontius' homily has been lost and *E* begins with πεισθέντες (95). The loss of the first part is, however, fully compensated for by the close agreement with *F* and *G*. Thanks to the *subscriptio* we know, too, that in *E* as well this homily is ascribed to Leontius, presbyter of Jerusalem. A remarkable feature in these MSS is the ending from 313 onwards, which is the conclusion of the homily of Titus of Bostra on Palm Sunday (CPG 3580): συνδειπνοῦμεν – ἀμήν, PG 18, 1276, 22 - 1277, 26. Seemingly these MSS stem from an exemplar where a gathering containing the end of our homily and the beginning of Titus' was lost. This was not noticed by the copyist, so that a new text came into being, comprising the beginning of Leontius' sermon and the end of Titus' and ascribed to Leontius, presbyter of Jerusalem. The text which γ^1 transmits gives here and there the impression of having been polished: e.g.

15 τῶν] *om.* γ^1
46 καὶ[2]] *praep.* ἅμα γ^1
66 εὐτελεῖ] *praep.* ἀλλ' γ^1
67 δώδεκα] δύο καὶ δέκα γ^1

(14) 64 ἐπεφέρετο] κατεφέρετο ; 279 ἐν ἀγωνίᾳ γενόμενος] ἐπαγωνιζόμενος; 284 Οὐ διὰ] οὐδὲν.

116 προσέρχεσθε] προερχόμενοι γ^1
183 εἰς ἐκεῖνον] ἐκείνω γ^1
222/223 τὸν κύριον ἔλεγεν] ἔλεγεν περὶ τοῦ κυρίου γ^1
291 διατιμήσασθαι] διετιμήσατο γ^1
311 προηρραβωνίσατο] προαρραβονίσατο γ^1

It contains furthermore many small omissions ([15]), and some additions ([16]).

A second member of γ, γ^2, is found in *Patmiacus 380* (*P*), *Parisinus gr. 980* (*R*) and *Vindobonensis theol. gr. 247* (*19*), as can be seen from the following common omissions:

243 ἵνα – ἀγάπην] *om.* γ^2
330 καὶ – ὑμᾶς] *om.* γ^2

This relationship is equally evident in:

20 τυράννῳ] τύραννον γ^2
44 πατρόθεν] *om.* γ^2
116 προσέρχεσθε] προσερχόμενοι γ^2

Within γ^2 there is a closer connection between *P* and *R*, discernible in the following variants:

54 πάντως] *praep.* καὶ *PR*
145 τοῦ ὄχλου τὴν πίστιν] τὴν πίστιν τοῦ ὄχλου *PR*
330 σώματι] σωματικῶς *PR*
336 ἐξῆλθε] *praep.* ὁ λάζαρος *PR*

Unfortunately both *P* and *R* contain a large lacuna: in *P* the lines 79-124 are missing and in *R* 255-299.

A general examination of the text-form transmitted by γ shows that this has been preserved best in γ^2, and in particular in *P*, which is a copy of a lost part of *Patmiacus 181*, s. XI-XII.

δ To the subgroup δ belong three MSS, of which *Athous Philotheou 98* (*L*) and *Atheniensis 327* (*1*) stem from the same exemplar, δ^2, where the text stops in line 263 with the following ending:

Λάζαρον] *add.* ἵνα κάτω χθῶσι τὸν διάβολον· ἵνα ἐρεθίσῃ σταυρὸν πελεκῆσαι· ἵνα ἰουδαίους καταισχύνῃ καὶ κόσμον ἐλευθερώσῃ· χριστὸς ὁ σωτὴρ τοῦ κόσμου· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν δ^2.

The section dealing with the raising of Lazarus has been purposely omitted, and the title of the homily has

(15) 61 ὁ ὄχλος] *om.*; 97 ἐκεῖνος] *om.*; 137 ἄνωθεν] *om.*; 161 καὶ τὸν βασιλέα γνωρίζοντες] *om.*; 178 δι' αὐτὸν] *om.*; 188 ἄνθρωποι] *om.*

(16) 198 μὴ] *add.* ἔχων καὶ; 213 Ἥκουες] *add.* γὰρ; 216 συνετῶς] *add.* ἀγαπητέ.

consequently been adapted: λόγος εἰς τὴν παρουσίαν τοῦ χριστοῦ, πρὸς τοὺς ἰουδαίους καὶ εἰς τὰ βαΐα. Furthermore, the version is attributed in both MSS to John Chrysostom. In BHG[a] this version is catalogued under the number 2216c. A glance at the critical apparatus shows that *L* transmits a corrupt text, with innumerable variants and aberrations ([17]). Since *Atheniensis 327* contains a text almost identical to that of *L*, we can conclude that δ^2 already had this corrupt text.

Another copy of δ is *Mediolanensis Ambrosianus S 18 sup.* (*A*). This MS also contains a text with countless variants ([18]). Nevertheless its relationship with *L* and *1* is still recognisable, as can be seen from the following:

72 Οὐκ] *praep.* καὶ δ
75 ἀγγέλων] *om.* δ
86 ὡς] ὁ δ
94 καὶ] *om.* δ
97 ὄχλος] πιστὸς λαὸς δ
233 ὁ] *om.* δ
253/254 γένωνται] γίνονται δ
254 γὰρ] *om.* δ

In δ we are dealing with a carelessly copied version of ω^2, of which *A* transmits a good representative text, while in δ^2 this carelessly copied version gave rise to a reworking and a shortening of the transmitted text.

(17) E.g. omissions: 53 ἐν - κυρίου; 55/56 ὅτι - Πόθεν; 104 ἐν - ὀνομαζομένου; 144/171 πάλιν - ἐπόλισε; 242 ἵνα - διαβολήν; 249/250 ἀνταπόδοσις - μετέδωκεν; additions: 21 πόλεως] *add.* πρὸ τῆς πόλεως; 47/48 ἔλεγεν] *praep.* μακαρίζων τὸν πέτρον; 190 ἀθανασίας] *praep.* ζωῆς καὶ; 224 οὕτω] *praep.* ὥσπερ ἰωάννης προέδραμε τοῦ κυρίου, οὕτως καὶ αὕτη προέδραμε τῆς ἀναστάσεως; word-order: 28 βληθεῖσαι φωναί] φωναὶ κληθεῖσαι; 57 τινας λιτὰς ἔβαλλον φωνάς] λιτὰς φωνὰς τινὰς ἔβαλλον; 172 γάλα καὶ μέλι] μέλι καὶ γάλα; variants: 4 προλάμπει] προτρέπει; 7 συνέστιος] συνεχῶς; 58 εὐφημίαν] ἐργασίαν; 62 ἐφόρει] ἔφερεν; 199 βακτηρίαν] λαμπάδα; 203 ἐν νυκτὶ] νύκτα; errors: 15/16 γινόμενος] γενόμενος; 113 δριμυχθέντες] δρημιθέντες; 114/115 ματαιολογεῖτε] μάταις ὀλιγοίται; 115 Τί προπετεύεσθε] προπετέστατοι; 172 ᾤκισε] ἐνίκησεν; 208 συζυγίαν συσφίγγει] συζηγία συγκαθεύδει.

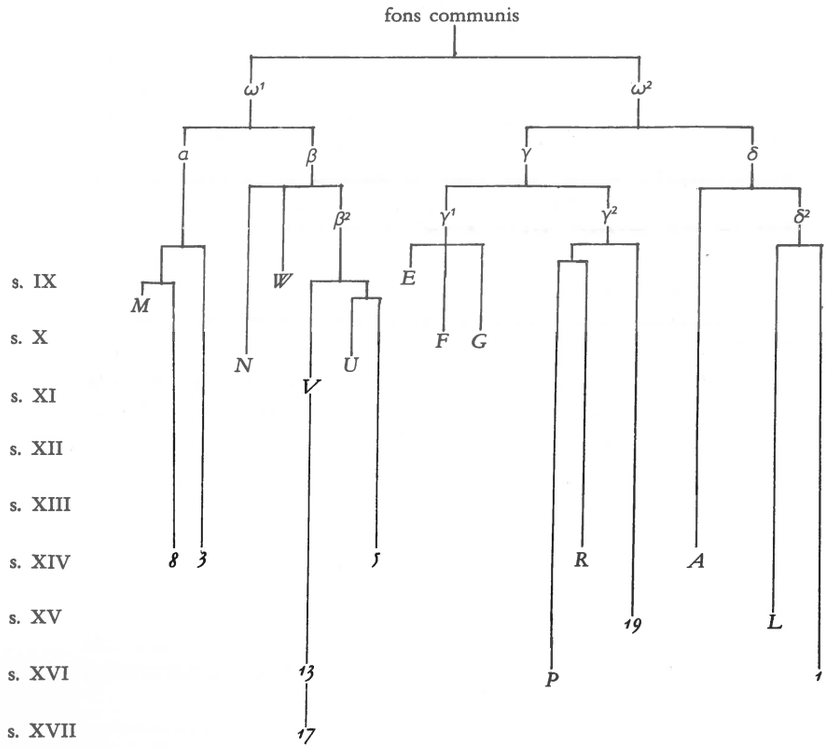
(18) E.g. 4 πέπλα] φέγγη; 21/22 ἄνθη βαστάζοντες] ἀντιβαστάζοντες; 38/39 ἀσωμάτων] σωμάτων; 89 ὠνόμασεν εἰπών] ὀνομάσας ἐν ἵππω; 121 ἀπεστάλημεν] ἀπετάχημεν; 145 Κείσθω] καὶ ἔστω; 245 σὺ ἑορτάσῃς] συνεορτάσης; 258 καθυλακτεῖ] καθυλλάττει; 280 Ἀντίσχετε] ἀντισχεῖτε; 284 ἐμεῖν] ἐμμαῖσιν; 289 ἀεί μοι λῃστὴς συμπράττει] προδότην; 294 συνκαθελῶ] συνκαθέλκω; 301 ἀπὼν τοσαῦτα] ἀπόντως αὐτοῦ.

In the constitution of the text we have not followed ω^1 or ω^2 *a priori*, but have rather chosen now one and then the other, and in so doing we have also taken the shortened version of this homily into account.

The text printed by Migne (PG 61, 715-720) is that of Savile, and appears to be a contamination of the original and the shorter version. In Savile's copy for the printer in *Bodl. Auct. E.3.16* (see p. 117 below) we perceive clearly how this contamination arose. The basis is formed by a copy of the shortened version from an exemplar belonging to group δ^1 ([19]), but in the margin, taken from an exemplar in which the original version was transmitted, various additions have been made, and corrections have also been incorporated into the text. Through this conflation arose the printed text as we know it. We have been unable to discover the MSS on which Savile based his text: even though he indicated that he was using a "Regius" and a "Cantabrigiensis", no MS from Paris or Cambridge contains the same text as Savile's copy.

(19) See below, pp. 138-140.

Stemma codicum



Praefatio Homily III, shortened version (BHG[a] 2216a)

In our introduction (p. 38) and in the Praefatio to Homily III we have already pointed out that there were also shorter versions of the original homily in circulation. Thus we know of an integral, shortened version, designated as BHG[a] 2216a. In addition, lines 1-174 of this shortened version were transmitted as a separate text, BHG[a] 2216b. These two versions are ascribed in the MSS almost without exception to John Chrysostom; only one MS (*9*) names Leontius, bishop of Neapolis on Cyprus, as the author, and one MS (*14*) Leontius, presbyter of Jerusalem.

For the integral shortened version the following MSS have been collated(1):

1. *Ancyranus Syllogos 3* (ff. 195-198^{v})
   chart. s. XV-XVI ff. 281 28,5 × 21,5 1/37
   late lectionary
   Ehrhard III, 600; Moraux 7-15

2. *Atheniensis 252* (ff. 168-169^{v})
   ff. 84-312: chart. s. XIV 41 × 30 2/51
   panegyricon with metaphrastic texts (type B)
   Ehrhard III, 302; Sakkelion 46

3. *Atheniensis 273* (ff. 207-213)
   chart. s. XV ff. 299 20,5 × 13 1/24
   panegyricon with metaphrastic texts (type B)
   Ehrhard III, 329-330; Sakkelion 48

4. *Atheniensis 335* (ff. 197^{v}-200^{v})
   chart. a. 1649 ff. 326 20 × 15 1/26
   late lectionary
   Ehrhard III, 597; Sakkelion 56

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(1) Other witnesses are: *Achridensis 44*, s. XI, ff. 323-332; *Alexandrinus 184*, s. XVI; *Atheniensis Metochii 48*, s. XV, ff. 199-203; *Athous Kausokalybia 3*, s. XI, ff. 213^{v}-218; *Athous Lavra Δ 77*, s. XIV, ff. 168-172; *Athous Lavra K 81*, s. XIV, ff. 12^{v}-15^{v}; *Hierosolymitanus S. Sepulcri 133*, a. 1582, ff. 457^{v}-463; *Hierosolymitanus S. Sepulcri 48*, s. XV, ff. 189-203; *Messanensis S. Salvatoris 92*, s. X-XI, ff. 70^{v}-76; *Patrensis 2*, s. XVI. After having finished the text of this praefatio we received a microfilm of *Athous Konstamonitou 14*, s. XV, ff. 7-15^{v}, and of *Vaticanus gr. 1882*, s. XIV, f. 190^{r-v}, which is damaged. The first MS appears to belong to group δ^{1} of family ω^{2} and is closely related to *Parisinus gr. 772* (*32*). The second one belongs to group γ; but given the fact that only the end of the homily (*inc.* αμιν· ποῖος 195/196) has been preserved, it is impossible to be more specific.

5. *Atheniensis 457* (ff. 285^{v}-291)
chart. s. XVI ff. 486 32 × 21 2/26
panegyricon with metaphrastic texts (type B)
Ehrhard III, 309-310; Sakkelion 89

6. *Atheniensis 2634* (ff. 240-251)
chart. s. XV ff. 335 22 × 13,5 1/21
non-menological lectionary
Ehrhard III, 851-852

7. **V** *Athous Batopedi 456* (ff. 34^{v}-42)
m. s. X ff. 282 36 × 23 2/28
non-menological lectionary
Ehrhard III, 728-729; Eustratiades-Arcadios 91-92

8. **K** *Athous Koutloumousiou 35* (ff. 98^{v}-104)
m. s. XIII ff. 352 2/28
lectionary for six months (type B)
Ehrhard I, 276; Lambros I, 277

9. *Athous Koutloumousiou 273* (ff. 85-89)
chart. s. XIV ff. 109 19,6 × 26,5 1/29
collection of various homilies
Lambros I, 308

10. *Florentinus Laurentianus S. Marco gr. 684* (ff. 95-98)
chart. a. 1385 ff. 241 29 × 22 1/28-32
various patristic writings
Rostagno-Festa 188-189

11. **H** *Hierosolymitanus S. Sabae 1* (ff. 49^{v}-52^{v})
m. s. X ff. 195 45 × 23,5 2/40
panegyricon for six months (type A)
Ehrhard II, 102-103; Papadopoulos-Kerameus II, 1-8

12. **S** *Hierosolymitanus S. Sabae 60* (ff. 240-244^{v})
m. s. XII ff. 310 32,3 × 22,1 1/30
panegyricon for the whole year with metaphrastic texts (type A)
Ehrhard III, 207; Papadopoulos-Kerameus II, 105-109

13. *Hierosolymitanus S. Sabae 103* (ff. 73^{v}-77^{v})
m. s. XII ff. 197 25,5 × 18,2 1/29
panegyricon for the whole year (type C)
Ehrhard II, 69-72; Papadopoulos-Kerameus II, 175-179

14. *Hierosolymitanus S. Sabae 226* (ff. 65-68^{v})

ff. 1-219: chart. s. XVI 27,2 × 21 2/26
non-menological lectionary
Ehrhard III, 885; Papadopoulos-Kerameus II, 346-353

15. *Lesbiacus S. Iohannis 57* (ff. 209^{v}-212)
chart. a. 1604 ff. 382 30,8 × 21,5 2/34
lectionary for the whole year (type B)
Ehrhard I, 203-210

16. *Londinensis B.L. Burney 45* (ff. 67^{v}-71^{v})
chart. s. XV ff. 296 30,5 × 20,5 1/28
late homiliarium
Ehrhard III, 583-584; Aubineau CCG I, 44

17. **M** *Mosquensis gr. 129 (Vlad. 216)* (ff. 122-129)
m. s. X ff. 412 32,2 × 22,2 2/29
lectionary for six months (type B)
Ehrhard I, 271-274; Vladimir 267-270

18. *Mosquensis gr. 182 (Vlad. 389)* (ff. 185-189^{v})
m. s. XI ff. 261 35 × 25 2/30
panegyricon for the whole year (type A)
Ehrhard II, 23-24; Vladimir 585-586

19. *Mosquensis gr. 466 (Vlad. 392)* (pp. 341-350)
chart. s. XVI pp. 462 13,2 × 9,9 1/19
non-menological lectionary
Ehrhard III, 861; Vladimir 589-591

20. *Oxoniensis Bodl. Auctarium E.3.16* (p. 283; *des.* ἐδέξαντο 36)
chart. s. XVII pp. 1245 (numeratae a 41 ad 1285) 36,5 × 25 1/30
exemplarium Savili
Coxe I, 649; Aubineau CCG I, 144-149

21. *Oxoniensis Bodl. Auctarium E.3.16* (pp. 747-753)
cf. 20

22. *Oxoniensis Bodl. Auctarium T.3.4* (ff. 281-284^{v})
chart. s. XVI ff. 324 32,5 × 22 1/30
collection of homilies ascribed to John Chrysostom
Coxe I, 774-776; Aubineau CCG I, 165-167

23. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 58-61)
m. s. X ff. IX + 357 34 × 23 2/36
panegyricon for six months (type A)
cf. above p. 77

24. *Oxoniensis Bodl. Holkhamensis gr. 22* (ff. 60-71^{v})
chart. s. XV-XVI ff. II + 473 21,5 × 14,5 1/20-27
collection of homilies
Barbour 596; Aubineau CCG I, 220-223

25. **R** *Oxoniensis Bodl. Laudianus gr. 82* (ff. 331^{v}-336^{v})
m. s. XII ff. 347 33 × 24,5 2/31
panegyricon for the whole year with metaphrastic texts (type A)
Ehrhard III, 208-209; Coxe I, 564-568; Aubineau CCG I, 242

26. *Oxoniensis New College 79* (ff. 359-360)
m. s. XI ff. 360 32 × 24 2/33
works of John Chrysostom
Coxe I, 7, 23; Aubineau CCG I, 97-98

27. **P** *Parisinus gr. 582* (pp. 227-235)
m. s. X pp. 552 36,5 × 24 2/37
panegyricon for the whole year (type C)
Ehrhard II, 76-80; Halkin 39-40

28. *Parisinus gr. 760* (ff. 168^{v}-171^{v}; *des.* κύριος 280/281 [cf. crit. app.])
ff. 89-153^{v} and 161-171^{v}: chart. s. XIV 28 × 20,8 1/29
fragment of a homiliarium
Ehrhard III, 175-177; Halkin 61-62

29. *Parisinus gr. 766* (f. 27^{rv}; *des.* δώδεκα μαθητὰς 72)
m. s. IX ff. 159 29,5 × 20 1/26
panegyricon for the whole year (type C)
Ehrhard II, 72-76; Halkin 63-64

30. *Parisinus gr. 767* (f. 215^{v}; *des.* ἐδέξαντο 36)
m. s. XIII ff. 241 38,5 × 25,5 1/32
homiliarium
Ehrhard II, 263-267; Halkin 64-65

31. *Parisinus gr. 771* (ff. 104-107^{v})
m. s. XIV ff. 361 27 × 18,2 1/35
panegyricon with metaphrastic texts (type A)
Ehrhard III, 264-265; Halkin 67-68

32. *Parisinus gr. 772* (ff. 258-261^{v})
chart. s. XV ff. 555 28 × 20 1/28
panegyricon with metaphrastic texts (type B)

Ehrhard II, 34; Halkin 68-69

33. *Parisinus gr. 979* (ff. 166-171)
chart. s. XIII ff. 378 22 × 15 1/27
panegyricon for the whole year (type C)
Ehrhard II, 89-90; Halkin 97-98

34. *Parisinus gr. 987* (ff. 181^{v}-189^{v})
chart. s. XVI ff. 281 20,5 × 14,5 1/17
non-menological lectionary
Ehrhard III, 861; Halkin 101

35. **L** *Parisinus gr. 1181* (ff. 30-33)
m. s. XIII ff. 1-49^{v} 30 × 22,5 2/36
late panegyricon, independent of the Metaphrast
Ehrhard III, 468-469; Halkin 132

36. *Parisinus gr. 1625* (ff. 67^{v}-73^{v})
chart. s. XV ff. 165 20,5 × 14 1/25
part of a homiliarium
Halkin 228

37. *Parisinus Coisl. 121* (ff. 172^{v}-174^{v})
chart. a. 1342 ff. 202 37,5 × 27 2/43-46
lectionary for the whole year (type B)
Ehrhard I, 203-210; Halkin 250-252

38. *Romanus Collegio Greco 18* (ff. 50-52^{v})
chart. s. XVI ff. I + 129 30,3 × 22 2/31
non-menological lectionary
Ehrhard III, 612-613; Sp. P. Lambros, Νέος Ἑλληνομνήμων 10 (1913) 27-31; Carter CCG V, 202-203

39. *Romanus Vallicellianus F 59*[1] (ff. 1-11)
chart. s. XV ff. V + 343 22,2 × 13,7 1/18
late homiliarium (type A)
Ehrhard II, 274-275; Martini II, 172-175; Carter CCG V, 194-195

40. **E** *Scorialensis Φ-III-20* (ff. 225^{v}-232^{v})
m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32
panegyricon for the whole year (type A)
Ehrhard II, 4-6; Andrés II, 77-80; Carter CCG III, 75-76

41. *Scorialensis Ω-III-10* (ff. 218^{v}-223^{v})
ff. 202-225^{v}: chart. a. 1436 27,2 × 18,7 1/22
ff. 202-225^{v}: four texts for Holy Saturday, the Saturday

before Palm Sunday, Palm Sunday and Easter Day.
Ehrhard III, 465; Andrés III, 185-187; Carter CCG III, 110

42. *Vaticanus gr. 438* (ff. 85^{v}-89^{v})
chart. s. XVI ff. VI + 207 22,3 × 15,9 1/30
panegyricon for the whole year (type B)
a copy of *Vaticanus gr. 562*
Ehrhard II, 61; Devreesse 176-178

43. *Vaticanus gr. 562* (ff. 169^{v}-174)
ff. 73-244^{v}: chart. s. XIV 23 × 15,5 1/26-32
panegyricon for the whole year (type B)
Devreesse II, 440-443

44. *Vaticanus gr. 564* (ff. 2-5^{v})
m. s. XII ff. 198 38,5 × 26,3 2/33
homiliarium
Ehrhard II, 267-271; Devreesse 446-448

45. *Vaticanus gr. 1499* (ff. 15-17^{v})
chart. s. XV ff. II + 39 27,5 × 20,3 1/43
various patristic writings
Giannelli 26-28

46. *Vaticanus gr. 1774* (ff. 289^{v}-293^{v})
chart. a. 1472/1473 ff. III + 356 29,2 × 21 1/29
late panegyricon, independent of the Metaphrast
Ehrhard III, 489-490; Canart 104-110

47. *Venetus Marcianus gr. II 46* (ff. 151-154)
m. s. XIII ff. IV + 284 26,8 × 20,4 1/32
collection of homilies
Ehrhard II, 292-293; Mioni I/1, 151-155

48. *Venetus Marcianus gr. II 52* (ff. 55-63^{v})
chart. s. XVI ff. IV + 323 21 × 15,8 1/22
non-menological lectionary
Ehrhard III, 855; Mioni I/1, 164-167

49. *Venetus Marcianus gr. II 54* (ff. 110-111^{v})
chart. s. XV ff. III + 237 35,7 × 24,5 1/41
collection of homilies
a copy of *Venetus Marcianus gr. II 46*
Ehrhard II, 292; Mioni I/1, 168-173

50. *Venetus Marcianus gr. VII 38* (ff. 459^{v}-463)
chart. s. XVI ff. 467 20,5 × 14,5 1/25-26

ff. 156-467: various sacred and pagan writings
Mioni II, 69-84

BHG^{a} 2216b is known from:

51. **N** *Nicosiensis gr. 19* (ff. 186^{v}-190)
ff. 143-243: m. s. X 26,5 × 22 2/27
fragment of a homiliarium
Ehrhard II, 248; Papaioannou 98-99

52. **A** *Parisinus gr. 1476* (ff. 47-49)
m. a. 890 ff. 102 31,5 × 22,5 2/34
lectionary for six months (type A)
Ehrhard I, 260-267; Halkin 175-176

Before giving a description of the text-type as we find it in the various MSS, we consider it useful to give an impression of the character of the shortened version. A comparison with the original version shows that the editor of the shortened version follows his original very closely, and abridges the text by omitting sentences or whole passages, and sometimes by making a précis of his exemplar. In addition the editor has added his own passages to the text. The following survey will illustrate his methods clearly.

original version	*shortened version*
1/3	1/3
4	*om.*
5/7	cf. 4/5
8	6/7
9/10	*om.*
11/16	8/13
16/17	*om.*
18/34	14/30
35/36	*om.*
37/53	31/47
54/55	48/50
56/60	51/64 (with an addition)
61/76	65/81
77/87	82/93
87/96	*om.*
97/111	94/109
112/194	110/195
195/211	196/197
212/216	198/202
217/219	*om.*

219/226	203/210
227/232	*om.*
233/235	211/212
235/238	*om.*
239/253	213/224
253/259	*om.*
260/264	225/229
264/265	*om.*
265/273	229/236
	add. 237
274/296	238/263
297/302	*om.*
303/312	264/276
313/345	*om.*
	add. 277/281

It should not be concluded from this survey that the short version exhibits no variation on the long version in the passages where the former follows the original text literally. What can be seen easily, however, is that the shorter version follows the original closely — a fact that is not unimportant for the text constitution.

The witnesses for the text of the integral shorter version fall into two families, ω^1 and ω^2, and it is noticeable that ω^1 on the whole stands closer to the original version (o.v.) of Leontius than ω^2 does.

To enable the reader to obtain a good idea of the distinction between ω^1 and ω^2, we tabulate here the significant differences between the two branches, and note correspondence with the original version of Leontius.

17 συναντῶσιν] ω^2 (+ o.v.), ὑπαντῶσιν ω^1
18 τοῦτο] ω^1 (+ o.v.), ταῦτα ω^2
27/28 τὸ – δὴ] ω^1 (+ o.v.), οὕτω γὰρ ω^2
37 κορυφαιότατος] ω^1 (+ o.v.), κορυφαῖος ω^2
44/45 ἁρμοδίους φωνὰς] ω^1, *om.* ω^2
69 αὐτοῦ] ω^1 (+ o.v.), αὐτῶ ω^2
86 Λευκὸς ἵππος] ω^2 (+ o.v.), ἵππος λευκὸς ω^1
110 καὶ[1]] ω^2 (+ o.v.), *praep.* τε ω^1
112 σφόδρα] ω^1 (+ o.v.), *om.* ω^2
122 τῆς εἰρήνης παρούσης] ω^1 (+ o.v.), *om.* ω^2
123 χάριτος] ω^2 (+ o.v.), *add.* τοῦ θεοῦ ω^1
συνεργούσης] ω^1 (+ o.v.), ἐνεργούσης ω^2
156 ὅτι οὗτος ὁ προφήτης] ω^1 (+ o.v.), *om.* ω^2

169 ἠλευθέρωσε] ω^2 (+ o.v.), ἐλυτρώσατο ω^1
176 λέγοντος] ω^1 (+ o.v.), *om.* ω^2
181 πρὸς ἑαυτούς] ω^1 (+ o.v.), *om.* ω^2
184/185 Ὅπως – Ἰησοῦν] ω^1 (+ o.v.), *om.* ω^2
198/200 Καλὸν – λέγοντος] ω^1 (+ o.v.), *om.* ω^2
203/204 Ἡ παροῦσα ἡμέρα] ω^1 (+ o.v.), *om.* ω^2
205/206 προέδραμε[1] – Ἰωάννης] ω^1 (+ o.v.), *om.* ω^2
211 Πρὸ – πάσχα] ω^1 (+ o.v.), *om.* ω^2
222/223 εὐποίησον τῷ ἐνδεουμένῳ] ω^1 (cf. o.v.), *om.* ω^2
223/224 συνευωχηθῇ] ω^2 (+ o.v.), εὐωχηθῇ ω^1
225 εὐαγγελιστής] ω^2 (+ o.v.), *add.* καλὸν γὰρ πάλιν ἀναλαβεῖν τὸν λόγον ω^1
228 σοφίας] ω^2 (+ o.v.), *add.* μᾶλλον δὲ ὢ τῆς αὐτοῦ φιλανθρωπίας ω^1
232 ὑποφερούσας] ω^1 (+ o.v.), ὑπομενούσας ω^2
234/235 μᾶλλον – παραυτὰ] ω^1 (+ o.v.), *om.* ω^2
255 ἀεί μοι] ω^2 (+ o.v.), ἐμοὶ ω^1
264/265 βουλεύσασθαι καὶ εἰπεῖν] ω^1, βουλευσάμενος ω^2

Because the editor followed Leontius' homily closely, we are entitled to assume that the text-form which stands closest to the text of Leontius resembles the archetype most. In other words, our comparison above between ω^1 and ω^2 gives the initial impression that ω^2 is further removed from the archetype of the shortened version than ω^1 is.

ω^1 *a* An early representative of ω^1, which we shall call *a*, can be reconstructed with the help of two MSS, the uncial *Scorialensis Φ-III-20* (*E*) and *Athous Koutloumousiou 273* (*9*). Among the typical variants of *a* are:

25 παραγυμνοῦσαι] παραγυμνῶσαι *a*
129 ὁ τῆς δικαιοσύνης φοῖνιξ] τῆς δικαιοσύνης ὁ φοῖνιξ *a*
175/176 ὑπῆρχεν, οἱ δὲ ἀρχιερεῖς] *om. a*
178 ὑπῆγον] ἤρχοντο *a*
183 γὰρ] *om. a*
185/186 ἀποκτείνωμεν] *add.* καὶ *a*
203 ἡ[1]] *om. a*
229 βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν λόγον *a*
248 νῦν] *om. a*
251 τοῦ[2]] *om. a*
257/259 κόπους – δηναρίων] *om. a*

Both representatives of *a* transmit a text with a considerable

number of small and large variants (2). *Koutloumousiou 273* contains in addition many orthographical errors. Because the righthand side of f. 86, both recto and verso from line 13, has been damaged, between one and thirteen letters per line have been lost. Consequently the text of the homily at lines 57/75 and 92/111 is not complete. It should be noted that Leontius, bishop of Neapolis on Cyprus, is named as author in this MS.

In one instance *α* is the only group to transmit the reading of the original version: 229 βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν λόγον *α* + o.v. On the basis of the stemma which we shall elaborate below, however, we assume that contamination is present here. It has been established that *E*'s text elsewhere is contaminated (3).

β A second branch of ω^1, namely *β*, is to be found in the following MSS: *Mosquensis gr. 129* (*M*), *Athous Koutloumousiou 35* (*K*), *Athous Batopedi 456* (*V*), *Oxoniensis Holkhamensis gr. 22* (*24*), *Parisinus gr. 760* (*28*), *Parisinus gr. 1181* (*L*). Significant variants of *β* are:

75 Διὸ] διὰ τοῦτο *β*
79 στρατοῦ] *add.* κοσμικοῦ *β*
87/88 σαφέστερον] σαφέστατα *β*

(2) *E*, for example, has two larger omissions: 1/3 χαρίσματα – τὰ] *om.*; 230/231 Λάζαρε – καὶ] *om.*; and is characterised further by smaller omissions, e.g. 9/10 Ὡσαννὰ ἐν τοῖς ὑψίστοις] *om.*; 20 δεσπότου] *om.*; 62 αὐτῶν] *om.*; 80 ἐλειτούργουν αὐτῷ] *om.*; 116 βάλλετε] *om.*; 159 σοι] *om.*; 174 κύριος] *om.*; 215 ἵνα] *om.*; 272 οἱ δὲ] *om.*; 279 καὶ λέγοντες] *om.*; and in particular by a considerable number of its own readings, e.g. 9 ἤκουες] ἤκουσας; 15 ἐπιστρατεύσαντος] στρατοπαιδεύσαντος; 18/19 οὐκ ἔνδοξος] οὐκ ἐνδοξίας; 26 Τί ἐστιν] τουτέστιν; 51 ἀποδείξω] ὑποδείξω; 116 καθεζομένῳ] ἐπωχουμένω; 136 θανάτου] τάφου; 140 ἐκ γεννητῆς] ἐν γεννητοῖς; 179 εἰς τὸν Ἰησοῦν] εἰς αὐτόν; 217 σφίγξῃς] συσφίξης; 244 γενόμενος] γενάμενος. On the other hand in *E* we find only six small additions of its own: 88 ψαρὸς] *praep.* ὁ; 182 ἀποκτείνωμεν] *add.* μόνον; 185/186 ἀποκτείνωμεν] *add.* καὶ; 218 ἀλλὰ] *add.* ἵνα; 222 ἔχοντι] *add.* τουτέστιν; 280 βασιλεὺς] *praep.* ὁ. — *9* contains three larger omissions: 82/83 καὶ – ἵππους] *om.*; 137 Οὐ – ἀποκτεῖναι] *om.*; 211/212 Ἀκούσατε – πάσχα] *om.*; and a few small omissions of its own: 23 ὁ] *om.*; 49 ὁ] *om.*; 66 κοσμικοῦ] *om.*; 106 ἐν τοῖς] *om.* Like *E*, *9* exhibits a number of its own readings; e.g. 6 τῷ βαπτίσματι] τὸ βάπτισμα τίς; 18/19 οὐκ ἔνδοξος] οὐ κενόδοξως; 19 τρόπον] πόθον; 20 τροπαιούχου] τροπαιούχω; 84 παρακολουθοῦντας] παρακολουθοῦντες; 94 Θεόθεν] ὄθεν; 118 κολασθήσεσθε] κολασθήσασθαι; 120 ἀποτινύντας] ἀποτινύοντας; 122 τῆς εἰρήνης παρούσης] τοῖς εἰρημένοις παροῦσιν; 190 ἀθανασίας] ἀφθαρσίας; 269 σωτηρία] εὐλογία. Additions peculiar to *9* are few: 20 βασιλέως] *add.* χριστοῦ; 152 βασιλέα] *praep.* ὡς; 158 ἰδοὺ] *add.* γὰρ.

(3) See C. DATEMA, *Amphilochius* 19.

88 διανθέστερον] διαυγέστερον *β*
109 ἀσπασώμεθα] εὐφημήσωμεν *β*
119 προπετεστάτους] ἀτακτοῦντας *β*
141 παραπηδήσαντα] ἀναπηδήσαντα *β*
143/144 φονοκτονῆσαι] ἀποκτεῖναι *β*
194 ματαιῶσαι] ἀφανίσαι *β*
216 διαβολήν] θυμόν *β*
218 ἐνδεούμενος] ἐνδεὴς *β*
228 Ἤγειρε] *add.* ἐκ νεκρῶν *β*
232 κρατεῖν] *add.* τὸν λάζαρον *β*
255 συνδρόμους] συντρέχοντας *β*
263 στρατεύεσθαι] πράττειν *β*
265 τὸ] *praep.* διὰ *β*

In addition it is noteworthy that several times *β* has the same reading as ω^2:

19 πόθος] *praep.* ὕμνος καὶ *β* + ω^2
63 καὶ[2]] *om.* *β* + ω^2
65 Πόθεν] *praep.* εἰ μὴ ἄνωθεν ἐδέξαντο *β* + ω^2
85 ἐστιν] *add.* ὁ εἰπὼν *β* + ω^2
107 τὸν φοίνικα] τοῦ φοίνικος *β* + ω^2
165/166 παυόμεθα] πλανώμεθα *β* + ω^2

Had we not Leontius' text at our disposal, we should have to assume that where *β* agrees with ω^2 the correct text has been transmitted. But since we can, in fact, take the text of the original version into consideration, if this possibility is to be excluded, we must suppose that *β* and ω^2 stand together against *α*. In that case, given that *β* and ω^2 would have to descend from a common source, we should also have to assume that, where ω^2 follows the reading of the original version against *α* and *β*, it is contaminated. In other words, we exchange then the contamination of *β* for that of ω^2, for which there are no further indications.

***β*[1]** Through the intermediary of a common model, β^1, five MSS derive from *β*, namely *K*, *L*, *V*, *24* and *28*. Common variants are found in:

54 Ἀκούεις] *praep.* οὐκ β^1
94 πιστὸς] *om.* β^1
113/114 τῷ υἱῷ] *post* τέκτονος *transp.* β^1
206 ὁ] *om.* β^1
213 ἑαυτὸν] *post* προκαθαίρειν *transp.* β^1
221 σοῦ] σοὶ β^1
254 Εὗρον] ἔγνων β^1
ἔγνων] εὗρον β^1

The most faithful copy of β^1 is V in which we encounter only a limited number of small errors (4). The text of V was later corrected, either by changes in the body of the text itself, or by additions in the margin (5). It appears from the following corrections that V^2 worked with the assistance of an exemplar of ω^2, and to be more specific, of δ:

137 πάλιν] *om.* ω^1 (-V^2) γ
152 καὶ²] *om.* ω^1 (-V^2) AN

The remaining four witnesses of β^1, i.e. *K*, *L*, *24* and *28*, derive from β^1 via a common model, β^3. The salient characteristics of this family may be seen from the following list of additions, omissions, changes in word-order, and other variants: β^3 is a family which has preserved a fairly free text-form.

Additions

8 λαὸς] *add.* ἐν τῇ τοῦ λαζάρου ἐγέρσει β^3
17 συναντῶσιν] *add.* αὐτῷ β^3
23 φωναὶ] *add.* αἱ τοιαῦται β^3
39 Σὺ] *praep.* ὅτι β^3
43 αὐτὸν] *add.* δὴ β^3
52 γραμματεῖς] *add.* τὰ θαυμάσια ἃ ἐποίει καὶ β^3
118 ἐσμεν] *add.* ἱερεῖς β^3
138 λίθον] *add.* τοῦ τάφου β^3
173 τὸν] *praep.* τοῦτο τὸ ὄνομα β^3
205 προέδραμε¹] *add.* τῆς ταφῆς β^3
280/281 Ἰσραήλ] *add.* θεὸς κύριος καὶ ἐπέφανεν ἡμῖν β^3

Omissions

16 πολῖται] *om.* β^3
17 πρὸ τῆς πόλεως] *om.* β^3
55 αὐτοῖς] *om.* β^3
94 ἐκεῖνος] *om.* β^3
262 ὧδε] *om.* β^3

(4) See 6 τῆς δωρεᾶς] τῇ δωρεᾷ; 19 ἔρως] ἕτερος; 24 παραναγνωσθεῖσαι] παραγνωσθεῖσαι V^1; 27 τοῖς] *om.* (+ *L*); 36 ὡς Πέτρος τὴν ἀποκάλυψιν] τὴν ἀποκάλυψιν ὡς πέτρος; 75 καὶ] *om.*; 80 ἀγγέλων] *om.* V^1; 89/90 εὐγλωττότερον] εὐγλωττοτέρω V^1; 90 ποικίλα] ποικίλω V^1; 113 προπετέστατοι] *om.* V^1; 165 τοσοῦτον] τοσούτω; 183 γὰρ] *om.* V^1 (+ *E*); 218 σὺ] *om.* V^1 (+ *E*).

(5) See app. crit. lines 24, 54, 89, 89/90, 90, 101, 120, 137, 152, 166, 183, 211, 223/224, 260 and 261.

Word-order

72 δώδεκα μαθητὰς μόνους] δώδεκα μόνους μαθητὰς β^3
117 πατὴρ αὐτοῦ καὶ ἡ μήτηρ] πατὴρ καὶ ἡ μήτηρ αὐτοῦ β^3
197 τρόπαιον κατὰ δαιμόνων] κατὰ δαιμόνων τρόπαιον β^3
241 ἀρχαίαν προτέραν] προτέραν καὶ ἀρχαίαν β^3
243 παραπλήσια τούτων] τούτοις παραπλήσια β^3

Other variants

49 ἔλαβε] ἦν λαβὼν β^3
82 ἐπεζήτουν] ἐζήτουν β^3

Within this family we observe a close affinity between *K*, *24* and *28*, against *Parisinus gr. 1181* (*L*), which in some cases is closer to the original:

12 ὢν] *L*, *add.* ἀεὶ *K 24 28*
27 τουτέστι] *L*, ἀντὶ τοῦ *K 24 28*
35 ἀποστολικοὶ] *L*, ἀποστολικὴν *K 24 28*
120 ἀποτιννύντας] *L*, ἐκτίσαι *K 24 28*

The following is a selection made from the fairly considerable number of smaller variants shared by *K*, *24* and *28*:

34 ἐργασίαν] εὐεργεσίαν *K 24 28*
74 ἔλαβε τὴν ἀποκάλυψιν] τὴν ἀποκάλυψιν ἔλαβε *K 24 28*
85 δὲ] *add.* ἦν *K 24 28*
157 τὴν Ἰουδαίαν] τῇ Ἰουδαία *K 24 28*
169 Αἰγύπτου] τῶν αἰγυπτίων *K 24 28*
178 πολλοὶ δι᾽ αὐτὸν] δι᾽ αὐτὸν πολλοὶ *K 24 28*
208 αὕτη] *add.* οἷον *K 24 28*

The fact that *24* does not share three readings of *K* and *28* does not, however, detract from the affinity of the three MSS:

133/135 Οὐ – ἐχαρίσατο] *24*, *post* πεποίηκεν *transp. K 28*
155 ἀναπτύξατε] *24*, ἀκούετε *K 28*
240 ζωτικὸν] *24*, ζωοτικὸν *K 28*

Although, as we have indicated, *L* is in some cases closer to the original text, it is still characterised within β^3 by a number of its own variants (6), additions (7) and omissions (8), of which the omissions are the most numerous.

(6) 6 δωρεᾶς] θεοδωρεᾶς; 71 πορφυροστρώτῳ] πορφυροστράτω; 72 μικρῷ] σμικρῷ; 77 ἐθεώρουν] ἔβλεπον; 86 πυρροὶ] πυρροειδεῖς; 126 νοοῦντες] ποιοῦντες; 189 ὁ κύριος] κύριος ὁ; 251 τοῦ²] καὶ.

(7) 59 καὶ¹] *praep.* τε; 206 τῆς ἀναστάσεως] τῆς τοῦ κυρίου ἀναστάσεως; 259 μύρου] *add.* πάντως.

(8) 8 εἰς ὑπάντησιν] *om.*; 51 ὑμῖν ἀποδείξω] *om.*; 55 Ναί] *om.*; 82 γὰρ] *om.*; 85 Ζαχαρίας – ὅτι] λέγοντι; 106 Ἄισμασι τῶν] *om.*; 186 πάντῃ τὴν] *om.*; 234 ὡς] *om.*; 238/239 τῶν – συνεστέλλοντο] *om.*

Another copy of β, β^2, is represented by *Mosquensis gr. 129* (*M*). In this text we encounter a large number of additions, e.g.

56 ἀνέγνωτε] *add.* ἐν ταῖς γραφαῖς ὅτι *M*
76 αὐτὸν] *add.* ἄνωθεν *M*
111 εὐφημούντων] *add.* καὶ δοξαζόντων *M*
114 βαΐα] *add.* τῶν φοινίκων *M*
165 διεγείρετε] *add.* καὶ τὸν πόθον *M*
189 κύριος] *add.* ἡμῶν ἰησοῦς χριστὸς *M*
206 ἀναστάσεως] *add.* ἡ ἡμέρα *M*
210 ἀναγεννᾶσθαι] *add.* ἐκ ὕδατος καὶ πνεύματος *M*
269 σωτηρία] *praep.* ἴασις καὶ *M*

Furthermore, there is regular addition of particles (9) and of words aimed at achieving a pathetic effect (10). In several instances *M* combines different readings, e.g.

31 διακονίας] θεολογίας γ, *add.* καὶ θεολογίας *M*
109 ἀσπασώμεθα] εὐφημήσωμεν *VKL*, *praep.* εὐφημήσωμεν καὶ *M*
165 ἡμῶν τὸν ζῆλον διεγείρετε] τὸν πόθον ἡμῶν διεγείρετε καὶ τὸν ζῆλον ω^2, ἡμῶν τὸν ζῆλον διεγείρετε καὶ τὸν πόθον *M*
190 ἀθανασίας] σωτηρίας *ES*, *praep.* σωτηρίας (*add.* τε *B*) καὶ *MB*
228 σοφίας] *praep.* μεγάλης *M*, *add.* μᾶλλον δὲ ὢ τῆς (*add.* πολλῆς β) αὐτοῦ φιλανθρωπίας (ἀγαθότητος *VKL*, ἀγαθότητος καὶ φιλανθρωπίας *M*) ω^1
231 διαλυθέντα] δονηθέντα *VL*, δονηθέντα εἶδε *K*, *praep.* δυνηθέντα καὶ *M*

Since at 31, 165 and 190 readings characteristic of ω^2 are involved, we may assume that *M* derives from an exemplar which exhibits traces of contamination.

ω^2 The vast majority of the MSS which transmit the shortened version belong to ω^2. Given the fact that Leontius' original homily survives to us, and not forgetting the remarks above concerning the relationship between ω^1 and ω^2, we have considered it justifiable not to unravel completely the interrelationship of all MSS belonging to ω^2, but simply to indicate this in general terms.

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(9) E.g. 108, 117, 152, 168, 248, 249 and 252.

(10) 118 κολασθήσεσθε] *add.* ὡς ἀνούστατοι; 188/189 ματαιόφρονες] *praep.* ἀσύνετοι καὶ; 208 αὕτη] *add.* ἡ σεβασμία ἡμέρα; 211 ἡμέραν] *add.* φιλόθεοι καὶ φιλόχριστοι; 246 πέπονθα] *add.* ὁ ταλαίπωρος; 249 περιπέπτωκα] *add.* ὁ δύστηνος.

Just as in ω^1, here we can distinguish two large groups, γ and δ, which will be described in turn.

γ Significant for γ are in the first place the omissions:

11 ὁ ἐρχόμενος] *om.* γ
24 νῦν – παραναγνωσθεῖσαι] *om.* γ
25 παραγυμνοῦσαι] *om.* γ
26/27 Τί – ὑψίστοις[1]] *om.* γ
32 γῆν – χωροβατοῦντος] *om.* γ
48 τινας] *om.* γ
49 οὗτος] *om.* γ
51 Πόθεν – ἀποδείξω] *om.* γ
80/81 ἐλειτούργουν – ἀρχαγγέλων] *om.* γ
99/100 οἱ ὄχλοι] *om.* γ
121 τῶν – λεγόντων] *om.* γ
133 ἀκώλυτον] *om.* γ
136 ἐκ] *om.* γ
137 πάλιν] *om.* γ
194 οὔτε ματαιῶσαι] *om.* γ
197 ὑπάρχον] *om.* γ
219/220 σὺ μὲν ἑορτάζεις] *om.* γ
236 τῶν – συνεσφίγγοντο] *om.* γ
238/239 τῶν – δὲ] *om.* γ
241 ἀρχαίαν] *om.* γ
243 καὶ – τούτων] *om.* γ
260 χρεία] *om.* γ
264 καὶ[1] – τούτων] *om.* γ

Variants typical of γ include:

35 ἀποστολικοὶ] ἀπόστολοι γ
48 ὡς εἰκὸς] πάντως γ
55 λέγει] εἶπεν γ
57 οὐκ ἐκ] οὐχὶ γ
62 αὐτῶν] ἑαυτῶν γ
73 τυγχάνειν] τυγχάνοντα γ
85 ἐστιν] *add.* ὃν εἶπον γ
92 ἀστραπῇ] ἀστραπὴν γ
102 γλυκασμοῦ] γλυκασμὸς γ
114 κρατοῦντες] κατέχοντες γ
118 κολασθήσεσθε] πειρασθήσεσθε γ
138 ἀπιστίᾳ] ἀπειθία γ
λίθοι] λίθος γ
146 ὑμεῖς] *add.* οἱ γ
ἐκεῖνος] *add.* ὁ γ

195 ἐνεργείας] ἐγέρσεως γ
237 αἱ μειώσεις ἀνεπληροῦντο] ἡ μείωσις ἀνεπληροῦτο γ
240 ὑπεισήρχετο] ἐπεισήρχετο γ

γ^1 With the aid of ten MSS we can reconstruct an early copy of γ, to wit γ^1. These MSS are *Ancyranus Syllogos 3* (*1*), *Hierosolymitanus S. Sabae 103* (*13*), *Lesbiacus S. Iohannis 57* (*15*), *Mosquensis gr. 466* (*19*), *Oxoniensis Bodl. Baroccianus 199* (*B*), *Oxoniensis New College 79* (*26*), *Parisinus gr. 1625* (*36*), *Parisinus Coisl. 121* (*37*), *Scorialensis Ω-III-10* (*41*) and *Vaticanus gr. 1499* (*45*). On the basis of the following readings we may consider a number of variants to be typical of γ^1:

179 εἰς τὸν Ἰησοῦν] τῶ ἰησοῦ γ^1
188 ὡς] ὦ γ^1
193 πορθῆσαι] προσθεῖναι γ^1

As representative of this branch in our constitution of the text we have used *B*, a MS used also elsewhere for Leontius' homilies. *B* exhibits only about twenty smaller variants ([11]) and five more important variants ([12]). In *B* we are therefore dealing with a reasonably reliable copy of γ^1.

The sixteenth century MS *Mosquensis gr. 466* (*19*) deviates more from the common model, as can be seen, for example, from

16 ὑποστρέφοντος] ὑπέστρεψε *19*
55 λέγουσιν] καταμαρτυροῦσιν *19*
58/59 συστροφῆς] συνδρομῆς *19*
80/81 ἐλειτούργουν – ἀρχαγγέλων] *om. γ, habet 19*
210 ἀναγεννᾶσθαι] γεννᾶσθαι *19*
215 ἵνα παύσῃς ὀργήν] καὶ πάσης ὀργῆς *19*
228 σοφίας] φωνῆς *19*
241/242 μονὴν ἀπελάμβανεν] τιμὴν ἀνελάμβανεν *19*
269 πᾶσι] πάθεσι *19*

A text-form inferior to that of *B* is also found in three related MSS: *Hierosolymitanus S. Sabae 103* (*13*), *Lesbiacus S. Iohannis 57* (*15*) and *Parisinus Coislin. 121* (*37*), as the following instances of reworking will illustrate:

(11) E.g. 76 αὐτὸν] *add.* τὸν; 90 τὸν] *om.*; 112 τοῖς ὄχλοις] τούτοις; 117/118 προπετέστατοι] ἀφρονέστατοι; 175 μὲν ὁ] ὁ μὲν; 188 ἔλεγον] *add.* πρὸς ἑαυτοὺς; 278 ὑπήντησαν] ἀπάντησαν.

(12) 48 Καὶ] *praep.* τίς; 117 Παύσασθε] *add.* λοιπὸν; 190 ἀθανασίας] *praep.* σωτηρίας τε καὶ; 250 φοβοῦμαι] δέδοικα; 263 στρατεύεσθαι] ἀντιστρατεύεσθαι.

1 πανηγύρεως] ἀκολουθίας *13 15 37*
16/17 μετὰ νίκης ὑποστρέφοντος πάντες οἱ πολῖται τῆς αὐτοῦ πόλεως πρὸ τῆς πόλεως συναντῶσιν] πρὸ τῆς πόλεως *(add.* ἐλθεῖν *15)* συναντῶσιν μετὰ νίκης ὑποστρέφοντος πάντες οἱ πολῖται αὐτοῦ *13 15 37*
23/24 φωναὶ αἱ τότε μὲν λεχθεῖσαι] αἱ τότε λεχθεῖσαι φωναί *13 15 37*
38 ἀλλ᾽ ἐκ θείας ἀποκαλύψεως] ἀλλ᾽ ἐκ θείας προνοίας καὶ ἀποκαλύψεως *13 15 37*
98 προρρήσεσι] ἑπόμενοι ῥήσεσιν *13 15 37*
118 κολασθήσεσθε] πειρασθήσεσθε γ, πολλῶν κακῶν πειρασθήσεσθε *13 15 37*
216 ἵνα σβέσῃς διαβολήν] καὶ πᾶσαν διαβολήν *13 15 37*

These three MSS exhibit besides a number of omissions, e.g.

61 καὶ – φέροντες] *om. 13 15 37*
101 κρατοῦντες – φοινίκων] *om. 13 15 37*
108/109 καὶ – νοητὸν] *om. 13 15 37*

The later MSS *15* and *37* are more reworked than *13*, *15* in particular transmitting a free text-form, but as group they appear to be slightly contaminated with group δ (see below pp. 138 ff.) in that they share five readings of this branch:

1 δεσποτικῆς] πνευματικῆς *13 15 37* + δ
22 ἐμήνυον] *om.* γ, *habent 13 15 37* + δ
31 διακονίας] *15 37* + δ, καὶ μετανοίας *13*, θεολογίας γ
92 ἑαυτοῦ λόγοις] ἀποστόλοις *13 15 37* + δ
118 ἐσμεν] *13 15 37* + δ, πάρεσμεν γ

Another member of γ^1, *Scorialensis Ω-III-10* (*41*), copied a. 1436, contains orthographical errors, and shares some unimportant readings of *S* (see below), but not, however, a single characteristic reading of *S* ([13]). For the rest the text of *41* is a reasonable representative of γ^1, characterised by small additions ([14]) and omissions ([15]) and by a few passages which point to reworking ([16]).

(13) Here we may note the most striking examples of agreement: 97 εἶδον] ἰδόντες *41* + *S*; 106 ἐν] ὃ *41* + *S*; 113 τί ματαιολογεῖτε] τὶ τιμᾶτε καὶ εὐλογεῖτε *41*, cf. *S*; 134 κλίνην βαστάσαι] βαστάσαι κλίνην *41* + *S*; 137 Οὐ] *om. 41* + *S*; 140 ἐξ ἄλλου τάφου] ἐξ ἄλλου τάφον *41* + *S*.

(14) 43 αὐτὸν] *add.* δὲ; 125 ἄξιοι] *add.* καὶ τιμωρίας; 144 τοῦ] *praep.* ἐκ; 147 αὐτὸς] *add.* δὲ.

(15) 42 Βὰρ] *om.*; 106 τῶν ᾀσμάτων] *om.*; 278 κλάδων καὶ] *om.*

(16) Cf. 75 ἐζήτουν ἐπὶ] ἐζητεῖτο ὑπὸ; 181 λέγοντες πρὸς ἑαυτούς] θέλοντες· ἔλεγον γὰρ; 258/259 μύρον διετιμήσατο τριακοσίων δηναρίων, τὸν δὲ δεσπότην] μύρον ἐπὶ τοσοῦτον διετιμήσατο, πάντως ὅτι καὶ τὸν δεσπότην.

The remaining four MSS mentioned above, *Ancyranus Syllogos 3* (*1*), *Oxoniensis New College 79* (*26*), *Parisinus gr. 1625* (*36*) and *Vaticanus gr. 1499* (*45*) are interrelated, as can be seen from the following:

75 καὶ οὐκ] οὐδὲ *1 26 36 45*
76 ἔγνωσαν] ἔγνω *1 26 36 45*
132 ἤνθησε] πεποίηκεν *1 26 36 45*
141 ψευδολογήσητε] ματαιολογήσητε *1 26 36 45*
162 ἐπιστρέφοντες] ἐπιστρέφοντας *1 26 36 45*
180 τῆς πίστεως] *om. 1 26 36 45*
183 ὁρῶντες] θεωροῦντες *1 26 36 45*
197 καὶ φυλακτήριον ψυχῶν ὑπάρχον] φύλαξ γάρ ἐστιν ψυχῶν *1 26 36 45*
265/266 ἠρέθισε τὸ τὸν Λάζαρον ἐκ νεκρῶν ἀναστῆναι] ἠρέθισε τὸν ἰοῦδαν ἵνα παραδῶ τὸν λάζαρον ἐκ νεκρῶν ἀναστήσαντα *1 36 45*, ἠρέθισε τὸν ἰοῦδαν ἵνα τὸν ἰησοῦν παραδώση *26*

In addition, like the group *13*, *15* and *37* described above, all four MSS show a slight contamination with group δ of ω^2, as can be seen partly from 92 τοῖς ἑαυτοῦ λόγοις] τοῖς ἀποστόλοις *δ 1 26 36 45*. The contamination becomes patent in the following cases, where it is not the specific γ variants which are transmitted:

22 ἐμήνυον] *1 26 36 45*, *om.* γ *(- 13 15 37)*
31 διακονίας] *1 26 36 45*, θεολογίας γ *(- 15 37)* ([17])
51 Πόθεν ὑμῖν ἀποδείξω] πόθεν *1 26 36 45*, *om.* γ
53 καὶ λέγοντας] *1 26 36 45*, *om.* γ
62 αὐτῶν] *1 26 36 45*, ἑαυτῶν γ
92 ἀστραπῇ] *1 26 36 45*, ἀστραπὴν γ
146 ὑμεῖς] *1 26 36 45*, *add.* οἱ γ
ἐκεῖνος] *1 26 36 45*, *add.* ὁ γ
240 ὑπεισήρχετο] *1 26 36 45*, ἐπεισήρχετο γ

Within this group *1* and *45* derive from a common model, as becomes clear from a large number of common variants which do not occur in *26* and *36*. For example:

12 ὢν] *praep.* ὁ *1 45*
30 κάτω] κατὰ *1 45*
36 ἐδέξαντο] ἐδέξατο *1 45*
76 αὐτὸν] *add.* ὁ *1 45*

(17) The three common variant readings (22, 31 and 92) of *13*, *15* and *37* on the one hand and *26*, *36* and *45* on the other are not strong enough for us to suppose a common model for these MSS.

98 νυχθέντες] νυχθέντα *1 45*
114 Κύριον] *om. 1 45*
137 Οὐ] καὶ *1 45*
146 ὑμεῖς] *praep.* ἢ *1 45*
150 προσήλθομεν] προσήλθαμεν *1 45*
190 οὐκ] οὐ γὰρ *1 45*
196 Ποῖος] *praep.* καὶ *1 45*
218 σὺ] *om. 1 45*
218/219 συνεορτάσῃ] σε συνεορτάσει *1 45*
220 δὲ] *om. 1 45*
244 ἐπέτασσε] ἐπέταττεν *1 45*
246 Ὃ] *om. 1 45*
248 ἀναδίδωμι] ἀναδίδω *1 45*
257 δηναρίων] *om. 1 45*

Despite the much earlier date (s. XI) of *26* against that of *1*, *36* and *45* (s. XV), *26* in fact exhibits a great deal of iotacism, many small mistakes, and omissions, especially towards the end of the homily ([18]). *36*, too, has many instances of iotacism, and a smaller number of mistakes and readings of its own ([19]).

In the group γ^1 we find besides a large number of contaminated MSS. Of these, *Parisinus gr. 771* (*31*) and *Vaticanus gr. 1774* (*46*) derive from a common model, a fact which the following agreements will illustrate:

5 συνανάκειται] συνανίσταται *31 46*
17 πόλεως[2]] πύλης *31 46*
33 τὰ τῶν ἀσωμάτων] τὰς τῶν ἀσωμάτων ὑμνωδίας *31 46*
71 ἐπωχεῖτο ἅρματι] ἐποχήματι *31 46*
95/96 τοῦ – ὑπὸ] *om. 31 46*
116 βάλλετε] ὀνομάζετε *31 46*
197 ὑπάρχον] καὶ ὑπέρμαχον *31 46*

These MSS appear to be contaminated with ω^1, to be precise with group *a*. The typical omission of γ in 121 (τῶν - λεγόντων *om.*) is filled in, as are those of ω^2 at 156 (ὅτι – προφήτης), 181 (πρὸς ἑαυτούς), 184/185 (Ὅπως – Ἰησοῦν), 211 (Πρὸ – πάσχα) and 222/223 (εὐποίησον τῷ ἐνδεουμένῳ). Additions characteristic of ω^1 are present:

(18) Small mistakes: 1 προλάμπει] προλάμπων; 4 ἀρραβῶνα] ἀρραβόναν; 67 ἁλουργίδα] ἁλουργίδαν; omissions: 193/195 οὔτε[1] – δύναμιν] *om.*; 253/254 τὸν – ποιήσω] *om.*; 255/256 ἀεί – καλῶς] *om.*

(19) 8 λαὸς] λαοὶ; 56 καὶ θηλαζόντων] *om.*; 193 πορθῆσαι] προσπαθῆναι; 253 ὑπάρξεως] συμπράξεως.

225 εὐαγγελιστής] *add.* καλὸν γὰρ πάλιν ἀναλαβεῖν τὸν λόγον *ω¹ 31 46*
228 σοφίας] *add.* μᾶλλον δὲ ὢ τῆς αὐτοῦ φιλανθρωπίας *ω¹*, *praep.* φιλανθρωπίας μᾶλλον δὲ ὢ τῆς αὐτοῦ *31 46*

Furthermore in 229 the text of group *α* is added:

229 βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν λόγον *α 31 46*

The following characteristic readings of *ω¹* are also found in *31* and *46*:

27/28 τὸ γὰρ Ὡσαννὰ σῶσον δὴ] *ω¹ 31 46*, οὕτω γὰρ *ω²*
112 σφόδρα] *ω¹ 31 46*, *om.* *ω²*
145 πάλιν αὐτὸν] αὐτὸν πάλιν *ω¹ 31 46*
165/166 παυόμεθα] *ω¹ 31 46*, πλανώμεθα *ω²*
264 Ταῦτα καὶ τὰ παραπλήσια τούτων βουλεύσασθαι] *ω¹ 31 46* (*sed* τούτων *om. 31 46*), ταῦτα βουλευσάμενος *γ*

A text contaminated to a lesser degree is transmitted by *Romanus Vallicellianus F 59¹* (*39*), in which the contamination is restricted to the second part of the text. Accordingly this MS does not contain the following omissions of *ω²*:

184/185 Ὅπως – Ἰησοῦν] *habent ω¹ 39*, *om.* *ω²*
198/200 Καλὸν – λέγοντος] *habent ω¹ 39*, *om.* *ω²*
203/204 Ἡ παροῦσα ἡμέρα] *habent ω¹ 39*, *om.* *ω²*
222/223 εὐποίησον τῷ ἐνδεουμένῳ] *habent ω¹ 39*, *om.* *ω²*

Two omissions of *γ* are also filled in:

236 τῶν – συνεσφίγγοντο] *om. γ*, *habet 39*
238/239 τῶν – δὲ] *om. γ*, *habet 39*

In a further instance this MS follows the reading of *ω¹*:

264 Ταῦτα καὶ τὰ παραπλήσια τούτων βουλεύσασθαι] *ω¹*, ταῦτα καὶ τὰ τοιαῦτα βουλεύσασθαι *39*, ταῦτα βουλευσάμενος *γ*

Within *ω¹* a representative of group *α* has perhaps again been the exemplar against which the text was corrected — this appears probable from 229, where this MS also reads καλὸν γὰρ καταπαῦσαι τὸν λόγον like *α*.

Contamination between *γ¹* and the original homily of Leontius is found in *Atheniensis 2634* (*6*) and *Hierosolymitanus S. Sabae 226* (*14*). In *6* this is evident from three cases where the text is supplemented from the original version:

211 πάσχα] *add.* III, 227/233 (Ἄκουε – πάσχα) and 235/237 (μηνύει – ἡμέρα) *6*
223/224 συνευωχηθῇ] *add.* III, 253/258 (ἵνα – φιλανθρωπότερος) *6*
263 στρατεύεσθαι] *add.* III, 297/302 (Αἰ – πράττειν) *6*

In *14* the contamination is betrayed by the title itself. In contradistinction to all other witnesses of the shorter version, this MS

ascribes the homily to Leontius, presbyter of Jerusalem. In addition we may note two passages where the text of the shorter version has been supplemented from the original version:

31 Ὦ – μετεσχηκότος] Ὡσαννὰ – μετῆεισαν (III, 30/37) *14*
122 στάσιν] στασιασμὸν τῆς εἰρήνης παρούσης (III, 124) *14*

In *14* we find as well the reading of *δ* (ἀποστόλοις) in line 92. The text of this MS may have been exposed to several traditions.

Parisinus gr. 979 (*33*) is contaminated with *ω¹*, as becomes clear from:

27/28 τὸ γὰρ Ὡσαννὰ σῶσον δὴ] *33*, οὕτω γὰρ *ω²*
123 συνεργούσης] *33*, ἐνεργούσης *ω²*

Possible influence of *δ* also cannot be excluded, as *33* reads πνευματικῆς in 1 with *δ*. Consequently, in those instances where this MS agrees with *ω¹* and *δ* it is impossible to determine what exemplar has been followed (e.g. absence of typical *γ* variants in 11, 51 and 114).

Within *γ* a totally peculiar text is transmitted by the MSS *Florentinus Laurentianus San Marco gr. 684* (*10*) and *Oxoniensis Bodl. Auctarium T.3.4* (*22*). That these MSS do, in fact, belong to *γ* is plain from the following cases, where they contain the significant readings of *γ*:

11 ὁ ἐρχόμενος] *om. γ 10 22*
24 νῦν – παραναγνωσθεῖσαι] *om. γ 10 22*
32 γῆν – χωροβατοῦντος] *om. γ 10 22*
55 λέγει] εἶπεν *γ 10 22*
73 τυγχάνειν] τυγχάνοντα *γ 10 22*
118 κολασθήσεσθε] πειρασθήσεσθε *γ 10 22*
133 ἀκώλυτον] *om. γ 10 22*
194 οὔτε ματαιῶσαι] *om. γ 10 22*
197 ὑπάρχον] *om. γ 10 22*
236 τῶν – συνεσφίγγοντο] *om. γ 10 22*
238/239 τῶν – δὲ] *om. γ 10 22*
241 ἀρχαίαν] *om. γ 10 22*
260 χρεία] *om. γ 10 22*

In the family they are related more closely to *γ¹*, as is apparent from

179 εἰς τὸν Ἰησοῦν] τῷ ἰησοῦ *γ¹ 10 22*
193 πορθῆσαι] προσθεῖναι *γ¹ 10 22*

There are besides demonstrable traces of contamination with other families (e.g. 1 πνευματικῆς with *δ*; 165/166 παυόμεθα with *ω¹*). An accurate analysis is made difficult by the extremely free text-form transmitted by these MSS. The most conspicuous variant is, however, an excursus in 223/224, where instead of κἀκεῖνος συνευωχηθῇ we read: ὥσπερ οὖν νύμφη πρὸ τοῦ γάμου τὸν ἀραβῶνα μόνον παρὰ τοῦ

νυμφίου λαμβάνει, τὴν δὲ συμφωνηθεῖσαν προῖκαν καὶ τὰς ἐν αὐτῇ ὑποσχεθείσας δωρεὰς μετὰ τὸν γάμον λαβεῖν ἀπεκδέχεται, οὕτω καὶ ἡ νυμφηθεῖσα ψυχὴ τῷ χριστῷ τῷ θεῷ πρῶτον ἀπὸ τοῦ νυμφίου χριστοῦ τὸν ἀραβῶνα μόνον λαμβάνει τοῦ ἁγίου πνεύματος ἐν τῷ βαπτίσματι, τὰ δὲ αἰώνια ἀγαθὰ καὶ τὴν τῶν οὐρανῶν βασιλείαν μετὰ τὴν ἐνθάδε ἀποδημίαν λαμβάνει τὰς δωρεάς· ταῦτα ὑποδεικνύων ὡς ἐν ἐσόπτρῳ· πρῶτον γὰρ τὰ σύμφωνα γράφονται διὰ τῆς ἐργασίας τῶν ἐντολῶν, εἶτα ὑπὸ τῶν ἀρετῶν ἐπισφραγίζεται καὶ ὑπογράφονται καὶ αὐθίκα ἐπιδίδοται τὸ δακτυλίδιον ὁ νυμφίος χριστὸς τῇ νύμφῃ ψυχῇ ἤτοι τὸν ἀραβῶνα τοῦ πνεύματος.

Another striking variant is to be found in 267/269, where instead of καὶ – σωτηρία these MSS have ὡς γέγραπται ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλον· καὶ νῦν ἰδοὺ γέγονεν ἡ κατάρα εὐλογία ἵνα ἡ εὐλογία τοῦ Ἀβραὰμ εἰς τὰ ἔθνη *(sic)*.

γ^2 A second copy of γ, namely γ^2, is characterised by the following variants:

6/7 προστρέχοντας] *om.* γ^2
37 Πέτρος] *om.* ω^2, *habet* γ^2
108 τὴν ἐξ ἐθνῶν ἐκκλησίαν] τὴν ἐκκλησίαν τῶν ἐθνῶν γ^2
143 ἐβουλεύσασθε] βούλεσθε γ^2 (+ ω^1, *AN*)
157/158 κέκραγεν] ἔλεγεν γ^2
158 Σιών] *add.* κήρυττε θύγατερ ἱερουσαλήμ γ^2
254 ὃ] τί γ^2 (+ *H*)
260 πολλῆς μοι οὖν] πολλῆς οὖν μοι γ^2
272 οἱ – συνήχθησαν] *om.* γ^2

Representatives of γ^2 are *Hierosolymitanus S. Sabae gr. 60* (*S*), *Mosquensis gr. 182* (*18*), *Venetus Marcianus gr. II 52* (*48*), *Venetus Marcianus gr. VII 38* (*50*) and *Atheniensis 273* (*3*). The best representative of this group is the Mosquensis codex, but since the photographs of this MS which were available to us begin only with ποικίλα] -κίλως in l. 90, we have used *S* in the critical apparatus.

S exhibits several of its own readings, of which the following may be called typical:

100 ἐξερχόμεθα] ἐξερχόμενοι *S*
117 μήτηρ] *add.* αὐτοῦ *S*
παρ᾽] καὶ *S*
136 ἐξήγειρεν] ἐξέγειρεν *S*
θανάτου] θανάτω *S*
217 πλατύνῃς] πλατύνη *S*
260 δηναρίων] δινάρια *S*

Besides small additions, omissions and transpositions, *S* has two more important omissions, namely:

228/229 ἵνα ἐρεθίσῃ τὸν διάβολον] *om.* *S*
272/274 οἱ – ἐδοξάσθη] *om.* *S*

The remaining witnesses to the family γ^2 can be divided into two groups: *3*, and *18*, *48* and *50*. MS *3* exhibits iotacism; it shows no closer affinity with *S* or with the remaining three MSS ([20]). MSS *18*, *48* and *50* are interrelated, as can be seen from:

36 ὡς Πέτρος] *om.* *18 48 50*
113 Ὡς] *praep.* καὶ *18 48 50*
134 κλίνην βαστάσαι] βαστάσαι τὴν κλίνην *18 48 50*
168 ὦ – ὄνομα²] ὁ *18 50*, τίς *48*
216 ἵνα σβέσῃς] καὶ *18 48 50*
221 Ὅπως οὖν] ὅρα μήπως *18 48 50*

As we have already indicated, *18* is the best representative of the group γ^2; it contains only a few of its own readings ([21]). The two Venetian codices *48* and *50* are reasonable representatives of γ^2, each with its own readings ([22]). MS *50* has been systematically corrected by a later hand, possibly on the basis of the text of δ, whose reading is added at lines 133 and 137, but in any case on the basis of a MS of ω^2, and one which may have been contaminated with family ω^1 (the typical ω^1 variants at 203/204 and 222/223 are added by the later hand).

Also to γ belongs *Parisinus gr. 766* (*29*) but we have not been able to assign it a more specific place within this group, because the portion of the text transmitted by *29* is too small (*des.* 72 μαθητὰς) for us to draw firm conclusions about its text.

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(20) Variant readings of its own are e.g. 12 ἔξω] ἔξωθεν; 16 νίκης] νίκην; 20 τροπαιούχου] τροπαιούχω; 79 πλῆθος] *praep.* τὸ; 139 ἐπέτρεψε] ὑπέτρεψε.

(21) 191/192 μνήμην τῷ κόσμῳ καταλιμπάνειν] τῷ σῶμα; 251 ἀπολέσω] ἀπολέσαι; 263 μάθῃ] μάθης.

(22) 35 ἀποστολικοὶ τὴν ὁμολογίαν] ἀπόστολοι τὴν θεολογίαν *48*; 120 ἀποτιννύντας] ἀπετιννύντας *48*; 164 Ἀπόστητε – ἐπίκεισθε] *om.* *48*; 203 ἡμέρα] *add.* τοῦ πάσχα *48*; 265 τὸν διάβολον] ὁ διάβολος γ, ὁ ἀντίδικος ἐχθρὸς *48*; 278 αὐτῷ] *add.* ἐρχομένω εἰς τὴν ἁγίαν πόλιν *48*; 4/5 Λάζαρος τῷ κυρίῳ] ὁ λάζαρος τῶ χριστῶ *50*; 157 χρόνων] αἰώνων *50*; 175 ὑπῆρχεν] καὶ *50*.

δ A second copy of ω^2, δ, can be distinguished on the basis of the following variants:

1 δεσποτικῆς] πνευματικῆς δ
9/10 καθὼς ἀρτίως ἤκουες] καθὼς ἀρτίως ἠκούσατε *et post* ὑψίστοις *transp.* δ
24 μὲν] *om.* δ
32/33 περικειμένου] περικείμενοι δ
33 μετερχομένου] μετερχόμενοι δ
72 ἐκαθέζετο] ἐπεκάθητο δ
80 ἀγγέλων] *om.* δ
89 γράψας] ἔγραψε δ
92 ἑαυτοῦ λόγοις] ἀποστόλοις δ
133 ἀκώλυτον τὸν δρόμον] τὸν δρόμον ἀκώλυτον δ
181 πρὸς ἑαυτούς] ὅτι δ
221 Ὅπως] *om.* δ
241 ἀρχαίαν προτέραν] προτέραν ἀρχαίαν δ
243 τούτων] *om.* δ
260 πωλήσει] ἐπώλησεν δ
264 καὶ[1] – τούτων] *post* βουλευσάμενος *transp.* δ
265/267 τὸν[1] – αὐτοῦ] ὁ διάβολος τοὺς ἰουδαίους εἰς μείζονα φθόνον διήγειρεν καὶ ἠρέθισεν θανατῶσαι τὸν λάζαρον ἐκ νεκρῶν ἀναστήσαντα δ
272 συνήχθησαν] συνεχύθησαν δ

From this survey of the variant readings of δ, it becomes clear that this family is a reasonably reliable copy of ω^2, and is to be used in preference to γ in our reconstruction of ω^2.

δ^1 By far the greater number of representatives of δ derives from δ via a common model, δ^1. The common readings are:

24 λεχθεῖσαι] τελεσθεῖσαι δ^1
67 οὐ] οὔτε δ^1
79 στρατοῦ] στρατιωτῶν δ^1
96 πώλου] ἵππου δ^1

Considering that the variants are few, we may posit that δ^1 is of great importance for the constitution of our text. Representatives of this branch are the *Athenienses 252* (*2*), *335* (*4*) and *457* (*5*), *Hierosolymitanus S. Sabae 1* (*H*), *Londinensis B.L. Burney 45* (*16*), the *Parisini gr. 772* (*32*) – and its copy *Oxoniensis Bodl. Auctarium E.3.16* (*21*) – and *987* (*34*), *Romanus Collegio Greco 18* (*38*), the *Vaticani gr. 562* (*43*), *438* (*42*), which is a copy of *43*, and *564* (*44*), and finally *Venetus Marcianus gr. II 46* (*47*) and a copy of this MS, *Venetus Marcianus gr. II 54* (*49*). Part of δ^1 also survives in *Parisinus gr. 767* (*30*), which contains

our text as far as 36 (ἐδέξαντο), and a copy of this MS, *Oxoniensis Bodl. Auct. E.3.16* (*20*). For the constitution of our text we have used *H* as the representative of this branch because it contains only one reading which is not found in other members of δ, to wit:

24 μὲν] τε *H*, *om.* δ

Within δ^1 the MSS *5*, *34*, *43* (and *42*), *44*, *47* (and *49*) are related, as may be seen from the following agreements:

72 μαθητὰς μόνους] μόνους μαθητὰς *5 34 43 44 47*
98 νυχθέντες] νυγέντες *5 43 44 47*, νυγνέντες *34*
118 Διὰ τοῦτο γάρ ἐσμεν] διὰ τοῦτο γὰρ ἀνακρίνομεν *5 34 44 47*, ἀνακρίνομεν διὰ τοῦτο γάρ ἐσμεν *43*
231 διαλυθέντα] λυθέντα *5 34 43 44 47*

From the reading in 118 alone it may be inferred that *43* shows traces of contamination. Further investigation shows that this MS does not have the typical δ readings in 9, 181 and 241, and in fact exhibits the following agreements with members of β and γ:

52 γραμματεῖς] *add.* τὰ θαυμάσια ἃ ἐποίει *in marg. 43*, cf. β^3
138 ἀπιστίᾳ] ἀπειθίᾳ *43* γ
191/192 μνήμην τῷ κόσμῳ καταλιμπάνειν] τῷ κόσμῳ μνήμην καταλιμπάνειν δ, τῷ κόσμῳ καταλιμπάνειν *43* γ

A consideration of the remaining MSS of this subgroup within δ^1 shows that *34* deviates most from the common model. This is a MS which gives the impression of having been carelessly copied, in that several words or passages are copied twice and then expunged, and there are a number of omissions and variants ([23]). The remaining MSS each have a very small number of their own readings ([24]).

A second subgroup within δ^1 is represented by *Atheniensis 335* (*4*), *Parisinus gr. 772* (*32*), its copy *Oxoniensis Bodl. Auctarium E.3.16* (*21*), and *Romanus Collegio Greco 18* (*38*), which share the following variants:

29 Ὡσαννὰ] *praep.* τὸ *4 32 38*
147 λόγῳ] ἔργω *32 38*, ἔργω καὶ *praep. 4*
175 Καὶ] *om. 4 32 38*

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(23) Omissions: 163 καὶ τὸν προφητευθέντα νοεῖν οὐ θέλετε] *om.*; 213/215 κηλῖδος – παύσῃς] *om.*; variants: 61 φέροντες] φερόντων; 112 ἐπετίμουν] τίμων.

(24) 54 Ἀκούεις] *praep.* οὐκ *5*; 118 γάρ] *om. 5*; 157 τῶν] *om. 44*; 92 ἦν] ἤ *47*; 255 Ἰουδαίους] ἰδίους *47*.

The reading of *4* in 147 suggests that this MS may have been exposed to other traditions within δ^1, though for the rest this MS contains a good text-form with only a few mistakes or variants ([25]). MSS *32* and *38* likewise contain only a few of their own readings ([26]).

As for the two final representatives of δ^1, *Atheniensis 252* (*2*) and *Londinensis B.L. Burney 45* (*16*), these witnesses show no closer affinities with other members of the group. *2* contains the pure text-form which characterises δ^1, with a small number of its own readings ([27]); *16*, however, has many more of its own readings than other members of δ^1 ([28]).

As we have indicated above, MSS *30* and its copy *20*, which contain a partial text, belong to δ^1, but we have been unable to assign them a more exact position in the stemma.

δ^2 A second copy of δ, δ^2, is found in only one witness, namely *Parisinus gr. 582* (*P*). Here too we find only a limited number of deviations from δ:

53 καὶ λέγοντας] *post* κράζοντας *transp. P*
71 πορφυροστρώτῳ] πυρφοροστρώτω *P*
81 ἀρχαγγέλων] *om. P*
127 βαΐα] *praep.* καὶ *P*
127/128 τῷ κυρίῳ προσφέροντες] προσφέροντες τῶ κυρίω *P*
137 πάλιν ἀποκτεῖναι] ἀποκτεῖναι πάλιν *P*
164 ὦ] *om. P* (+ *R*)
180 τῆς πίστεως] τῆς πόλεως *et post* πλῆθος *transp. P*
221 τὸ] *om. P* (+ *R*)

δ^3 A third copy of δ, δ^3, is represented by *Oxoniensis Bodl. Laud. gr. 82* (*R*). Given the nature of the variants in this MS it can be asserted that δ^3 too was a reasonably accurate copy of δ: e.g.

(25) 85 οὗτός ἐστιν] *om.*; 89/91 Λουκᾶς – ἵππος] *om.*

(26) 84 πεισθέντες] πεισθέντι *32*; 165 τοσοῦτον] τοσοῦτο *32*; 221 Ὅπως οὖν μὴ] μὴ *δ*, *om. 32*; 119 ὅπως] ἵνα *38*; 259 τριάκοντα] τριακοσίων *38*.

(27) 72 ἀλλοτρίῳ, μικρῷ] μικρῶ καὶ τούτω ἀλλοτρίω; 95 ἐσκανδαλίσθη] ἐσκανδαλίσθην; 116 καθεζομένῳ] καθημένω.

(28) E.g. 39/40 καὶ – λογισμῶν] *om.*; 40 ἐκ] *praep.* ἐπεὶ; 41 ἔλεγεν] ὁ σωτὴρ λέγει; 54 εἶπαν τῷ Ἰησοῦ] εἶπον αὐτῶ; 72 μικρῷ] μικρῶς; 118 ἔσμεν] *add.* ἐνταῦθα; 161 καὶ[1] – γνωρίζοντες] *om.*; 245 Ἀντιτάξασθε, κραταιώθητε] *om.*; 266/267 Διὸ – αὐτοῦ] *om.*; 268/269 εὐλογία – σταυροῦ] *om.*; 269 Διὰ] *add.* μὲν.

Small omissions

23 αἱ[1]] *om. R*
26/27 Τί – ὑψίστοις] *om. R*
127 καὶ κρατοῦντες] *om. R*
164 ὦ] *om. R* (+ *P*)
221 τὸ] *om. R* (+ *P*)

Small additions

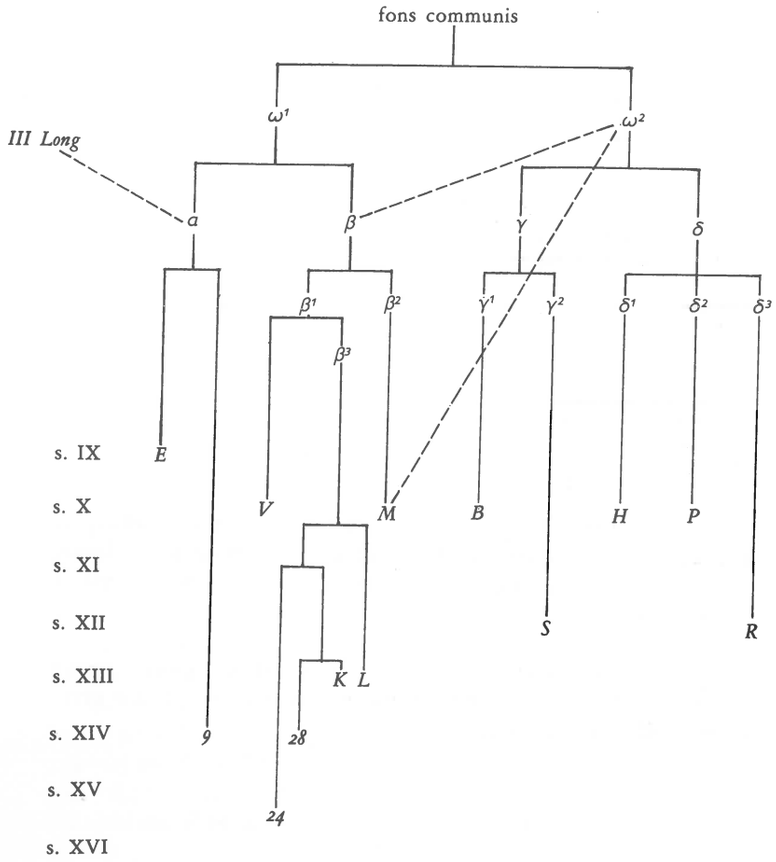
56 Ἐκ] *praep.* ὅτι *R*
111 οἱ[2]] *om. δ*, *habet R*

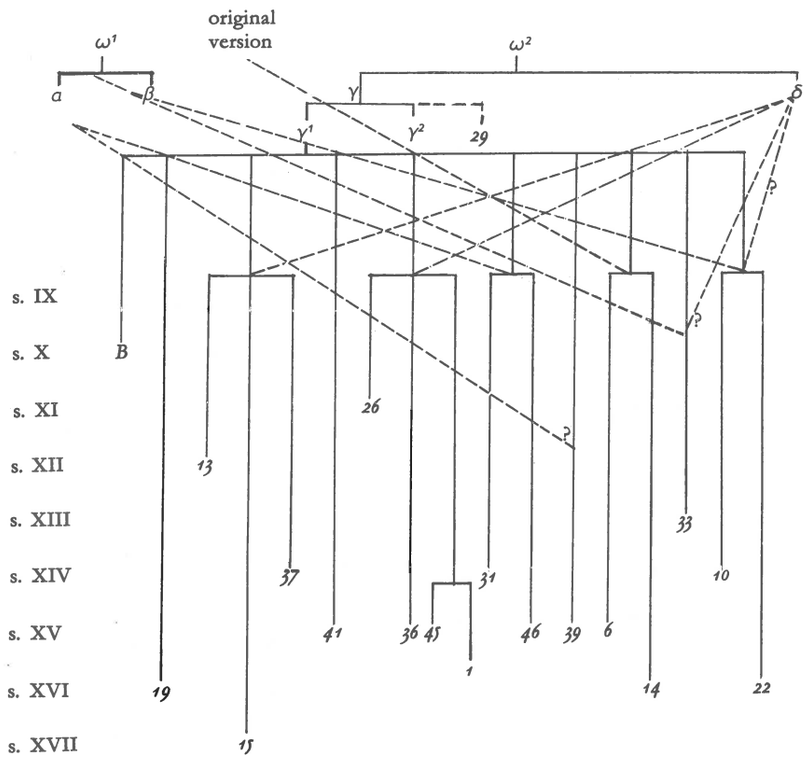
Variants

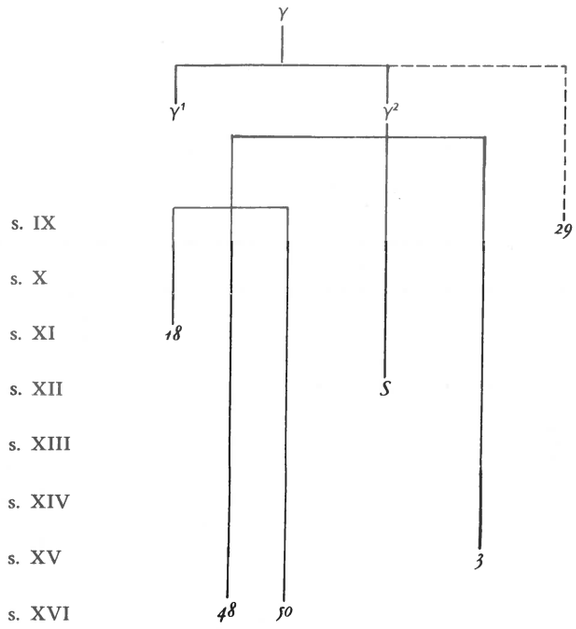
49 οὗτος ὄχλος] ὄχλος ἐκεῖνος *R*
77/78 ἀναβαλλόμενον] ἀναλαμβανόμενον *R*
147 φονεύετε] φονεύοντες *R*
193 πορθῆσαι] προθῆσαι *R*
241/242 ἀπελάμβανεν] κατελάμβανεν *R*
252 μὴ προκαταλάβω] καὶ μὴ καταλάβω *R*

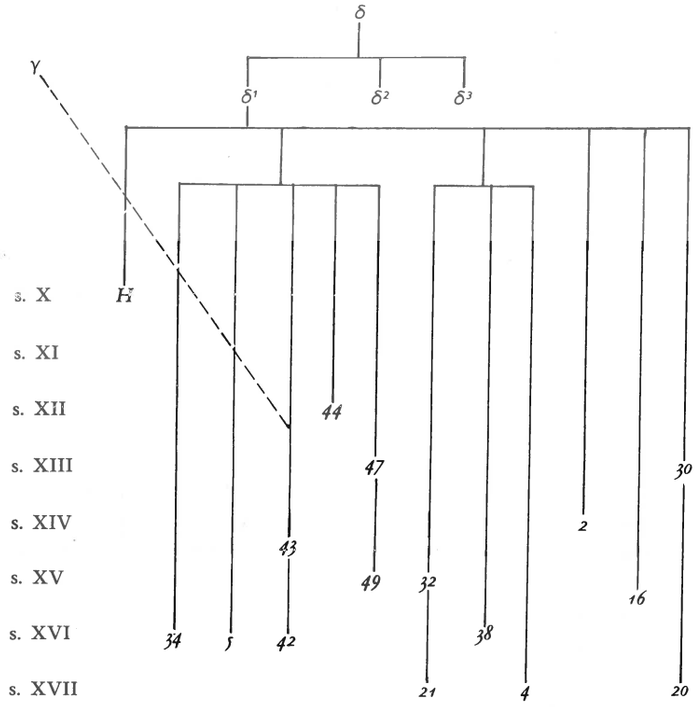
It can be seen from this survey that in two cases, namely at 164 and 221, *R* agrees with *P*. This is insufficient evidence, however, for assuming that *R* and *P* derive from δ via a common source.

A schematic résumé of the information given above concerning families ω^1 and ω^2 and the various subgroups gives us the following picture.


fons communis
III Long
ω¹
ω²
α
β
γ
δ
β¹
β²
β³
γ¹
γ²
δ¹
δ²
δ³
s. IX
s. X
s. XI
s. XII
s. XIII
s. XIV
s. XV
s. XVI
E
V
M
B
H
P
S
R
K
L
9
28
24


original version
ω¹
ω²
α
β
γ
δ
γ¹
γ²
29
s. IX
s. X
s. XI
s. XII
s. XIII
s. XIV
s. XV
s. XVI
s. XVII
B
26
13
33
37
31
10
41
36
45
46
39
6
1
19
14
22
15


γ
γ¹
γ²
29
18
S
3
48
50
s. IX
s. X
s. XI
s. XII
s. XIII
s. XIV
s. XV
s. XVI


δ
γ
δ¹
δ²
δ³
H
44
47
30
2
43
49
32
16
34
5
42
38
21
4
20
s. X
s. XI
s. XII
s. XIII
s. XIV
s. XV
s. XVI
s. XVII

BHG[a] 2216b

Besides the integral shortened version, which we have analysed above, we find in the MSS *Parisinus gr. 1476* (*A*) and *Nicosiensis gr. 19* (*N*) a version which is composed of lines 1-174 of the shortened version. The editor of this version has restricted himself to the section concerned with *John* 12, 13 (Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ). In the older MS *A* this limitation is expressed clearly in the title: εἰς τὰ βαΐα καὶ εἰς τὸ εὐλογημένος; these words are repeated in the *subscriptio*. Since *A* was copied in 890, we must situate this version in the ninth century at the latest — it may well have been in circulation earlier. In other words, this version is also of great importance for the reconstruction of the original text.

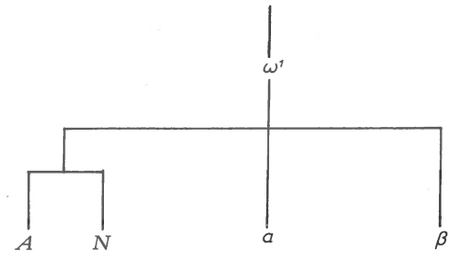
A consideration of the text as it is transmitted by *A* and *N* leads us to the conclusion that it has no affinity at all with ω^2. We shall therefore have to concentrate on the relationship between *AN* and ω^1. Here there are three possibilities: either (a) *AN* derive directly from ω^1; or (b) *AN* and ω^1 derive from the same model; or (c) *AN* derive from one of the hyparchetypes, α or β. The multiple choice in (c) can be dismissed, since a comparison of *AN* with β proves that *AN* does not contain the contamination which is typical of β. To choose between the remaining possibilities is not an easy matter, and is aggravated by the fact that the significant variants of α emerge precisely in the second part of the shortened version (cf. pp. 123-124). An examination of the common errors of *AN* and *Scorialensis Φ-III-20* (*E*) and *Koutloumousiou 273* (*9*) gives us the following:

76 αὐτὸν] τὸν *AN* + *E*
86 ὡς] *om.* *AN* + *E9*
108 καὶ] *om.* *AN* + *E*, fallen out in *9*

On this basis it is impossible to deduce that *AN* derive from α, the more so when we consider the agreements of α or one of its two representatives with β:

86 Λευκὸς] *post* ἵππος *transp.* *E* + β
123 χάριτος] *add.* τοῦ θεοῦ *E* + β
137 πάλιν] *om.* *E* + β (*9* omits line 137)
144 Κείσθω ὅτι] *E*, ἔστω ὅτι *9* + β, εἰ *AN*
169 ἠλευθέρωσε] ἐλυτρώσατο *E* + β

Ultimately the choice rests between (a) and (b); but, given the paucity of evidence, we shall have to opt for the possibility contained in (a). A schematic summary may be given as follows:



On the grounds of our analysis above, we come to the conclusion that in ω^1 we have the text which in general stands closest to the original text of the shortened version. A partial copy of this version may have come into being at an early date and survived as BHG[a] 2216b. Perhaps, too, ω^2 contains a more recent text-form. In the constitution of our text we have chosen as a rule the text which approaches the original version of Leontius most closely; this implies that we have mostly followed ω^1, and more specifically group α and *AN*.

CONSPECTUS SIGLORUM

A *Mediolanensis Ambrosianus S 18 sup.* chart. s. XIV ff. 126-137^{v}
E *Patmiacus 190* m. s. IX ff. 73-76^{v}
F *Florentinus Laurentianus Plut. VII 26* m. s. X ff. 274^{v}-280
G *Vaticanus gr. 1255* m. s. X ff. 66-71^{v}
L *Athous Philotheou 98* chart. s. XV ff. 29^{v}-34^{v}
M *Mosquensis gr. 284* m. s. IX-X ff. 234-238^{v}
N *Vaticanus Pii II, gr. 23* m. s. X-XI ff. 34-35^{v}
P *Patmiacus 380* chart. a. 1554 ff. 436-443
R *Parisinus gr. 980* chart. s. XIV pp. 105-119
U *Vaticanus gr. 1641* m. s. X-XI ff. 273-275^{v}
V *Vaticanus gr. 1673* m. s. XI ff. 119-122
W *Parisinus gr. 443* m. s. IX ff. 66^{v}, 76^{rv}; 77^{rv}, 71^{rv}; 112^{r}

ω^{1} *consensus codicum MNWVU*
ω^{2} *consensus codicum EFGPRAL*

CONSPECTUS SIGLORUM

A *Parisinus gr. 1476* m. a. 890 ff. 47-49
B *Oxoniensis Bodl. Baroccianus 199* m. s. X ff. 58-61
E *Scorialensis Φ-III-20* m. s. IX ff. 225^{v}-232^{v}
H *Hierosolymitanus S. Sabae 1* m. s. X ff. 49^{v}-52^{v}
K *Athous Koutloumousiou 35* m. s. XIII ff. 98^{v}-104
L *Parisinus gr. 1181* m. s. XIII ff. 30-33
M *Mosquensis gr. 129* m. s. X ff. 122-129
N *Nicosiensis gr. 19* m. s. X ff. 186^{v}-190
P *Parisinus gr. 582* m. s. X pp. 227-235
R *Oxoniensis Bodl. Laudianus gr. 82* m. s. XII ff. 331^{v}-336^{v}
S *Hierosolymitanus S. Sabae 60* m. s. XII ff. 240-244^{v}
V *Athous Batopedi 456* m. s. X ff. 34^{v}-42

ω^{1} *consensus codicum EMVKL*
ω^{2} *consensus codicum BSHPR*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὰ προφωτίσματα καὶ εἰς τὰ βαΐα καὶ εἰς τὴν ἔγερσιν τοῦ Λαζάρου

Ἤδη τῆς δεσποτικῆς πανηγύρεως παρακύπτει τὰ χαρίσματα,
ἤδη τῆς πανευφήμου ἑορτῆς προτρέχει τὰ σήμαντρα,
ἤδη τοῦ ἀΰλου νυμφίου προλάμπει τὰ πέπλα,
ἤδη τῆς καθολικῆς ἀναστάσεως προεαρίζουσιν αἱ ἡδοναί,
ἤδη ὁ τῆς ἀναστάσεως ἀρραβὼν προλάμπει
ὃν δεξάμενος ὁ Λάζαρος τῷ κυρίῳ συνέστιος γίνεται,
ἤδη τῆς δωρεᾶς τὸ μύρον τοὺς προστρέχοντας εὐωδιάζει,
ἤδη οἱ τοῦ βασιλέως πιστοὶ φύλακες τὴν μεγαλόπολιν ταύτην κατέλαβον,
ἤδη ὁ πιστὸς λαὸς εἰς ἀπάντησιν τῷ κυρίῳ προσδραμὼν βοᾷ λέγων, καθὼς ἤκουες· «*Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ*, ὁ ἄρρητος.» *Εὐλογημένος ὁ ἐρχόμενος* καὶ μεθ' ἡμῶν εὑρισκόμενος καὶ ἔξω τῶν πάντων μηδαμῶς γινόμενος. *Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.*

Ὄντως ὁ ὄχλος ἐκεῖνος βασιλικὴν ἐγνώρισεν εἴσοδον·

12/14 Marc. 11, 9-10; Ioh. 12, 13 **14** Marc. 11, 9; Ioh. 12, 13 **16/17** Ioh. 12, 13

ω¹(MWV) ω²(FGPRAL)

Tit. **1/4** τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου κωνσταντινουπόλεως τοῦ χρυσοστόμου λόγος εἰς τὴν παρρουσίαν *(sic)* τοῦ χριστοῦ πρὸς τοὺς Ἰουδαίους καὶ εἰς τὰ βαΐα *L* **1** κωνσταντινοπόλεως *A*, ἱεροσολύμων *FGPR* **2** λόγος] *om. WV* εἰς τὰ προφωτίσματα] *om. WA* **3** καὶ] *om. WVA* **4** τὴν ἔγερσιν] *om. M* τὸν λάζαρον *M*

1 Ἤδη] *praep.* ἀγαπητοὶ *L* παρακύμπτει *P* **3** σημανδρα *W* **4** τοῦ] *praep.* τῆς *M* ἐπιλάμπει *R*, προτρέπει *L* πέπλα] τέμπλα *FG*, ἐπίμπλα *R*, φέγγη *A* **5** προαερίζουσιν *FG*, προαισαρίζουσιν *L* ἡδοναί] ἀηδονες *W* **6** ὁ] *ante* ἀρραβὼν *transp. A, om. W* ἀναστάσεως] *praep.* καθολικης *W* **7** ὁ] *om. MW* συνέστιος] συνεχῶς *L* **8** προτρέχοντας *F*, προτρέχοντες *V* **9** τοῦ βασιλέως οἱ πιστοὶ *L* **10** ταύτην] *add.* πίστει *L* καταλαμβάνουσιν *L* **11** ὑπάντησιν *R* τοῦ κυρίου *V* **12** ἐβόα *R* **13** ὁ ἐρχόμενος] *om. V* **13/14** ἐρχόμενος – ἐρχόμενος] *om. L* ἐν – ἐρχόμενος] *om. M* **14** ὁ ἄρρητος] *om. W* **15** ἔξω τῶν] ἐξ αὐτῶν *P* τῶν] *om. FG* πάντων] ἁπάντων *M*, πιστῶν *L* **15/16** γενάμενος *M*, γενόμενος *PR*, χενόμενος *L*

Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου λόγος εἰς τὰ βαΐα

Ἤδη τῆς δεσποτικῆς πανηγύρεως προλάμπει τὰ χαρίσματα,
ἤδη τῆς πανευφήμου ἑορτῆς προτρέχει τὰ μηνύματα,
ἤδη τῆς καθολικῆς ἀναστάσεως ἀρραβῶνα δεξάμενος Λάζαρος τῷ κυρίῳ συνανάκειται,
ἤδη τῆς δωρεᾶς τὸ μυστήριον τοὺς τῷ βαπτίσματι προστρέχοντας εὐωδιάζει,
ἤδη ὁ πιστεύσας λαὸς εἰς ὑπάντησιν τῷ κυρίῳ προσδραμὼν βοᾷ λέγων, καθὼς ἀρτίως ἤκουες· «*Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.*» *Εὐλογημένος ὁ ἐρχόμενος*, ὁ ἀεὶ ἐρχόμενος καὶ ὢν μεθ' ἡμῶν καὶ ἔξω τῶν πιστῶν μηδαμῶς γινόμενος.

Ὄντως ὁ ὄχλος ἐκεῖνος βασιλικὴν ἐγνώρισεν εἴσοδον·

ω¹(E β[MVKL] AN) ω²(γ[BS] δ[HPR])

Tit. **1/2** Ἰωάννου – Χρυσοστόμου] τοῦ αὐτοῦ *N* **1** Ἰωάννου] *praep.* τοῦ ἁγίου *A, praep.* τοῦ ἐν ἁγίοις πατρὸς ἡμῶν *β γHR* ἀρχιεπισκόπου Κωσταντινουπόλεως] *om. P* **3** τὰ βαΐα] τὴν ἁγίαν ἑορτὴν τῶν βαΐων *M, add.* καὶ εἰς τὸ *(τὸν N)* εὐλογημένος *AN*

1 δεσποτικῆς] πνευματικῆς *δ* **1/3** χαρίσματα – τὰ] *om. E* **4/5** Λάζαρος] *praep.* ὁ *K* **5** κυρίῳ] κόσμω *K* **6** τῇ δωρεᾶ *V*, τῆς θεοδωρεᾶς *L* τῶν μυστηρίων *MV ω²* **6/7** προστρέχοντας] *om. S* **8** ὁ – λαὸς] ὁ λαὸς ὁ πιστεύσας *K* λαὸς] *add.* ἐν τῇ τοῦ λαζάρου ἐγέρσει *KL* εἰς ὑπάντησιν] εἰς ἀπάντησιν *K γ, om. L* **8/9** προσδραμὼν τῷ κυρίω *K* **9** καθὼς – ἤκουες] καθὼς *(καὶ θὼς R)* ἀρτίως ἠκούσατε *et post* ὑψίστοις *(l. 10) transp. δ, om. S* ἤκουες] ἤκουσας *E*, ἤκουσε *M*, ἠκούσατε *AN δ* **9/10** Ὡσαννὰ – ὑψίστοις] *om. E* **11** ὁ ἐρχόμενος] *om. γ* **11/12** ὁ ἀεὶ ἐρχόμενος] *om. M* **11** ὁ²] *om. N* **12** ὢν] *add.* ἀεὶ *K* **13** γενόμενος *KL γ*

ὥσπερ γὰρ ἐν τοῖς παροῦσι κοσμικοῦ βασιλέως ἐπιστρατεύσαντος τυράννῳ, καὶ ἐκ τῆς νίκης ὑποστρέφοντι πάντες οἱ πολῖται τῆς αὐτοῦ πόλεως συναντῶσιν ἄνθη βαστάζοντες, ἐπαίνους πλέκοντες, ἀντὶ ῥόδων ἐγκώμια βάλλοντες – ἄγει δὲ αὐτοὺς πρὸς τοῦτο οὐ κενόδοξος ἔρως ἀλλ᾽ἐπινίκιος πόθος –, τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ δεσπότου Χριστοῦ ὡς ἐπὶ βασιλεῖ τροπαιούχῳ ἅπαν τὸ πλῆθος καὶ ἐκ τῶν λόγων καὶ ἐκ τῶν βαΐων ἐγνώριζον ὡς νικητὴς ὁ παραγενάμενος, μᾶλλον δὲ ὡς θεὸς ⟨ὁ⟩ γνωριζόμενος· θεῷ γὰρ μόνῳ ἁρμόδιοι αἱ τότε μὲν βληθεῖσαι φωναί, νυνὶ δὲ παραναγνωσθεῖσαι, ἐν τοῖς θείοις δὲ μυστηρίοις ἀνθοῦσαι.

Ὡσαννὰ ἐν τοῖς ὑψίστοις. Τί ἐστιν *Ὡσαννὰ ἐν τοῖς ὑψίστοις*; Τουτέστι «Σῶσον δὴ ὁ *ἐν τοῖς ὑψίστοις*»· τὸ γὰρ *Ὡσαννὰ σῶσον* δὴ ἑρμηνεύεται τῇ Ἑβραΐδι φωνῇ.
Ὡσαννὰ ἐν τοῖς ὑψίστοις. Τουτέστιν ὡς ἄνω σωτηρία, οὕτως καὶ κάτω φιλανθρωπία.
Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.
Ἀγγελικὴν διακονίαν μετῄεισαν, γῆν πατοῦντες καὶ οὐρανὸν χωροβατοῦντες, σῶμα περικείμενοι καὶ τὰ τῶν ἀσωμάτων μετερχόμενοι, Ἰουδαῖοι τὴν προσηγορίαν καὶ Χριστιανοὶ τὴν ἐργασίαν, κοσμικοὶ τὴν διαγωγὴν καὶ ἀποστο-

30/33 Marc. 11, 10 **35/36** Marc. 11, 9-10; Ioh. 12, 13

ω¹(MWV) ω²(FGPRAL)

19/20 ἐπιστρατεύσαν *L* **20** τυράννῳ] τύραννον *PR*, κατὰ τυράννων *FG* ἐκ τῆς] μετὰ *L* ὑποστρέφοντος *W* **21** αὐτοῦ] ἑαυτοῦ *A*, αὐτῆς *L* πόλεως] *add.* πρὸ τῆς πόλεως *L* ὑπαντῶσιν *L* **21/22** ἄνθη βαστάζοντες] ἀντιβαστάζοντες *A* **22** πλέκοντες] *om. FG* ἐγκώμιον *L*, ἐγκόσμια *FG* **23** τοῦτον *V* οὐ] ὁ *GL* **23/24** ἀλλ᾽ἐπινίκιος] ἀλλὰ θεϊκὸς *A* **24** καὶ ἐπὶ τοῦ δεσπότου τρόπον *FGP* δεσπότου] *om. V* **25** Χριστοῦ] *om. FGPR* καὶ] *om. M* **26** νικητὴς] κρίτης *V* ὁ] *om. FG* **27** παραγενόμενος *RAL* θεὸς] θεῶ *P* ὁ] *supplevimus; cf. Hom. IIIa, 23* **28** γὰρ] δὲ *R* ἁρμώδιον *M* μὲν] *om. L* βληθεῖσαι] γνωσθῆσαι *A*, κληθεῖσαι *et post* φωναί *transp. L* νῦν *M* δὲ] *om. L* **29** παραναγνωσθῆναι *P*, παραγνωστῆσαι *L*, παραγνωσθῆσαι *R* ἐν] *praep.* καὶ *A* δὲ] *om. WVA* ἀνθουσιν *W*, αἰνοῦσαι *L* **30/31** Τί – ὑψίστοις[1]] *om. ω²* **31** Τουτέστι] *om. L* **33** Ὡσαννὰ – ὑψίστοις] *om. A* ὑψίστοις] *add.* σῶσον δὴ ὁ ἐν τοῖς ὑψίστοις *FGPR* **34** καὶ] *om. L* **35** ἐρχόμενος] *iteravit F* **37** μετεῖσαν *P* περιπατοῦντες *L* **38** σώματα *F* καὶ] *om. L* **38/39** ἀσωμάτων] σωμάτων *A* **40/41** διαγωγὴν – καλλονήν] καλλονὴν καὶ *(om. R)* τὴν διαγωγὴν ἀποστολικοί *FGR*, καλλονὴν τὴν διαγωγὴν καὶ ἀποστολικήν *P* ἀπόστολοι *A*

ὥσπερ γὰρ ἐν τοῖς παροῦσι βασιλέως ἐπιστρατεύσαντος τυράννῳ καὶ μετὰ νίκης ὑποστρέφοντος πάντες οἱ πολῖται τῆς αὐτοῦ πόλεως πρὸ τῆς πόλεως συναντῶσιν ἐγκωμίοις τὴν νίκην ἀμειβόμενοι – ἄγει δὲ αὐτοὺς πρὸς τοῦτο οὐκ ἔνδοξος ἔρως ἀλλ᾽ἐπινίκιος πόθος –, τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ δεσπότου Χριστοῦ ὡς ἐπὶ βασιλέως τροπαιούχου ἅπαν τὸ πλῆθος καὶ ἐκ τῶν λόγων καὶ ἐκ τῶν βαΐων ἐμήνυον, ὅτι νικητὴς ὁ παραγενάμενος, μᾶλλον δὲ ὅτι θεὸς ὁ γνωριζόμενος· θεῷ γὰρ μόνῳ ἁρμόδιοι αἱ φωναὶ αἱ τότε μὲν λεχθεῖσαι, νῦν δὲ παραναγνωσθεῖσαι καὶ τοῖς συνετοῖς θεῖα μυστήρια παραγυμνοῦσαι.

Ὡσαννὰ ἐν τοῖς ὑψίστοις. Τί ἐστιν *Ὡσαννὰ ἐν τοῖς ὑψίστοις*; Τουτέστι «Σῶσον δὴ ὁ *ἐν τοῖς ὑψίστοις*»· τὸ γὰρ *Ὡσαννὰ σῶσον* δὴ ἑρμηνεύεται τῇ Ἑβραΐδι φωνῇ.
Ὡσαννὰ ἐν τοῖς ὑψίστοις. Τουτέστιν ὡς ἄνω σωτηρία καὶ κάτω φιλανθρωπία.
Ὦ ὄχλου θεογνωσία ἀγγελικῆς διακονίας μετεσχηκότος, γῆν πατοῦντος καὶ οὐρανὸν χωροβατοῦντος, σῶμα περικειμένου καὶ τὰ τῶν ἀσωμάτων μετερχομένου, Ἰουδαῖοι τὴν προσηγορίαν καὶ Χριστιανοὶ τὴν ἐργασίαν, κοσμικοὶ τὴν διαγωγὴν καὶ ἀποστολικοὶ τὴν ὁμολογίαν. Ἄνωθεν καὶ

ω¹(E β[MVKL] AN) ω²(γ[BS] δ[HPR])

15 ὡς *P* στρατοπαιδεύσαντος *E* **16** ὑποστρέψαντος *AN* πολῖται] *om. KL* **17** τῆς αὐτοῦ πόλεως] αὐτοῦ *ω²(-S)*, αὐτῶ *S* πρὸ τῆς πόλεως] *om. KL* συναντῶσιν] ὑπαντῶσιν *ω¹*, *add.* αὐτῶ *KL* ἐγκωμίοις] *add.* τισὶ *KL* **18** ταῦτα *ω²* **18/19** οὐκ ἔνδοξος] οὐκ ἐνδοξίας *E*, ἐνόδοξος *A a.c. ut vid.*, οὐ κένος δόξος *N* **19** ἔρως] ἕτερος *V* πόθος] *praep.* ὕμνος καὶ *β ω²* αὐτὸν] *add.* δὴ *KL AN* **20** δεσπότου] *om. E* Χριστοῦ] *om. ω²* **22** ἐμήνυον] *om. γ* παραγενόμενος *β ω²* **23** ἁρμόδιαι *β ω²* αἱ[1]] *om. γR* φωναὶ] *add.* αἱ τοιαῦται *KL* **24** μὲν] τε *H*, *om. δ* λεχθεῖσαι] τελεσθεῖσαι *H* νῦν – παραναγνωσθεῖσαι] *om. γ* νυνὶ *K* παραγνωσθεῖσαι *V a.c.* **25** παραγυμνοῦσαι μυστήρια *K* παραγυμνοῦσαι] παραγυμνοσαι *E*, παραγυμνώσασαι *A*, γυμνώσασαι *N*, *om. γ* **26/27** Τί – ὑψίστοις[1]] *om. L γR* **26** Τί ἐστιν] τουτέστιν *E* **27** Τουτέστι – ὑψίστοις[2]] *om. N* Τουτέστι] ἀντὶ τοῦ *K* ὁ] *om. γ* τοῖς] *om. VL* **27/28** τὸ – δὴ] οὕτω γὰρ *ω²(-S)*, οὕτω *S* τὸ γὰρ Ὡσαννὰ] *om. L R* **28** φωνῇ] διαλέκτω *KL S* **29** Ὡσαννὰ – ὑψίστοις] *post* φιλανθρωπία *(l. 30) transp. KL* ὡς] *om. S* **31** διακονίας] θεολογίας *γ*, θεογνωσίας *R*, *add.* καὶ θεολογίας *M* **32** γῆν – χωροβατοῦντος] *om. γ* πατοῦντες *E δ* χωροβατοῦντες *E δ* **32/33** περικειμένων *γ*, περικείμενοι *δ* **33** μετερχομένων *γ*, μετερχόμενοι *δ* Ἰουδαι *E* **34** τῇ ἐργασία *E* εὐεργεσίαν *K* **35** ἀποστολικὴν *K*, ἀπόστολοι *γ*

λικοὶ τὴν καλλονήν, ἄνωθεν καὶ οὐ κάτωθεν τὴν ἑρμηνείαν δεξάμενοι. Ὥσπερ γὰρ ὁ κορυφαιότατος τῶν ἀποστόλων Πέτρος οὐκ ἐξ οἰκείας μελέτης, ἀλλ᾽ἐκ τῆς θείας ἄνωθεν πατρόθεν ἀποκαλύψεως ἔλεγε πρὸς τὸν κύριον· *Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος* – διὸ καὶ ὁ κύριος ἐμφαίνων αὐτῷ καὶ μακαρίζων καὶ γνωρίζων ὅτι οὐκ ἐξ οἰκείας μελέτης, ἀλλὰ πατρόθεν ἔλαβε τὴν ἀποκάλυψιν ἔλεγεν· *Μακάριος εἶ, Σίμων Βὰρ ᾽Ιωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ᾽ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς* –, τὸν αὐτὸν τρόπον καὶ ὁ ὄχλος ἄνωθεν τὴν ἀποκάλυψιν δεξάμενος ἁρμοδίους φωνὰς πρὸς τὸν κύριον ἔβαλλε λέγων· *Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ ᾽Ισραήλ.*

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ πόθεν ἡμῖν ἡ ἀπόδειξις ὅτι ὁ ᾽Ιουδαϊκὸς ὄχλος ἄνωθεν ἔλαβε τὴν μαρτυρίαν;» Πόθεν; ᾽Ἐξ αὐτῶν τῶν φωνῶν καὶ τῆς ἁρμοδίου εὐφημίας. Εἰ μὲν γάρ τινας λιτὰς ἔβαλλον φωνάς, οἴκοθεν ἐποιοῦντο

44/45 Matth. 16, 16 **48/49** Matth. 16, 17 **52/53** Marc. 11, 9-10; Ioh. 12, 13

ω¹ (MWVU^inde ab αὐτῷ l. 46) ω² (FGPRAL)

41 καὶ] *om. R* οὐ] *om. L* **42** γὰρ] *om. MV L* ὁ] *om. L* κορυφαῖος] *FGL* **44** πατρόθεν] πατρῶας *V*, *om. PRL* πρὸς τὸν κύριον ἔλεγε *A* **46** ἐμφαίνων] *add.* ἐν *L* καὶ²] *praep.* ἅμα *FG* **47/48** ἔλεγεν] *praep.* καὶ *FGP*, *praep.* μακαρίζων τὸν πέτρον *L* **49** ἀλλ᾽] *om. L* ἐν τοῖς οὐρανοῖς] οὐράνιος *R* **50** ὁ ὄχλος] ὄχλος τοῦτος *L* **50/51** δεξάμενος τὴν ἀποκάλυψιν *A* **51** ἔβαλε πρὸς τὸν κύριον *M* ἔβαλε *MWV*, ἔβαλλον *L*, ἔψαλλεν *G*, ἐβόα *FA* **51/52** λεγόντων *L* **52** (εὐλογημέ)νος ὁ ἐρχόμε(νος)] *om. A^a.c.* **53** ἐν – κυρίου] *om. L* **54** πάντως] *praep.* καὶ *PR* τινα] τίνα *A*, τίς *ω¹* ἡμῖν] ὑμῖν *M*, *om. VU* ἡ] *om. F* **55/56** ὅτι – Πόθεν] *om. L* **55** ὄχλος] *praep.* ἐκεῖνος *FGRA*, *add.* ἐκεῖνος *U* **56** ἁρμοδίας *MV*, ἁρμόδου *A*, ἁρμόδους *L* **57** Εἰ] οἱ *M L* λιτὰς φωνὰς τινὰς ἔβαλλον *L* τινας λιτὰς] λιτάς τινας *A*, λιτὰς *U* ἔβαλλεν *V*, ἔβαλον *WRL*, βάλλοντες *M*

οὗτοι ὡς Πέτρος τὴν ἀποκάλυψιν ἐδέξαντο· ὥσπερ γὰρ ὁ κορυφαιότατος τῶν ἀποστόλων Πέτρος οὐκ ἐξ οἰκείας μελέτης, ἀλλ᾽ἐκ θείας ἀποκαλύψεως ἔλεγε πρὸς τὸν κύριον· *Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος*, καὶ ὁ κύριος δεικνύων ὅτι οὐκ ἐξ οἰκείων λογισμῶν, ἀλλ᾽ἐκ τοῦ πατρὸς ἔλαβε τὴν ἀποκάλυψιν μακαρίζων αὐτὸν ἔλεγεν· *Μακάριος εἶ, Σίμων Βὰρ ᾽Ιωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ᾽ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς*, τὸν αὐτὸν τρόπον καὶ ὁ ὄχλος ἄνωθεν τὴν ἀποκάλυψιν δεξάμενος ἁρμοδίους φωνὰς ἐβόα πρὸς τὸν κύριον λέγων· *Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ ᾽Ισραήλ.*

Ἔστι δέ τινας ὡς εἰκὸς εἰπεῖν· «Καὶ πόθεν ἡμῖν ἀποδείξεις ὅτι ὁ ᾽Ιουδαϊκὸς οὗτος ὄχλος ἄνωθεν ἔλαβε τὴν ἀποκάλυψιν;» Πόθεν ὑμῖν ἀποδείξω; ᾽Ἐξ αὐτῶν τῶν τοῦ κυρίου ῥημάτων. *᾽Ιδόντες γάρ φησιν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· «Ὡσαννὰ τῷ υἱῷ Δαυῖδ», ἠγανάκτησαν καὶ εἶπαν τῷ ᾽Ιησοῦ· «᾽Ακούεις τί οὗτοι λέγουσιν;» Ὁ δὲ ᾽Ιησοῦς λέγει αὐτοῖς· «Ναί· οὐδέποτε ἀνέγνωτε· Ἐκ στομάτων νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;»* Καὶ οὐκ ἐκ μόνων δὲ τῶν τοῦ κυρίου

52/57 Matth. 21, 15-16

ω¹ (E β[MVKL] AN) ω² (γ[BS] δ[HPR])

36 τὴν ἀποκάλυψιν ὡς πέτρος *V* Πέτρος] *praep.* ὁ *KL* γὰρ] *om. S* **36/37** ὁ – Πέτρος] ἐκεῖνος *KL* **37** κορυφαῖος *ω²* τον *S^a.c.* Πέτρος] *om. ω²(-S)* **38** πρὸς τὸν κύριον ἔλεγεν *K* **39** Σὺ] *praep.* ὅτι *KL* ὁ Χριστὸς] *om. E B* **40** οὐκ] μὴ *K* τοῦ] *om. S* **41** ἀποκάλυψιν] *add.* ἔλαβεν *et expunxit S* **42** εἶ] *add.* σὺ *K* **43** αὐτὸν] *add.* δὴ *KL* **44** ὄχλος] *add.* ἐκεῖνος *β AN* **44/45** ἁρμοδίους φωνὰς] *om. ω²* **45** ἀνεβόα *ω²* **45/46** ἐν – κυρίου] *om. AN* **48** τινας] τινα *β*, *om. γ* ὡς εἰκὸς εἰπεῖν] πάντως ὡς εἰκὸς εἰπεῖν *ML*, πάντως εἰπεῖν ὡς εἰκὸς *K*, πάντως εἰπεῖν *γ* Καὶ] *praep.* τίς *B* **48/49** ἀποδείξεις] ἡ ἀπόδειξις *EMKL B*, ἀπόδειξις *SH* **49** ὁ] *sup. l. M* οὗτος ὄχλος] ὄχλος οὗτος *AN δ(-R)*, ὄχλος ἐκεῖνος *R*, ὄχλος *γ* ἔλαβε] ἦν λαβὼν *KL* **51** Πόθεν ὑμῖν ἀποδείξω] πόθεν *L*, *om. K γ* ἀποδεῖξαι *N*, ὑποδείξω *E* τῶν] *om. K* **52** γραμματεῖς] *add.* τὰ θαυμάσια ἃ ἐποίει καὶ *KL* **53** καὶ λέγοντας] *post* κράζοντας *transp. P*, *om. γ* **54** Δαυῖδ] *add.* ἐν τοῖς ὑψίστοις *S* εἶπον *β SR* τῷ ᾽Ιησοῦ] αὐτῷ *R* ᾽Ακούεις] *praep.* οὐκ *VKL*, ἀκακούεις *V^p.c.* **55** λέγει] εἶπεν *γ* αὐτοῖς] *om. KL* Ναί] *om. L* **56** ἀνέγνωτε] *add.* ὅτι *K γR*, *add.* ἐν ταῖς γραφαῖς ὅτι *M* στόματος *β N δ* **57** οὐκ ἐκ] οὐχὶ *γ* μόνον *γ* δὲ] *om. ML S*

τὴν εὐφημίαν· εἰ δὲ καὶ «σωτῆρα» καὶ «βασιλέα» καὶ «κύριον» καὶ «ὡσαννὰ» προσηγόρευον, παντί που δῆλον ὅτι ἄνωθεν ἐδέξαντο τὴν ἀποκάλυψιν.

Πόθεν γὰρ ἐγνώριζεν ὁ ὄχλος τὸν κύριον βασιλέα;
Οὐκ ἐφόρει διάδημα κοσμικόν,
οὐ περιεβέβλητο ἁλουργίδα,
οὐκ ἐπεφέρετο πλῆθος στρατοῦ,
οὐ προέτρεχον αὐτοῦ ἵπποι καὶ ἅρματα χρυσοκόλλητα,
οὐκ ἐπωχεῖτο ἅρματι πορφυροστρώτῳ βασιλικῷ· εὐτελεῖ πώλῳ ἐκαθέζετο, ἀλλοτρίῳ, μικρῷ, δώδεκα μαθητὰς μόνους ἐπαγόμενος. Πόθεν οὖν ὁ ὄχλος ἔγνω αὐτὸν βασιλέα τυγχάνειν, εἰ μὴ ἄνωθεν ἔλαβε τὴν ἀποκάλυψιν;
Διὸ καὶ οὐκ ἐζήτουν ἐπὶ τοῦ κυρίου διάδημα κοσμικόν· ἤδεισαν γὰρ αὐτὸν ἀνάρχως βασιλεύοντα.
Οὐκ ἐζήτουν ἁλουργίδα· ἐπείσθησαν τῷ εἰρηκότι· *Ὁ κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο.*
Οὐκ ἐζήτουν πλῆθος στρατιωτῶν· ἐπείσθησαν γὰρ τῷ εἰρηκότι· *Μύριαι μυριάδες* ἀγγέλων *ἐλειτούργουν αὐτῷ, καὶ*

72/73 Ps. 92, 1 **75/76** Dan. 7, 10

ω¹(MW usque ad κοσ(μικόν) *l. 70 VU) ω²(FGPRAL)*

58 εὐφημίαν] ἐργασίαν *L* εἰ] οἱ *ML* καὶ βασιλέα] *om. L* **59** προσαγόρευον *L*, προσηγωρευσαν *W* **60** ὅτι – ἀποκάλυψιν] *om. L* ἐδέξατο *U* **61** γὰρ] οὖν *L*, *om. MFG* ἐγνώριζον *FG* ὁ ὄχλος] *om. FG* **62** ἐφόρει] ἔφερεν *L* **62/64** διάδημα – ἐπεφέρετο] *om. L* **62** κοσμικόν] βασιλικόν *VU* **64** ἐπιφέρετο *V* **65** περιέτρεχον *FP* αὐτῶ *MFGRL* ἅρματα] *add.* καὶ ἅστεα *L* χρυσοκόλλυτα *VR*, χρυσοκόλυτα *L*, χρυσοκόλλιστα *M* **66** ἐπωχεῖτο] ἐπέκειτο *VU* πορφυρόστροτον *AL* βασιλικόν *L* εὐτελεῖ] *praep.* ἀλλ' *FG*, *praep.* ἐν *L* **67** ἐκάθητο *M* δώδεκα] δύο καὶ δέκα *FG*, *praep.* δέκα καὶ *L* **68** ἐπαγομένους *U* ἐγνώριζεν ὁ ὄχλος *L* **69** ἔλαβον *P* **72** Οὐκ] *praep.* καὶ *A*, *praep.* διὸ καὶ *L* ἐπεζήτουν *F* ἐπείσθησαν] ἐπίστευσαν *L*, *add.* γὰρ *U FGPL* **72/74** τῷ – ἐπείσθησαν] *om. R. (cf. app. ad l. 76)* **74** ἐπεζήτουν *F* ἐπίστησαν *L* γὰρ] *om. V* **75** ἀγγέλων] *om. VU AL* ἐλειτούργων *V F*$^{a.c.}$, λειτουργοῦσιν *L*

ῥημάτων, ἀλλὰ καὶ ἐκ τῆς παραδόξου τῶν ὄχλων συστροφῆς καὶ ἀπαντήσεως καὶ τῶν ἔργων ὧν ἐποίουν, οὐ μόνον κράζοντες, ἀλλὰ καὶ τοὺς κλάδους τῶν ἐλαιῶν καὶ *τὰ βαΐα τῶν φοινίκων* κόπτοντες καὶ ταῖς χερσὶ φέροντες, καὶ τὰ ἱμάτια αὐτῶν ὑποστρωννύοντες, καὶ «σωτῆρα» καὶ «βασιλέα» καὶ «κύριον» προσαγορεύοντες. Ὅθεν καὶ παντί που δῆλον ὅτι ἄνωθεν ἐδέξαντο τὴν ἀποκάλυψιν.

Πόθεν ἐγνώριζεν ὁ ὄχλος βασιλέα τὸν κύριον;
Οὐκ ἐφόρει διάδημα βασιλέως κοσμικοῦ,
οὐ περιεβέβλητο ἁλουργίδα,
οὐκ ἐπεφέρετο πλῆθος στρατοῦ,
οὐ προέτρεχον αὐτοῦ ἵπποι καὶ ἅρματα καὶ ἀσπίδες χρυσοκόλλητοι,
οὐκ ἐπωχεῖτο ἅρματι πορφυροστρώτῳ βασιλικῷ· πώλῳ δὲ ἐκαθέζετο ἀλλοτρίῳ, μικρῷ, δώδεκα μαθητὰς μόνους ἐπαγόμενος. Πόθεν οὖν ὁ ὄχλος ἔγνω αὐτὸν βασιλέα τυγχάνειν, εἰ μὴ ἄνωθεν ἔλαβε τὴν ἀποκάλυψιν;
Διὸ καὶ οὐκ ἐζήτουν ἐπὶ τοῦ κυρίου διάδημα κοσμικόν· ἔγνωσαν γὰρ αὐτὸν ἀνάρχως βασιλεύοντα.
Οὐκ ἐζήτουν ἁλουργίδα· ἐθεώρουν γὰρ αὐτὸν *ἀναβαλλόμενον φῶς ὡς ἱμάτιον.*
Οὐ περιεβλέποντο πλῆθος στρατοῦ, πεισθέντες τῷ εἰρηκότι προφήτῃ· *Μύριαι μυριάδες* ἀγγέλων *ἐλειτούργουν αὐτῷ,*

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61 Ioh. 12, 13 **77/78** Ps. 103, 2

ω¹(E β[MVKL] AN) ω²(γ[BS] δ[HPR])

59 καὶ¹] *praep.* τε *L* τῶν] *praep.* ἐκ *AN* **61** τὰ βαΐα τῶν] τῶν βαΐων καὶ *E* **62** αὐτῶν] ἑαυτῶν *γ*, *om. E* ὑποστρωννύντες *KL AN H*^{2} **63/64** καὶ² – ἄνωθεν] *om. N* **63** καὶ²] *om. β ω²* **64** ἄνωθεν] *praep.* καὶ οὗτοι *K*, *add.* καὶ οὗτοι *L* ἐδέξαντο τὴν ἀποκάλυψιν] τὴν ἀποκάλυψιν ὡς ἐκεῖνος ἐδέξαντο *K*, τὴν ἀποκάλυψιν ἐδέξαντο *L* ἐδέξαντο] *add.* καὶ οὗτοι *EMV AN* **65** Πόθεν] *praep.* εἰ μὴ *(add.* γὰρ *MKL H)* ἄνωθεν ἐδέξαντο *β ω²(-S)* ἐγνώρισεν *K* **66** κοσμικόν *AN* **67** οὐ] οὔτε *H* **69** αὐτῶ *ω²* **71** πορφυροστράτω *L*, προφυροστρώτω *N*, πυρφοροστρώτω *P* **72** ἐκαθέζετο] ἐπεκάθητο *MV*^{2} *δ*, ἐκάθητο *γ* μικρῷ] σμικρῶ *L*, *add.* καὶ εὐτελεῖ *M* μόνους μαθητὰς *KL* **72/73** ἐπαγόμενος] ἐποχούμενος *E*, ἐπαγομένους *S* **73** ἔγνω ὁ ὄχλος *L ω²* αὐτὸν] *post* τυγχάνειν *transp. K*, *post* βασιλέα *transp. L* τυγχάνοντα *γ* **74** ἔλαβε] ἔλαβον *AN γ*, *post* ἀποκάλυψιν *transp. K* **75** Διὸ] διὰ τοῦτο *β* καὶ] *om. V γ* **76** αὐτὸν] τὸν *E AN*, *add.* τὸν *B*, *add.* ἄνωθεν *M* **77** ἐθεώρουν] ἔβλεπον *L* **77/78** ἀναβαλλόμενος *K*, ἀναλαμβανόμενον *R* **79** στρατοῦ] στρατιωτῶν *H*, *add.* κοσμικοῦ *β* **80** Μύριαι] *om. N* ἀγγέλων] *om. V δ*, *add. V*^{2} **80/81** ἐλειτούργουν – ἀρχαγγέλων] *om. γ* **80** ἐλειτούργουν αὐτῷ] *om. E*

χίλιαι χιλιάδες ἀρχαγγέλων *παρειστήκεισαν αὐτῷ.*
Οὐκ ἐζήτουν ἐπὶ τοῦ κυρίου ἵππους καὶ ἅρματα· ἐγνώριζον γὰρ ὅτι αὐτός ἐστιν ὁ τὸν Ἠλίαν ἐν ἅρματι πυρίνῳ ἀναλαβών, καὶ τοὺς εὐαγγελικοὺς ἵππους παρακολουθοῦντας αὐτῷ γινώσκοντες, πεισθέντες τῷ εἰρηκότι προφήτῃ· *Ὀπίσω αὐτοῦ ἵπποι πυρροὶ καὶ λευκοὶ καὶ ποικίλοι καὶ ψαροί.* Πυρρὸς ἵππος Ματθαῖος, ὡς τὰ τῆς ἐνανθρωπήσεως τοῦ κυρίου λαμπρῶς ἐκθέμενος· ψαρὸς ἵππος Μάρκος, ὡς διανθέστερον τὸ εὐαγγέλιον γράψας· ποικίλος ἵππος Λουκᾶς, ὡς εὐγλωττότερον καὶ ποικιλώτερον τὰ κατὰ τὸν κύριον ἐκθέμενος· λευκὸς ἵππος Ἰωάννης, ὡς λευκότερον πᾶσαν αἵρεσιν στηλιτεύσας. Ἵππους δὲ ταχυδρόμους εἰς πᾶσαν τὴν γῆν τὸ εὐαγγέλιον κομίζοντας καὶ Ἀμβακοὺμ τοὺς ἀποστόλους ὠνόμασεν εἰπών· «*Καὶ ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου*», *θάλασσαν* τροπικῶς τὸν ἅπαντα κόσμον καλέσας.
Οὐκ ἐζήτουν οὖν ἐπὶ τοῦ κυρίου ὄχημα λιθοκόλλητον, πορφυρόστρωτον, βασιλικοῖς ὅπλοις διηνθισμένον· ἤδεισαν γὰρ τὰ χερουβὶμ καὶ τὰ σεραφίμ, τὰς ἐξαπτερύγους λαμπάδας ὄχημα κεκτημένον, πεισθέντες τῷ εἰρηκότι· *Ὁ καθήμενος ἐπὶ τῶν χερουβίμ, ἐμφάνηθι.*

81/82 Zach. 1, 8 **89/90** Hab. 3, 15 **95/96** Ps. 79, 2

ω¹(MVU) ω²(E inde a πεισθέντες *l. 95 FGP usque ad* ἀναλαβών *l. 79 RAL)*

76 ἀρχαγγέλων] ἀγγέλων *FGPL, post* αὐτῷ *transp. A, om. R* αὐτῷ] *add.* οὐκ ἐζήτουν πλῆθος στρατιωτῶν· ἐπείσθησαν γὰρ τῷ εἰρηκότι· ὁ κύριος ἐβασίλευσεν ἐπρέπειαν *(sic)* ἐνεδύσατο *(Ps. 92, 1) R* **77** ἐπὶ] ὑπὸ *M* τῷ κυρίῳ *U* ἅρματα καὶ ἵππους *R* **78** ὅτι – ὁ] *om. L* ἐν] *om. AL* ἅρματα *L* **78/79** πυρίνῳ ἀναλαβών] λαλοῦντα *L* **79/124** καὶ – τῆς] *om. P* **79/80** παρακολουθοῦντες *A* **80** αὐτῷ] *om. RL* γινώσκοντες] *om. FGRL* πεισθέντες] πιστεύοντες *L* **81** Ὀπίσω] *praep.* ὅτι *A* πυροὶ *MV RAL* **81/82** καὶ ψαροὶ καὶ ποικίλοι *L* καὶ ψαροί] *om. R* **82** πυρὸς *MV RAL* ὡς] ὃς *R* **83** λαμπρῶς] ἐλαφρότερον *L* ψαρὸς – Μάρκος] *om. R* **85** εὐλογότερον *L* καὶ ποικιλώτερον] *om. RA* τὰ] *om. M* **86** ὡς] ὁ *AL, om. R* λευκότερος *L* **87** πᾶσαν] *praep.* καὶ *V* στηλιτεύσαντα *V* **87/91** Ἵππους – καλέσας] *om. L* **88** καὶ Ἀμβακοὺμ] *om. FG* **89** ὠνόμασεν εἰπών] ὀνομάσας ἐν ἵππῳ *A* Καὶ] *om. U* **90** σου] *add.* ταράσσοντας ὕδατα πολλά *U* **92** ἐζήτει *U* οὖν] *om. RAL* λιθοκόλλυτον *R*, λιθοκολλήτω *L* **93** πορφυροστρότοις *R* ὅπλοις διηνθισμένον] κησμενον *et* ὅπλοις διηνησμε *(sic) add. M in marg.* διηνθισμένον] ἠμφιεσμένον *R*, ἠφιεσμένον *L* **94** καὶ] *om. RAL* τὰ σεραφίμ] *om. M* τὰς ἐξαπτερύγους] καὶ τὸ ἀειθαλεῖς τῶν ἐξαπτερύγων *L* **95** ὄχημα κεκτημένον] *om. L* πεισθέντες] πιθὲν *L* **96** τῶν] τὸν *G*

καὶ χίλιαι χιλιάδες ἀρχαγγέλων *παρειστήκεισαν αὐτῷ.*
Οὐκ ἐπεζήτουν ἵππους καὶ ἅρματα· ἐγνώρισαν γὰρ Χριστὸν ἁρματηλατοῦντα καὶ τοὺς εὐαγγελιστὰς καθάπερ ἵππους παρακολουθοῦντας, πεισθέντες τῷ εἰρηκότι προφήτῃ – Ζαχαρίας δὲ οὗτός ἐστιν –, ὅτι *Ὀπίσω αὐτοῦ ἵπποι λευκοὶ καὶ πυρροὶ καὶ ποικίλοι καὶ ψαροί.* Λευκὸς ἵππος Ματθαῖος, ὡς τὰ τῆς ἐνανθρωπήσεως τοῦ κυρίου σαφέστερον ἐκθέμενος· ψαρὸς ἵππος Μάρκος, ὡς διανθέστερον τὸ εὐαγγέλιον γράψας· ποικίλος ἵππος Λουκᾶς, ὡς εὐγλωττότερον καὶ ποικίλα τὰ κατὰ τὸν κύριον ἐκθέμενος· πυρρὸς ἵππος Ἰωάννης, ὡς τὴν θεότητα τοῦ Χριστοῦ καθάπερ ἀστραπῇ πυρὸς τοῖς ἑαυτοῦ λόγοις ἐκλάμψας, *ἐν ἀρχῇ ἦν ὁ λόγος* λέγων *καὶ θεὸς ἦν ὁ λόγος.*

92/93 Ioh. 1, 1

ω¹(E β[MVKL] AN) ω²(γ[BS] δ[HPR])

81 ἀρχαγγέλων] ἀγγέλων *L, om. P* αὐτὸν *L* **82** ἐζήτουν *KL* **82/83** ἐγνώρισαν – ἁρματηλατοῦντα] *om. AN* **82** ἐγνώρισαν] ἔγνωσαν *E*, ἑώρων *KL* γὰρ] *om. L* **82/83** Χριστὸν] αὐτὸν *KL* **83** εὐαγγελιστὰς] εὐ- *sup. l. P* **84** ἐπακολουθοῦντας *KL* **85** Ζαχαρίας – ὅτι] λέγοντι *L* ζαχαρία *M S* δὲ] *add.* ἦν *K, om. M A γ* ἐστιν] *add.* ὁ εἰπὼν *VK δ, add.* ὃν εἶπον *γ, add.* φησὶν ὃν εἶπον *M, om. K* ὅτι] *om. γ* **86** λευκοὶ καὶ ψαροὶ καὶ ποικίλοι καὶ πυροί *M* πυρροὶ] πυρροειδεῖς *L* Λευκὸς ἵππος] ἵππος λευκὸς *ω¹(-MAN)*, ἵππος τοίνυν λευκὸς *M* **87** Ματθαῖος] *praep.* γὰρ *V²* ὡς] ὃς *P²*, *om. E AN* τὰ τῆς] αὐτῆς *P a.c. ut vid.* **87/88** σαφέστερον] σαφέστατα *β*, *et ante* τοῦ κυρίου *transp. K* **88** ψαρὸς] *praep.* ὁ *E* Μάρκος] *praep.* ὁ *δ* ὡς] ὃς *δ* διαυγέστερον *β* **89** ἔγραψε *δ* ποικίλως *S p.c.* **89/90** εὐγλωτότερος *S*, εὐγλωττοτέρως *V²KL Bδ*, εὐγλωττοτέρω *V*, εὐγλωττότερα *M* **90** ποικίλα] ποικίλως *V²KL ω²* (τὰ ποικίλως *P a.c.*), ποικίλω *V* τὸν] *om. B* **91** Ἰωάννης] *praep.* ὁ *EMKL δ(-R)* ὡς] ὁ *β N ω²* τοῦ] *om. B* Χριστοῦ] κυρίου *S* **92** ἀστραπὴν *γ* πυρὸς] *om. N* ἑαυτοῦ λόγοις] ἀποστόλοις *δ* ἐκλάμψας] ἐκκαλύψας *KL* **93** λέγων] εἰπὼν *KL, om. Sδ* καὶ] *praep.* καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν *β ω²*

Θεόθεν τοίνυν ὁ Ἱεροσολυμιτικὸς ἐκεῖνος ὄχλος τὴν ἀποκάλυψιν δεξάμενος οὐκ ἐσκανδαλίσθη ὑπὸ τοῦ εὐτελοῦς πώλου, ἀλλ᾽ἐνεδυναμώθη ὑπὸ τῆς δεσποτικῆς παρουσίας. Διὸ μόνον εἶδε τὸν κύριον ἐπιβάντα τῷ πώλῳ ὁ πιστὸς ἐκεῖνος ὄχλος, εὐθέως προφητικαῖς προρρήσεσι νυγέντες, ἀναλαβόντες *τὰ βαΐα τῶν φοινίκων* ἔλεγον πρὸς ἀλλήλους οἱ ὄχλοι· «Τί ἀργοῦμεν καὶ οὐκ ἐξερχόμεθα εἰς ἀπάντησιν τοῦ φοίνικος ἐν τῷ Ἄισματι τῶν ᾀσμάτων ὀνομαζομένου; Δρεψώμεθα οὖν *τὰ βαΐα τῶν φοινίκων*· ὁ γὰρ καρπὸς αὐτοῦ ἀθανασίας πλήρης, τὰ φύλλα αὐτοῦ τῆς αἱμορροούσης ἰάματα, τὸ στέλεχος αὐτοῦ τὸ σταυριαῖον ῥίζωμα. Ἠκούσαμεν τῆς ἐξ ἐθνῶν ἐκκλησίας καὶ ὡς φοίνικα νοητὸν καὶ ὡς βασιλέα κραταιὸν εὐφημούσης αὐτόν. Διὰ τῶν βαΐων τοίνυν καὶ ἡμεῖς ἀσπασώμεθα αὐτὴν καὶ δι᾽αὐτῆς τὸν δεσπότην Χριστόν.»

Ταῦτα τῶν ὄχλων διαπραττομένων καὶ τὸν κύριον εὐφημούντων, οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι δριμυχθέντες σφόδρα, ἐπετίμουν τοῖς ὄχλοις λέγοντες· «Τί ποιεῖτε, τί ματαιο-

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102 Ioh. 12, 13 **104** cf. Cant. 7, 9 **105** Ioh. 12, 13

ω¹(MVU) ω²(EFGRAL)

97 ἐκεῖνος] *om. EFGR* ὄχλος] λαὸς *ω²*, πιστὸς λαὸς *AL* **99** ἐνεδυναμώθη] ἐνδυναμόθεν τοίνυν *L*, ἐνδυναμούτω *R*, ἐνδυναμωθη *E* ὑπὸ] ἐπὶ *A* **100** μόνον] *praep.* ὡς *L*$^{sup.l.}$, *add.* ὡς *U* εἶδε] οἶδε *M* **100/101** ὁ – ὄχλος] *om. L* **101** ὄχλος ἐκεῖνος *RA* ῥήσεσιν ἠχηθέντες *L* **102** ἀναλαβῶτες *G* ἔλεγεν *E* **103** ὑπάντησιν *R* **104** φοίνικος] νυμφίου *L*, *add.* τοῦ *EFGR* ἐν – ὀνομαζομένου] *om. L* ὀνομαζομένω *G* **105** δρεψόμεθα *V* οὖν] *om. L* γὰρ] *om. L* **106** αὐτοῦ[1]] τούτου *M* **106/107** αἱμόρρου οὔσης *G* **107** τῶ σταυριαίω *L* σταυραῖον *V* **108** τῆς ... ἐκκλησίας] τὴν ... ἐκκλησίαν διὰ τῶν βαΐων *L (cf. app. ad ll. 109-110)* καὶ] *om. M* **109** εὐφημούσης αὐτόν] *om. L* εὐφημούσης] *scripsimus*, εὐφημοῦσαν *VU EFGRA*, εὐφημούντων *M* **109/110** Διὰ τῶν βαΐων] *om. L* **110** τοίνυν] *post* ἀσπασώμεθα *transp. L* καὶ ἡμεῖς] *post* αὐτὴν *transp. VU*, *om. L* αὐτὴν] αὐτὸν *R* **111** Χριστόν] *om. M* **112** διαπραττόντων *FGR* **112/113** ἀνευφημούντων *A* **113** οἱ[1]] *add.* δὲ *A* οἱ[2]] *post* φαρισαῖοι *transp. M*, *om. U RA* δρυμυχθέντες *G*, δρυμηθέντες *A*, δρημιθέντες *L* **113/114** σφόδρα – λέγοντες] εἶπον τοῖς ὄχλοις ἐπισκοπόντες *(sic) L* σφόδρα] *om. U* **114** ἐπετίμων *U EA* **114/115** ματαιολογεῖτε] μάταις ὀλιγοίται *L*

Θεόθεν τοίνυν ὁ Ἱεροσολυμιτικὸς ἐκεῖνος πιστὸς ὄχλος τὴν ἀποκάλυψιν δεξάμενος οὐκ ἐσκανδαλίσθη ὑπὸ τοῦ εὐτελοῦς πώλου, ἀλλ᾽ἐνεδυναμώθη ὑπὸ τῆς δεσποτικῆς παρουσίας. Διὸ μόνον εἶδον τὸν κύριον ἐπιβεβηκότα τῷ πώλῳ, εὐθέως προφητικαῖς προρρήσεσι νυχθέντες, ἀναλαβόντες *τὰ βαΐα τῶν φοινίκων* ἔλεγον πρὸς ἀλλήλους οἱ ὄχλοι· «Τί ἀναμένομεν καὶ οὐκ ἐξερχόμεθα εἰς ἀπάντησιν τοῦ νοητοῦ φοίνικος κρατοῦντες *τὰ βαΐα τῶν φοινίκων*; Ὁ καρπὸς αὐτοῦ γλυκασμοῦ καὶ ἀθανασίας πλήρης· τὰ φύλλα αὐτοῦ τῆς οἰκουμένης ἰάματα· τὸ στέλεχος αὐτοῦ, τουτέστι τὸ ξύλον τοῦ σταυροῦ, τοῦ κόσμου παντὸς σωτηρία καὶ τρόπαιον τῆς κατὰ τοῦ διαβόλου νίκης. Ἠκούσαμεν τῆς ἐξ ἐθνῶν ἐκκλησίας ἐν τοῖς Ἄισμασι τῶν ᾀσμάτων βοώσης· *Ἀναβήσομαι ἐπὶ τὸν φοίνικα, κρατήσω τῶν κλάδων αὐτοῦ.* Προλάβωμεν τὴν ἐξ ἐθνῶν ἐκκλησίαν καὶ ὡς φοίνικα νοητὸν καὶ ὡς βασιλέα κραταιὸν ἀσπασώμεθα.»

Ταῦτα τῶν ὄχλων λεγόντων καὶ διαπραττομένων καὶ τὸν κύριον εὐφημούντων, οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι δριμυχθέντες σφόδρα, ἐπετίμουν τοῖς ὄχλοις λέγοντες· «Τί ποιεῖτε, τί ματαιολογεῖτε, προπετέστατοι; Ὡς θεῷ τῷ υἱῷ τοῦ

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107 Cant. 7, 9

ω¹(E β[MVKL] AN) ω²(γ[BS] δ[HPR])

94 ὁ] *om. N* ἱεροσολυμικὸς *AN ω²(-S)* ἐκεῖνος] *om. KL* πιστὸς] *om. VKL* **96** πώλου] ἵππου *H* **97** μόνον] *praep.* ὡς *M H*$^{p.c.}$ εἶδον] εἶδε *KL*, ἰδόντες *SR*, *praep.* ὡς *H* τῷ] *om. E AN* **98** εὐθέως] *praep.* καὶ *V²KL* νυχθεὶς *KL*, ἐνηχηθέντες *P²* **98/99** ἀναλαβωτες *E*, ἀναλαβὼν *K* **99/100** οἱ ὄχλοι] *om. γ* **100** ἐξερχόμενοι *S* εἰς] πρὸς *K* **101** φοίνικος] *praep.* τοῦ *B* κρατοῦντες – φοινίκων] *add. in marg. V²*, οὗ *KL* **102** αὐτοῦ] *om. KL* γλυκασμὸς *M γ* **105/106** ἐθνῶν] *scripsimus cum MV S*, ἡμῶν *cett.* **106** ἐν] ὃ *S* Ἄισμασι τῶν] *om. L* **107** τοῦ φοίνικος *β ω²* τὸν κλάδον *P* τον *S*$^{a.c.}$ **108** Προλάβωμεν] *add.* οὖν *M* τὴν – ἐκκλησίαν] τὴν ἐκκλησίαν τῶν ἐθνῶν *S* καὶ] *om. EV*$^{a.c.}$ *AN* **109** ὡς] *om. K* ἀσπασώμεθα] εὐφημήσωμεν *VKL*, *praep.* εὐφημήσωμεν καὶ *M* **110** καὶ[1]] *praep.* τε *ω¹(-AN)* τὸν] *om. AN* **111** εὐφημούντων] εὐφημήσωμεν *et add.* ταῦτα – εὐφημούντων *(ll. 110-111) K*, *add.* καὶ δοξαζόντων *M* καὶ οἱ φαρισαῖοι] *om. N* οἱ[2]] *om. δ(-R)* **112** σφόδρα] *om. ω²* ἐπετίμων *MV²KL H*, ἐπέσκεπτον *E A*, ἐπέσκηπτον *V*, ἐπέσκοπτον *N* τοῖς ὄχλοις] τούτοις *B* **113** τί ματαιολογεῖτε] τιμάτε καὶ εὐλογεῖτε *S* προπετέστατοι] *om. V*$^{a.c.}$ **113/114** τοῦ τέκτονος τῶ υἱῶ *VKL*

λογεῖτε, τί προπετεύεσθε; Ὡς θεῷ τῷ υἱῷ τοῦ τέκτονος προσέρχεσθε; *Βαΐα φοινίκων* προσφέρετε τῷ μὴ ἔχοντι *ποῦ τὴν κεφαλὴν* κλῖναι; Βασιλικὰς φωνὰς βάλλετε τῷ ἐπὶ πώλῳ ὄνου καθεζομένῳ; Οὐχὶ ὁ πατὴρ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ πάντες παρ' ἡμῖν εἰσιν; Παύσασθε μήπως κατακριθέντες οἱ ἐν ὑμῖν προπετεῖς κολασθήσονται. Διὰ τοῦτο γὰρ ἀπεστάλημεν, ὅπως τοὺς ἐν ὑμῖν προπετεῖς σημειωσώμεθα, εὐκαίρως δίκας τῆς τόλμης ἀποτιννύντας.»

Ταῦτα ἀκούσαντες οἱ ὄχλοι τῶν ἀρχιερέων λεγόντων οὐ κινοῦνται πρὸς στασιασμὸν τῆς εἰρήνης παρούσης, ἀποκρίνονται δὲ πρὸς αὐτοὺς τῆς χάριτος συνεργούσης· «Μέμφεσθε ἡμῖν, ὦ φαρισαῖοι, καὶ κόλασιν ἀπειλεῖτε ὡς βλάσφημα προϊεμένοις; Τίνες κολάσεως ἄξιοι, ὑμεῖς οἱ τὰς γραφὰς ἀναγινώσκοντες καὶ μὴ νοοῦντες, ἢ ἡμεῖς οἱ ἀκούοντες καὶ κρατοῦντες; Σφαλλόμεθα *βαΐα φοινίκων* τῷ κυρίῳ προσφέροντες;

Οὐκ αὐτός ἐστιν ὁ τῆς δικαιοσύνης φοῖνιξ;
Οὐ περὶ αὐτοῦ κέκραγεν ὁ προφήτης· *Δίκαιος ὡς φοῖνιξ ἀνθήσει*;
Οὐκ αὐτὸς ἤνθησε τῶν τυφλῶν τὴν ἀνάβλεψιν;
Οὐ χωλοῖς παλινδρομίαν ἐχαρίσατο;

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115 cf. Matth. 13, 55 **116** Ioh. 12, 13 **116/117** Matth. 8, 20; Luc. 9, 58 **117/118** cf. Zach. 9, 9; Ioh. 12, 15 **118/119** cf. Matth. 13, 56; Marc. 6, 3 **127/128** cf. Matth. 24, 15; Marc. 13, 14 **129** Ioh. 12, 13 **132/133** Ps. 91, 13 **134** cf. Is. 61, 1; Luc. 4, 18 **135** cf. Matth. 15, 30; 21, 14

ω^1(MN$^{inde\ ab\ l.\ 132}$VU) ω^2(EFGP$^{inde\ ab\ εἰρήνης\ l.\ 124}$RAL)

115 τί προπετεύεσθε] προπετέστατοι *L* **116** προσερχόμενοι *R*, προερχόμενοι *EFG* **117/118** τῷ – καθεζομένῳ] *om. L* **118** πώλων *U*, πώλου *EFR*, πόλου *G* ὄνω *R* καθεζομένου *G*, καθεζώμενω *E* πατὴρ] *add.* αὐτοῦ *RAL* αὐτοῦ] *om. L* **119** πάντες] αὐτοῦ *M*, *praep.* αὐτοῦ *R*, *om. E* μήπως] μήποτε *A*, λοιπὸν καὶ *L* **120** κατακριθέντες] κατακρίνεσθαι *L*, *om. A* προπετέστατοι *L* **121** γὰρ] *add.* καὶ *VU EFGA* ἀπετάχημεν *A* προπέτας *L* **122** σημειώσασθαι *A* ἀποτιννύοντας *MU EFG* **123** αὖτα ἀκοῦοντες *(sic) R* **124** κινοῦνται] *add.* μὲν *L* πρὸς] -ς *sup. l. F* **125** ἐνεργούσης *A* **125/126** Μέμφεσθε] *praep.* μὴ *M* **126** ἡμῖν] ἡμᾶς *U*, *om. L* ὦ] *om. EFG* καὶ – ἀπειλεῖτε] *om. VU* **126/127** βλασφημίαν *VU* **127** προσιεμένοις *EFG*, προιεμένους *M*, προσιεμένους *U*, προσιέμενοι *R* ὑμεῖς] *add.* ἢ *M* τὰς] *om. M PL* **128** ἀναγινώσκοντες] ἀκούοντες *G* **128/129** ἀκούοντες] ἀναγινώσκοντες *L* **132** Οὐ περὶ] οὐχ ὑπὲρ *A* **134** Οὐκ] *praep.* καὶ *L* **135** παλινδρομεῖν *M*

τέκτονος προσέρχεσθε τὰ βαΐα κρατοῦντες; Κύριον ὀνομάζετε τὸν μὴ ἔχοντα *ποῦ τὴν κεφαλὴν* κλῖναι; Βασιλικὰς φωνὰς βάλλετε τῷ ἐπὶ πώλῳ ὄνου καθεζομένῳ; Οὐχὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ παρ' ἡμῖν εἰσιν; Παύσασθε, προπετέστατοι· εἰ δὲ μή, κολασθήσεσθε. Διὰ τοῦτο γάρ ἐσμεν, ὅπως τοὺς ἐν ὑμῖν προπετεστάτους σημειωσώμεθα δίκας τῆς τόλμης ἀποτιννύντας.»

Ταῦτα ἀκούσαντες οἱ ὄχλοι τῶν ἀρχιερέων λεγόντων οὐ κινοῦνται μὲν πρὸς στάσιν τῆς εἰρήνης παρούσης, ἀποκρίνονται δὲ πρὸς αὐτοὺς τῆς χάριτος συνεργούσης· «Μέμφεσθε ἡμῖν, φαρισαῖοι, καὶ κόλασιν ἀπειλεῖτε ὡς βλασφημίαν προϊεμένοις; Τίνες κολάσεως ἄξιοι, ὑμεῖς οἱ τὰς γραφὰς ἀναγινώσκοντες καὶ μὴ νοοῦντες, ἢ ἡμεῖς οἱ ἀκούοντες καὶ κρατοῦντες; Σφαλλόμεθα *βαΐα τῶν φοινίκων* τῷ κυρίῳ προσφέροντες;

Οὐκ αὐτός ἐστιν ὁ τῆς δικαιοσύνης φοῖνιξ;
Οὐ περὶ αὐτοῦ κέκραγεν ὁ προφήτης· *Δίκαιος ὡς φοῖνιξ ἀνθήσει*;
Οὐκ αὐτὸς ἤνθησε τῶν τυφλῶν τὴν ἀνάβλεψιν;
Οὐ χωλοῖς ἀκώλυτον τὸν δρόμον ἐχαρίσατο;

ω^1(E β[MVKL] AN) ω^2(γ[BS] δ[HPR])

114 βαΐα] *add.* τῶν φοινίκων *M* κρατοῦντες] κατέχοντες *L* γ **116** βάλλετε] προβάλλετε $V^2KL\ \omega^2$, *om. E* τὸν ... καθεζόμενον *MV* πῶλον *AN B*, πώλου *EMV* καθεζομένῳ] ἐπωχουμένω *E* οὐχ *EK* **117** αὐτοῦ] *post* μήτηρ *transp. KL* μήτηρ] *add.* αὐτοῦ *S* παρ'] καὶ *S* εἰσιν] ἐστιν δ Παύσασθε] *add.* τοίνυν *M*, *add.* λοιπὸν *B* **117/118** προπετέστατοι] ἀφρονέστατοι *B* **118** μή] *add.* γε *M* ω^2 κολασθήσεσθε] πειρασθήσεσθε γ, *add.* ὡς ἀνούστατοι *M* τοῦτο] *post* γὰρ *transp. B* ἐσμεν] πάρεσμεν γ, πάρεσμεν ἐνθάδε *M*, *add.* ἱερεῖς *KL* **119** ἡμῖν *KL S* προπετεστάτους] ἀτακτοῦντας *VKL*, προπετῶς ἀτακτοῦντας *M* **120** τῇ τόλμη ω^2(-B) ἀποτιννύντας] ἀποτιννύντες $EMV^{a.c.}$, ἐκτίσαι *K* **121** ὄχλοι] ἱερεῖς *E* τῶν – λεγόντων] *om.* γ **122** πρὸς] -ς *sup. l. M* τῆς – παρούσης] *om.* ω^2 **123** χάριτος] *add.* τοῦ θεοῦ ω^1(-AN) ἐνεργούσης ω^2 **124** φαρισαῖοι] *praep.* ὦ *M* γ ἀπειλεῖτε] *praep.* ἡμῖν *AN* ω^2(-B) **125** προσιεμένοις *E*, προιεμένους *BH*, προσιεμένους *SP* **126** νοοῦντες] ποιοῦντες *L*, *add.* αὐτάς *M* **127** καὶ κρατοῦντες] καὶ ποιοῦντες *L*, *om. R* βαΐα] *praep.* καὶ *P* **127/128** προσφέροντες τῷ κυρίῳ *P* **129** τῆς δικαιοσύνης ὁ *E* **133** Οὐ – ἐχαρίσατο] *post* πεποίηκεν *(ll. 134-135) transp. K* Οὐ] οὐκ αὐτὸς *KL* χωλοῖς] *praep.* τοῖς *K* · ἀκώλυτον] *post* δρόμον *transp. δ, om.* γ

Οὐ παραλύτοις κλινοβασταξίαν ἔδωκεν;
Οὐ τὸν τεταρταῖον Λάζαρον ἄνωθεν πάλιν ἐξήγειρεν;
Διὰ τοῦτο βούλεσθε πάλιν τὸν Λάζαρον ἀποκτεῖναι. Οὐχ ὑμεῖς τὸν λίθον ἀπεκυλίσατε, καὶ τῇ ἀπιστίᾳ ὡς λίθοι σκληρύνεσθε; Οὐχ ὑμῖν ἐπέτρεψε λῦσαι τὰ νεκροτάφια, ἵνα μὴ ὡς ἐπὶ τοῦ ἐκ γεννητῆς τυφλοῦ ἄλλον ἐξ ἄλλου τοῦ τάφου παρεκπηδήσαντα ψευδολογήσητε; Ἀεὶ ὑμεῖς τοῖς καλοῖς βασκαίνετε, ὦ φαρισαῖοι, καὶ τῷ πλήθει πιστεύοντι ἐναντιοῦσθε. Διὰ τοῦτο πάλιν τὸν Λάζαρον ἐβουλεύσασθε φονοκτονῆσαι, ἵνα τοῦ ὄχλου τὴν πίστιν θερίσητε. Κείσθω ὅτι φονεύετε τὸν Λάζαρον, οὐ δύναται πάλιν αὐτὸν ἀναστῆσαι; Ἴδωμεν τίς κοπωθήσεται, ἢ ὑμεῖς φονεύοντες ἢ αὐτὸς ἐγείρων. Ὑμεῖς κόπῳ φονεύετε, αὐτὸς λόγῳ ἀνίστησιν. Τίς μᾶλλον κοποῦται;
Σφαλλόμεθα, ὦ φαρισαῖοι, ὅτι ὡς βασιλεῖ προσήλθαμεν τῷ κυρίῳ; Τὸν πῶλον θεωροῦντες μᾶλλον ἐνεδυναμώθημεν· διὸ καὶ βασιλέα κραταιὸν αὐτὸν γνωρίζομεν καὶ ἔχομεν τὴν γραφὴν παρὰ πόδας, ἵνα μάθητε συνετῶς ὅτι οὐχ ἡμεῖς σφαλλόμεθα, ἀλλὰ ὑμεῖς πλανᾶσθε. Ἔχετε τὸν προφήτην Ζαχαρίαν· ἀναπτύξατε τοῦτον, φοβήθητε αὐτοῦ τὸ δρέπανον

136 cf. Matth. 9, 6; Marc. 2, 10-11; Luc. 5, 24; Ioh. 5, 8 **137** cf. Ioh. 11, 43-44 **139** cf. Ioh. 11, 41 **140** cf. Ioh. 11, 44 **141** cf. Ioh. 9, 1 sqq. **155/156** cf. Zach. 5, 1-2

ω¹(MNVU) ω²(EFGPRAL usque ad τοῦτο *l. 144)*

136 παραλυτικοὺς *R* κλινοβάσταξιν *A* δέδωκεν *U*, ἀνέδωκεν *A* **137** τὸν] *om. NVU* τεταρήμερον *A* ἄνωθεν] *om. EFG* **138** Διὰ] *praep.* οὐ *NU* τοῦτο] *add.* οὖν *M* πάλιν] *om. EFGR* **138/139** ἡμεῖς *P* **139** ἀποκυλίσατε $E^{ut\ vid.}$ τῇ] τί *N* λίθοι] λίθοις *L* **140** ἐπέστρεψε *L* λύσατε *NV* **141** ἐκ γεννητῆς] *om. EFG* γεννητοῖς *A* **142** παραπηδήσαντα *M*, ἐκπηδήσαντα *U*, παρεκπηδήσαντες *L* ψευδωλογεῖτε *N*, ψευδολογήσετε *G* Ἀεὶ] ἀλλ' $ω^1$, καὶ *R*, ἃ *L* ὑμεῖς] *add.* ἀεὶ *N* **143** βασκαίνετε] βλασφημεῖτε *L* φαρισαῖοι] ἰουδαῖοι *L* πιστεύοντες *L* **144/171** πάλιν – ἐπόλισε] *om. L* **144** πάλιν] *post* Λάζαρον *transp. G*, *om. R* **145** φθονοκτονῆσαι *M*, φοβοκτονῆσαι *N*, λιθοκτονῆσαι *A*, ἀποκτεῖναι *U* τὴν πίστιν τοῦ ὄχλου *PR* θερίσητε] θαρρήσειτε *M* Κείσθω] καὶ ἔστω *A*, *om. M* **146** τὸν] *om. N* αὐτὸν πάλιν *EFG* αὐτὸν] *om. M* **147** Ἴδωμεν – κοπωθήσεται] *om. NV* κακοθήσεται *E* ἢ[1]] *om. EFGRA* ἡμεῖς *N* φονεύοντες] *praep.* οἱ *A* **148** αὐτὸς[1]] ἐκεῖνος *NVU* ἐγείρων] *praep.* ὁ *A* Ὑμεῖς] *praep.* ἢ *P* αὐτὸς[2]] *add.* δὲ *M* **150** βασιλέα *A* προσέλθαμεν *N*, προσήλθωμεν *M GRA*, προσήλθομεν *U F*, προσελθωμεν $E^{a.c.}$, προσηλθομεν $E^{p.c.}$ **151** μᾶλλον] *om. R* ἐνδυναμωθημεν *E* **152** κραταιὸν] *om. MNV L* γνωρίζοντες *A*, γινώσκομεν *G* καὶ[2]] *om. A* ἔχομεν] *praep.* ἵνα *M* **153** μάθεται *V* ὅτι] *om. A* ὑμεῖς *M* **154** ἀλλ' *MV EFG* **155** τοῦτον] αὐτὸν *VU*

Οὐ τὸν παράλυτον τὴν βαστάσασαν κλίνην βαστάσαι πεποίηκεν;
Οὐ τὸν τεταρταῖον Λάζαρον ἐξήγειρεν ἐκ θανάτου;
Οὐ διὰ τοῦτο βούλεσθε τὸν Λάζαρον πάλιν ἀποκτεῖναι; Οὐχ ὑμεῖς τὸν λίθον ἀπεκυλίσατε, καὶ τῇ ἀπιστίᾳ ὡς λίθοι σκληρύνεσθε; Οὐχ ὑμῖν ἐπέτρεψε λῦσαι τὰς κειρίας, ἵνα μὴ ὡς ἐπὶ τοῦ ἐκ γεννητῆς τυφλοῦ ἄλλον ἐξ ἄλλου τάφου παραπηδήσαντα ψευδολογήσητε; Ἀεὶ ὑμεῖς τοῖς καλοῖς βασκαίνετε, ὦ φαρισαῖοι, καὶ τῷ πλήθει πιστεύοντι ἐναντιοῦσθε. Διὰ τοῦτο πάλιν τὸν Λάζαρον ἐβουλεύσασθε φονοκτονῆσαι, ἵνα τοῦ ὄχλου τὴν πίστιν ἐκκόψητε. Κείσθω ὅτι φονεύετε τὸν Λάζαρον, οὐ δύναται πάλιν αὐτὸν ἀναστῆσαι; Ἴδωμεν τίς κοπωθήσεται, ὑμεῖς φονεύοντες ἢ ἐκεῖνος ἐγείρων. Ὑμεῖς ἔργῳ καὶ κόπῳ φονεύετε, αὐτὸς λόγῳ ἀνίστησιν. Τίς μᾶλλον κοποῦται; Οὐχ ὁ λόγος τοῦ ἔργου κουφότερος;
Σφαλλόμεθα, ὦ φαρισαῖοι, ὅτι ὡς βασιλεῖ προσήλθομεν τῷ κυρίῳ; Τὸν πῶλον θεωροῦντες μᾶλλον ἐνεδυναμώθημεν· διὸ καὶ βασιλέα κραταιὸν γνωρίζομεν καὶ ἔχομεν τὴν γραφὴν παρὰ πόδας, ἵνα μάθητε καὶ συνῆτε ὅτι οὐχ ἡμεῖς σφαλλόμεθα, ἀλλ' ὑμεῖς πλανᾶσθε. Ἔχετε τὸν προφήτην Ζαχαρίαν· τούτου τοὺς λόγους ἀναπτύξατε, φοβήθητε αὐτοῦ

ω¹(E β[MVKL] AN) ω²(γ[BS] δ[HPR])

134 Οὐ] οὐκ αὐτὸς *KL* τὴν βαστάσασαν] *add.* αὐτὸν *M*, *om. S* βαστάσαι κλίνην *S* **134/135** ἐποίησεν $ω^2(-S)$ **136** Οὐ] οὐκ αὐτὸς *KL* τεταρήμερον $ω^1(-MAN)$ ἐξήγειρεν λάζαρον *K* ἐξήγειρεν] ἤγειρεν *L*, ἐξέγειρεν *S*, ἀνέστησεν *E* ἐκ] *om.* γ θανάτου] τάφου *E*, τοῦ τάφου *KL*, θανάτω *S* **137** Οὐ] *om. S* τὸν] *praep.* καὶ $ω^1(-AN)$ *B* πάλιν] *post* ἀποκτεῖναι *transp. P*, *om.* $ω^1(-V^2AN)$ γ **138** λίθον] *add.* τοῦ τάφου *KL* καὶ] *add.* νῦν *KL* ἀπιστίᾳ] ἀπειθία γ λίθοι] λίθος γ **140** ἐκ] ἐν *E* γεννητοῖς *E P*, γενετῆς *K*, γενιτῆς *S* ἐξ] ἀντ' *K* τάφου] *praep.* τοῦ *β*, τάφον *S* **141** ἀναπηδήσαντα *β* ψευδολογῆτε *K*, ψευδολογεῖτε *L* **142** ὦ] *om. KL* τῷ] *om. E* **143** Διὰ] *add.* γὰρ *B* πάλιν] *om. AN* ἐβουλεύσασθε] βούλεσθε $ω^1$ *S* **143/144** φονοκτονῆσαι] ἀποκτεῖναι *β* **144** Κείσθω ὅτι] *scripsimus cum E*, ἔστω ὅτι *β*, εἰ γὰρ *(add.* καὶ *B)* $ω^2$, εἰ *AN* **145** φονεύετε] φονεύσετε *BPR*, φονεύσητε *H*, δοκεῖτε φονεῦσαι *AN* οὐ] *praep.* τί $ω^2(-S)$ πάλιν αὐτὸν] αὐτὸν πάλιν $ω^1(-L)$, τοῦτον πάλιν *S* **146** κοπωθήσεται] *vocem unam add. et expunxit N* ὑμεῖς] *add.* οἱ γ ἐκεῖνος] *add.* ὁ γ **147** φονεύοντες *R* αὐτὸς] οὗτος δὲ *KL* **148** κοποῦτοι *N* οὐχὶ *M* ἔργου] ἐνεργοῦντος $ω^2(-S)$ **149** κουφότερος] *add.* ἐστιν *M* **150** ὅτι] *om. KL* προσελθόντες *KL* **151** θεωροῦντες] θεασάμενοι *K*, ὁρῶντες *L* **152** γνωρίζομεν] γινώσκομεν *E* καὶ[2]] *om.* $ω^1(-V^{p.c.})$ ἔχομεν] *add.* γὰρ *M* **155** ἀναπτύξατε] ἀκούετε *K*, ἀκούσατε *L*

τῆς ἐκδικήσεως. Οὐχὶ αὐτὸς ὁ προφήτης ἐκ πολλῶν τῶν χρόνων τὴν Ἰουδαίαν εὐαγγελιζόμενος κέκραγε λέγων· *Χαῖρε σφόδρα, θύγατερ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πρᾶος* καὶ ἥσυχος, *καθήμενος ἐπὶ πῶλον ὄνου υἱὸν ὑποζυγίου*; Μὴ σφαλλόμεθα τὴν γραφὴν ἀναγινώσκοντες καὶ τὸν βασιλέα γνωρίζοντες καὶ ἑαυτοὺς εὐεργετοῦντες καὶ τοὺς ἀμφιβάλλοντας ἐπιστρέφοντες; Τὸν προφήτην κατέχετε καὶ τὸν προφητευθέντα νοεῖν οὐ θέλετε; Ἀπόστητε τοιγαροῦν, ὦ φαρισαῖοι· ὅσον γὰρ ἐπιτρίβεσθε, τοσοῦτον μᾶλλον ἡμῶν τὸν ζῆλον διεγείρετε. Διὸ οὐ παυόμεθα βοῶντες· *Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.*

Γνωρίζομεν τὸ ὄνομα, ὦ φαρισαῖοι· τοῦτο τὸ ὄνομα
τῆς Αἰγύπτου ἡμᾶς ἠλευθέρωσε
καὶ τὴν θάλασσαν βατὴν πεποίηκε
καὶ τὴν ἔρημον ἐπόλισε
καὶ *εἰς γῆν ῥέουσαν γάλα καὶ μέλι* ᾤκισε
καὶ τὸν προφήτην βοᾶν ἠρέθισεν· *Γνώτωσαν ὅτι ὄνομά σοι κύριος, σὺ μόνος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν.*»

Καὶ ὅτι ὁ μὲν ὄχλος εὐπειθὴς ὑπῆρχεν, οἱ δὲ ἀρχιερεῖς ἀπειθεῖς, ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Συνεβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο-*

158/160 Zach. 9, 9; cf. Ioh. 12, 15 **166/167** Marc. 11, 9-10; Ioh. 12, 13 **169** cf. Ex. 12, 51 **170** cf. Ex. 14, 21 **171** cf. Ex. 15, 22 sqq. **172** Ex. 3, 8 et passim **173/174** Ps. 82, 19 **176/179** Ioh. 12, 10-11

ω¹ (MNW inde a (ζῆ)λον l. 165 VU) ω² (EFGPRAL inde a l. 172)

156 Οὐχὶ] οὐχ *U*, οὐκ *EFG*, *om. NV* ὁ αὐτὸς *NV* τῶν] *om. N* **157** ἐκέκραγεν *EFG* λέγων] *om. EFGRA* **158** θυγάτηρ *M G* Σιών] *add.* κήρυττε θύγατε *(sic)* ἰερουσαλήμ *R* σου] ου *A* **159** πραῦς *RA* ἡσύχιος *(cf. I Petr. 3, 4) EFGRA* πώλου *GA* **161** καὶ¹ – γνωρίζοντες] *om. EFG* **162** ἀμφιβάλλοντες *R* **163** Ἀπόστητε] *om. R* **164** τοιγαροῦν] τοίνυν οὖν *M* γὰρ] *om. R* **165** ἡμῶν] *post* ζῆλον *transp. VU, om. A* διεγέρετε *P* Διὸ] *om. A* παυσώμεθα *V* **168** γνωρίζωμεν *A* **169** αἰγύπτος *F* ἐλευθέρωσεν *N* **170** καὶ] *om. MWVU* ἐποίησε *MW* **171** ἐπόλισε] ἐπήγασε *M* **172** καὶ¹] *add.* πάλιν *L* γῆν] τὴν *L* μέλι καὶ γάλα *L* ᾤκισε] ἐνίκησεν *L* **173** σοι] σου *MW G* **174** κύριε *E*$^{ut\ vid.}$ **175** μὲν ὁ *ω¹ R* εὐπειθεῖς *N GPR* **175/176** ὑπῆρχεν – ἀπειθεῖς] *om. L* **176** ἀρτίως] *om. V*

τὸ δρέπανον τῆς ἐκδικήσεως, ὅτι οὗτος ὁ προφήτης ἐκ πολλῶν τῶν χρόνων τὴν Ἰουδαίαν εὐαγγελιζόμενος κέκραγεν· *Χαῖρε σφόδρα, θύγατερ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραΰς* καὶ ἥσυχος, *καθήμενος ἐπὶ πῶλον ὄνου υἱὸν ὑποζυγίου.* Μὴ σφαλλόμεθα τὴν γραφὴν ἀναγινώσκοντες καὶ τὸν βασιλέα γνωρίζοντες καὶ ἑαυτοὺς εὐεργετοῦντες καὶ τοὺς ἀμφιβάλλοντας ἐπιστρέφοντες; Τὸν προφήτην κατέχετε καὶ τὸν προφητευθέντα νοεῖν οὐ θέλετε; Ἀπόστητε τοιγαροῦν, ὦ φαρισαῖοι· ὅσον ἡμῖν ἐπίκεισθε, τοσοῦτον μᾶλλον ἡμῶν τὸν ζῆλον διεγείρετε. Διὸ οὐ παυόμεθα βοῶντες· *Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.*

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καὶ τὴν θάλασσαν βατὴν πεποίηκε
καὶ τὴν ἔρημον ἐπόλισε
καὶ *εἰς γῆν ῥέουσαν γάλα καὶ μέλι* ἐνῴκισε,
τὸν προφήτην βοᾶν παρεσκεύασεν· *Γνώτωσαν ὅτι ὄνομά σοι κύριος, σὺ μόνος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν.*»

Καὶ ὅτι μὲν ὁ ὄχλος εὐπειθὴς ὑπῆρχεν, οἱ δὲ ἀρχιερεῖς ἀπειθεῖς, ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Καὶ συνεβουλεύσαντο οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο-*

ω¹ (E β[MVKL] A$^{usque\ ad\ l.\ 174}$ N$^{usque\ ad\ l.\ 174}$) ω² (γ[BS] δ[HPR])

156 ὅτι – προφήτης] *om. ω²* ἐκ] πρὸ *KL* **157** πολλῶν] *add.* γὰρ *ω²* τῆ ἰουδαία *K* **157/158** κέκραγεν] ἐκέκραγεν *Bδ(-R)*, ἔκραγε *AN*, ἔλεγεν *S*, *add.* λέγων *KL* **158** Σιών] *add.* κήρυσσε θύγατερ ἰερουσαλήμ *S*, *add.* ὅτι *K* **159** σοι] *om. E* πρᾶος *EL* ἡσύχιος *(cf. I Petr. 3, 4) E ω²* πώλου *S* ὄνου] ὄνον *S*, νέον *(cf. Zach. 9, 9) EMV AN* **161** τὸν – καὶ²] *om. S* **163** τὸν] τὰ *B* **164** τοιγαροῦν] *add.* ἀφ' ἡμῶν *M* ὦ] *om. PR* ὅσον] *praep.* ὅτι *M*, *add.* γὰρ *B* **165** τοσούτω *V* ἡμῶν – διεγείρετε] τὸν πόθον ἡμῶν διεγείρετε καὶ τὸν ζῆλον *ω²* διεγείρετε] *add.* καὶ τὸν πόθον *M* **165/166** παυόμεθα] πλανώμεθα *β ω²* **166** Ὡσαννὰ – ὑψίστοις] *om. EV*$^{a.c.}$*KL* **168** ὦ – ὄνομα²] *om. AN ω²* ὦ] *om. K* τοῦτο] *add.* τοίνυν *M* **169** τῆς] *add.* γὰρ *A²N* Αἰγύπτου] τῶν αἰγυπτίων *K* ὑμᾶς *L* ἠλευθέρωσε] ἐλυτρώσατο *ω¹(-AN)* **170** βατὴν] πατεῖν *AN* ἐπεποίηκε *P*, ἐποίησε *KL* **171** τὴν] *om. VKL* **172** μέλι καὶ γάλα *EVKL AN* ἐνῴκισε] ἐνήκησεν *E*, μετῴκισε *KL* **173** τὸν – παρεσκεύασεν] *om. N* βοᾶν τὸν προφήτην *L* τὸν] *praep.* καὶ *M B*, *praep.* τοῦτο τὸ ὄνομα *KL* βοᾶ *R* Γνώτωσαν] *add.* ἔθνη *N* **174** σοι] σου *E* κύριος] *om. E* γῆν] *add.* αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· *AN*, *et* τοῦ πατρὸς ἡμῶν ἰωάννου τοῦ χρυσοστόμου λόγος εἰς τὰ βαΐα καὶ εἰς τὸ εὐλογημένος *substripsit A* **175** ὁ μὲν *B* ὑπῆρχεν] *om. E ω²* **175/176** οἱ – ἀπειθεῖς] *om. E S* **176** ἤκουσας *E*, ἄκουε *M SPR* ἀρτίως] *om. M ω²* λέγοντος] *add.* ὅτι *EVKL*, *om. ω²* Καὶ] *om. VKL*

κτείνωσιν, ὅτι πολλοὶ δι'αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Εἶδες τῶν ἀρχιερέων τὴν μανίαν; Ἵνα ἐκκόψωσι τοῦ πλήθους τὴν πίστιν, ἐζήτουν καὶ τὸν Λάζαρον ἀποκτεῖναι λέγοντες πρὸς ἑαυτούς· «Ἐὰν τὸν Ἰησοῦν μόνον ἀποκτείνωμεν, καταλείψωμεν δὲ τὸν Λάζαρον ζῶντα, οὐδὲν ὠφελοῦμεν· τοῦτον ὁρῶντες εἰς ἐκεῖνον πιστεύσουσιν. Ὅπως οὖν μὴ καὶ μετὰ θάνατον πρόσκομμα ἡμῖν γένηται τοῦ πιστεύειν τινὰς εἰς τὸν Ἰησοῦν, ἀποκτείνωμεν τὸν Λάζαρον, ὅπως ἂν πάντῃ τὴν μνήμην αὐτοῦ ἐξαλείψωμεν.»

Ταῦτα δὲ ἔλεγον οἱ ἀρχιερεῖς ὡς ἄνθρωποι ματαιόφρονες, μὴ συνιέντες ὅτι ὁ κύριος, ὁ μέλλων τὸν ἑκούσιον θάνατον καταδέχεσθαι ὑπὲρ τῆς τοῦ κόσμου ἀθανασίας, οὐκ ἤμελλε τὸν Λάζαρον ἐν μνημείῳ καταλιμπάνειν. Ὅθεν στήσαντες τὸν σταυρὸν τὸν ἀκαταμάχητον, οὐ δύνανται τοῦ λοιποῦ τοῦτον πορθῆσαι οὔτε κρύψαι· διὰ πάσης γὰρ τῆς κτίσεως ἐνεργεῖ.
Ποῖος γὰρ οἶκος ὁ μὴ ἔχων τὸν σταυρὸν θεμέλιον;
Ποῖον πλοῖον τὸ μὴ πηδαλιουχούμενον ὑπὸ τοῦ σταυροῦ;

ω¹(MN^usque ad ὠφελοῦμεν l. 183 WVU) ω²(EFGPRAL)

178/181 ὅτι – ἀποκτεῖναι] *om. M* **178** δι'αὐτὸν] *om. EFG* αὐτῶν *L* ὑπῆγον] *om. L* **178/179** καὶ – Ἰησοῦν] ἤρχοντο πρὸς τὸν ἰησοῦν καὶ ἐπίστευον *L* **180** Ἵνα] καὶ *L* ἐκκόψουσι *V A*, ἐγκόψωμεν *N*, ἐκκέψωσιν *E* τοῦ – πίστιν] τὰ πλήθη *L* καὶ] *om. L* **181** λέγοντες πρὸς ἑαυτούς] *om. N* ἑαυτούς] αὐτούς *M EFGP*, αὐτοὺς οἱ ἀρχιερεῖς *L* **182** Ἰησοῦν] κύριον *M* καταλήψωμαι *L* **183/306** τοῦτον – τοῦ] *om. N* **183** τοῦτον] *add.* γὰρ *U A* εἰς ἐκεῖνον] ἐκείνω *EFG* **183/184** πιστεύσωσιν *MW ω²* **184** οὖν] *om. F* καὶ μετὰ θάνατον μὴ *EFG* καὶ] *om. A* πρόσκομα *L* **185** ἡμῖν] *om. L* γίνεται *M* τινὰς] πάλιν *L* τὸν] στὸν *G* Ἰησοῦν] κύριον *M* **186** τὸν] *praep.* καὶ *ω²* ἂν] *om. W* πάντῃ] παντί που *A*, παντελῶς *L*, *om. R* αὐτῶν *P* **188** δὲ] *om. A* λέγοντες *A* οἱ ἀρχιερεῖς] *om. R* ἄνθρωποι] *om. EFG* **188/189** ματαιόφρονες] *add.* ὄντες *R* **189** συνιέντες] συνειδόντες *EFPRA*, συνειδώτες *G* ὁ¹] *om. EFGL* κύριος, ὁ μέλλων] μέλει ὁ κύριος *L* **190** θάνατον] *iteravit R* δέχεσθαι *PR* ἀθανασίας] σωτηρίας *U*, *praep.* ζωῆς καὶ *L* **190/191** ἔμελλεν *EFG* **191** τὸν – μνημείῳ] τὴν λαζάρου μνήμην *L* τὸν] *om. VU* καταλιμπάνειν ἐν μνημείω *R* μνημείῳ] *praep.* τῶ *VU* **191/194** Ὅθεν – ἐνεργεῖ] ἀλλὰ τίνα τὸν ἀκαταμάχητον σταυρὸν ὃν οὐ δυνήσονται πορθῆσαι οὐδὲ κρύψαι οὔτε θανατῶσαι οὔτε ματαιῶσαι ἀλλὰ πάσης τῆς κτίσεως ἐνεργῆσαι ὡς καὶ ἐνήργησεν *L* **192** τὸν¹] *om. EFG* **193** τούτου *P* οὔτε] ἢ *EFG* **195** Ποῖος – οἶκος] ποῖος οἶκος *EFGA*, ποῖος γὰρ ἄρα οἶκος *L*, ποῖος οἶκος γὰρ *M* ὁ] *om. VU* τὸν] *om. EFG* **196** τὸ] *om. R* πηδαλιοχούμενον *WVU EFR*, πηδαλιωχούμενον *G*, πηδαλίω χρώμενον *L* ὑπὸ – σταυροῦ] τὸν σταυρόν *L*

κτείνωσιν, ὅτι πολλοὶ δι'αὐτὸν τῶν Ἰουδαίων ὑπῆγον καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Εἶδες τῶν ἀρχιερέων τὴν μανίαν; Ἵνα ἐκκόψωσι τῆς πίστεως τὸ πλῆθος, ἐζήτουν τὸν Λάζαρον ἀποκτεῖναι λέγοντες πρὸς ἑαυτούς· «Ἐὰν τὸν Ἰησοῦν ἀποκτείνωμεν, καταλείψωμεν δὲ τὸν Λάζαρον ζῶντα, οὐδὲν ὠφελοῦμεν· τοῦτον γὰρ ὁρῶντες εἰς ἐκεῖνον πιστεύουσιν. Ὅπως οὖν μὴ καὶ μετὰ θάνατον πρόσκομμα ἡμῖν γένηται τοῦ πιστεύειν πάλιν τινὰς εἰς τὸν Ἰησοῦν, ἀποκτείνωμεν τὸν Λάζαρον, ἵνα πάντῃ τὴν μνήμην αὐτοῦ ἐξαλείψωμεν.»

Ταῦτα δὲ ἔλεγον οἱ ἀρχιερεῖς ὡς ἄνθρωποι ματαιόφρονες, μὴ συνιέντες ὅτι ὁ κύριος μέλλων τὸν ἑκούσιον θάνατον καταδέχεσθαι ὑπὲρ τῆς τοῦ κόσμου ἀθανασίας, οὐκ ἤμελλε τὸν Λάζαρον μόνον καὶ τὴν τούτου ἔγερσιν μνήμην τῷ κόσμῳ καταλιμπάνειν, ἀλλὰ καὶ τὸν ἀκαταμάχητον σταυρόν, ὃν οὐ δυνήσονται οὔτε πορθῆσαι οὔτε κρύψαι οὔτε ματαιῶσαι, διὰ πάσης τῆς οἰκουμένης δεικνύντα τῆς ἐνεργείας αὐτοῦ τὴν δύναμιν.
Ποῖος γὰρ οἶκός ἐστιν ὁ μὴ ἔχων τοῦ σταυροῦ τὸ σημεῖον, τρόπαιον κατὰ δαιμόνων καὶ φυλακτήριον ψυχῶν ὑπάρχον;

ω¹(E β[MVKL]) ω²(γ[BS] δ[HPR])

178 δι'αὐτὸν πολλοὶ *K* ὑπῆγον τῶν Ἰουδαίων *L S* ὑπῆγον] ἤρχοντο *E*, ὑπήγοντο *KL*, *om. ω²(-S)* καὶ] *om. E ω²(-S)* **179** εἰς τὸν Ἰησοῦν] εἰς αὐτόν *E*, τῶ Ἰησοῦ *B*, ἐπὶ τὸν κύριον *P* τὴν τῶν ἀρχιερέων *K* **180** τῆς – πλῆθος] τὸ πλῆθος τῆς πόλεως *P* **181** πρὸς ἑαυτούς] ὅτι *δ*, *om. γ* **182** ἀποκτείνωμεν] *add.* μόνον *E* **183** γὰρ] *om. EV^a.c.* εἰς ἐκεῖνον] ἐκείνω *E* **183/184** πιστεύσουσιν *ML γ* **184/185** Ὅπως – Ἰησοῦν] *om. ω²* **185/186** ἀποκτείνωμεν] *add.* καὶ *E*, *add.* οὖν *B* **186** πάντῃ τὴν] *om. L* **188** δὲ] δὴ *KL*, τοίνυν *M*, *om. ω²* ἔλεγον] *add.* πρὸς ἑαυτοὺς *B* ὡς] ὦ *B* **188/189** ματαιόφρονες] *praep.* ἀσύνετοι καὶ *M* **189** συνιέντες] *add.* οἱ δείλαιοι *M* ὁ] *post* κύριος *transp. L*, *om. E* κύριος] *add.* ἡμῶν Ἰησοῦς χριστὸς *M* **190** ἀθανασίας] σωτηρίας *E S*, *praep.* σωτηρίας *(add.* τε *B)* καὶ *M B* **190/191** ἔμελλον *E*, ἔμελλε *K H* **191** καὶ] *praep.* ἀλλὰ *B* **191/192** μνήμην τῷ κόσμῳ καταλιμπάνειν] *scripsimus*, καταλιμπάνειν μνήμην τῶ κόσμω *V*, τῶ κόσμω καταλιμπάνειν μνήμην *M*, τῶ κόσμω μνήμην καταλιμπάνειν *δ*, τῶ κόσμω καταλιμπάνειν *γ*, καταλιμπάνειν τῶ κόσμω *E*, καταλιμπάνειν ἐν τῶ κόσμω *KL* **192** ἀλλὰ] *om. B* τὸν] *add.* τίμιον καὶ *M* **193** δυνήσονται] *add.* οἱ μάταιοι *M* οὔτε¹] οὐδὲ *γ* πορθῆσαι] προσθεῖναι *B*, προθῆσαι *R* οὔτε²] οὐδὲ *γ* **194** οὔτε ματαιῶσαι] *om. γ* ματαιῶσαι] ἀφανίσαι *β* δεικνύων *γ* **195** ἐνεργείας] ἐγέρσεως *γ* **196** τὸ σημεῖον τοῦ σταυροῦ *KL ω²(-S)* **197** κατὰ δαιμόνων τρόπαιον *KL* καὶ] *om. γ* ὑπάρχον] *om. γ*

Ποία πόλις ἡ μὴ ἔχουσα τὸν σταυρὸν φρούριον;
Ποῖος βασιλεὺς ὁ μὴ ἀναδεσμούμενος τὸν σταυρόν;
Ποία παρθένος ἡ μὴ ἔχουσα τὸν σταυρὸν βακτηρίαν;
Ποία ἐκκλησία ἡ μὴ τῷ σταυρῷ τετειχισμένη;
Ποία χήρα ἡ μὴ ἔχουσα βακτηρίαν τὸν σταυρόν;
Ποῖος ὀρφανὸς ὁ μὴ ἔχων ἀρωγὸν τὸν σταυρόν;
Σταυρὸς ἐν νυκτὶ φωτίζει,
ἐν ἡμέρᾳ λαμπαδουχεῖ,
χειμῶνας συμφορῶν παύει,
ἔαρ καλεῖ,
θέρος ἐπισπᾶται,
συζυγίαν συσφίγγει,
ὀρφανοὺς ἀνατρέφει,
φιλίαν αὔξει,
διὰ πάντων τῶν ἀγαθῶν ἐνεργεῖ.

Τί οὖν ὁ εὐαγγελιστής; Καλὸν γὰρ καὶ τὴν κεφαλὴν τῆς πάσης περικοπῆς διαψηλαφῆσαι. Ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ νεκρῶν.* Ἄκουε συνετῶς.
Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν. Πρὸ ἓξ ἡμερῶν τοῦ πάσχα. Καὶ ποία αὕτη ἡ *Πρὸ* τῶν ἓξ

214/216 Ioh. 12, 1 **217/219** Ioh. 12, 1

ω¹(MWVU) ω²(EFGPRA[usque ad Βηθανίαν l. 215]*L)*

197 Ποία – φρούριον] *om. L* τὸν] *om. G* φρούριον] τὸν τίμιον *M* **198** μὴ] *add.* ἔχων καὶ *EFG* **199** Ποία – βακτηρίαν] *om. R* παρθενία *EL* βακτηρίαν (βακτηρία *EF*) τὸν σταυρὸν *W EFGA* βακτηρίαν] λαμπάδα *L* **200** τῷ σταυρῷ μὴ *R* **200/201** τῷ – μὴ] *om. L* **200** τὸν σταυρὸν *EF* **201** χηρία *P* ἡ] *om. R* ἔχουσα] κεκτημένη *R* βακτηρίαν] *post* σταυρόν *transp. U L*, βακτηρία *R* **202** ἀρωγὸν ἔχων *M* ἀρωγὸν] ἀρογώτατον *V*, *post* σταυρόν *transp. G*, ἄρτον *et post* σταυρόν *transp. L* **203** ἐν νυκτὶ] νύκτα *L* **204** ἐν] *om. ω²(-E)* ἡμέραν *EFGRL* **205** χειμόνα *M E*, χειμῶνα *W E²FGL* συμφορῶν] ἡμερῶν *P*, *om. RL* **207** ἐπίσταται *FGL*, ἐπιστάται *E* **208** συζυγίαν συσφίγγει] συζηγία συγκαθεύδει *L* συζυγίαν] συγζυγίαν *G*, συνσυγίαν *A* σφίγγει *M GR* **209** ἀνατρέφει] *add.* συζηγίαν συσφίγγει (= *l. 208*) *L* **210** αὐξίζει *L* **211** τῶν] *om. L* εὐεργετεῖ *M* **212** εὐαγγελιστής] *add.* φησίν *VU* καὶ] *om. EFGR* **213** πάσης] ὅλης *L* διακοπῆς *VU* ψηλαφῆσαι *VU* Ἤκουες] *add.* γὰρ *EFG*[sup. l.] **214** ὁ] *om. RL* **215/226** ὅπου – ἀναγεννᾶσθαι] *om. A* **215/217** ὅπου – Βηθανίαν] *om. R* **215** Λάζαρος] *add.* ὁ τεθνηκὼς *U* **216** συνετῶς] *add.* ἀγαπητέ *EFG* **217/218** ἦλθεν – πάσχα] *om. GL* **218** Καὶ] *om. M* τῶν πρὸ *L*

Τί οὖν ὁ εὐαγγελιστής; Καλὸν γὰρ καὶ τὴν κεφαλὴν τῆς πάσης περικοπῆς ψηλαφῆσαι. Ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ νεκρῶν.*
Καὶ ποία αὕτη ἡ *Πρὸ ἓξ ἡμερῶν* ἡμέρα; Ἡ παροῦσα

ω¹(E β[MVKL]) ω²(γ[BS] δ[HPR])

198 εὐαγγελιστής] *add.* Ἰωάννης *M* **198/200** Καλὸν – λέγοντος] *om. ω²* **198** καὶ] *om. β* **199** πάσης] ὅλης *K* **199/200** Ἤκουες – λέγοντος] *om. M* **200** ὁ] *om. KL* **201** Λάζαρος] *add.* ὁ τεθνηκὼς *MKL* **203** αὕτη] ταύτη *S* ἡ[1]] *om. E* ἡμερῶν] *add.* τοῦ πάσχα *KL* **203/204** Ἡ παροῦσα ἡμέρα] *om. ω²*

ἡμερῶν ἡμέρα; Ποία αὕτη; Ἡ παροῦσα ἡμέρα, ἡ τὸν
220 πρόδρομον Ἰωάννην προχαρακτηρίζουσα. Ὥσπερ γὰρ Ἰωάννης προέδραμε τοῦ κυρίου, οὕτω καὶ αὕτη προέδραμε τῆς ἀναστάσεως· καὶ ὥσπερ Ἰωάννης δακτυλοδεικτῶν τὸν κύριον ἔλεγεν· *Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*, οὕτω καὶ αὕτη δακτυλοδεικτοῦσα τὴν μέλλου-
225 σαν κυριακὴν κέκραγε λέγουσα· «Ἴδε ἡ μήτηρ τῶν μελλόντων ἀναγεννᾶσθαι.»

Πρὸ ἓξ ἡμερῶν τοῦ πάσχα. Ἄκουε τὴν ἡμέραν καὶ ταύτην περιβλέπου·

ὁ τῆς ἡμέρας, τὴν ἡμέραν·
230 ὁ τοῦ φωτός, τὸ φῶς·
ὁ τοῦ ἡλίου, τὸν ἥλιον·
ὁ τῆς νύμφης, τὸν νυμφίον.

Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν. Ἄκουε τὴν ἡμέραν· οὐχ ἁπλῶς κεῖται *Πρὸ ἓξ ἡμερῶν τοῦ*
235 *πάσχα*· μηνύει τὴν ποσότητα, ἵνα *καθαρίσῃς ἑαυτὸν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος*· προκαθάρσιον γάρ ἐστιν αὕτη ἡ ἡμέρα.

Πρὸ ἓξ ἡμερῶν τοῦ πάσχα,
ἵνα προκαθαρίσῃς ἑαυτὸν ἀπὸ πάσης κηλῖδος,
240 ἵνα λύσῃς ἔχθραν,
ἵνα παύσῃς ὀργήν,
ἵνα σβέσῃς διαβολήν,

223/224 Ioh. 1, 29 **227** Ioh. 12, 1 **233** Ioh. 12, 1 **234/235** Ioh. 12, 1 **235/236** II Cor. 7, 1 **238** Ioh. 12, 1

ω¹(MWVU) ω²(EFGPRA^inde ab l. 227L)

219 παροῦσα ἡμέρα] πρὸ τῆς παρούσης ἡμέρας *L* ἡ²] τῆς *L* **220** χαρακτηρίζουσα *EFGR* **221/222** προέδραμε¹ – Ἰωάννης] *om. L* **221** τῶ κυρίω *M* **222** δακτειλόδεικτον *L*, -λο- *sup. l. F* **222/223** τὸν κύριον ἔλεγεν] ἔλεγεν περὶ τοῦ κυρίου *EFG* **223** Ἴδε] ἤδη *M* **224** οὕτω] *praep.* ὥσπερ Ἰωάννης προέδραμε τοῦ κυρίου, οὕτως καὶ αὕτη προέδραμε τῆς ἀναστάσεως *(= ll. 220-222) L* **227/232** Πρὸ – νυμφίον] *om. L* **229/232** ὁ^quater] ὢ *M*, οὐ *EFG* **232** τῆς] *praep.* τοῦ *EFG* **233** πρὸ ἓξ ἡμερῶν – ποία αὕτη· παρου *(sic) (cf. ll. 217-219) add. M^in marg.* **233/235** ἦλθεν – πάσχα] *om. U* **233** ὁ] *om. AL* **234** οὐκ *V RA* **234/235** Πρὸ – πάσχα] *om. L* **235** προσότητταν *L* καθαρίσει *V*, καθάρης *MW*, καθάρει *P*, καθάρεις *R*, προκαθάρει *L* σεαυτὸν *U ω²* **236** προκαθάρσιος *R*, πρὸς κάθαρσιν *L* **237** γάρ] *om. L* ἡ] *om. L* **238/239** Πρὸ – κηλῖδος] *om. L* **238** τοῦ] το *E* **239** προκαθάρις *V*, καθαρίσης *M E*, καθάρης *F*, προκαθάρει *P*, προκαθάρεις *R* σεαυτὸν *EFGP*, αὐτὸν *M* **241** ἵνα παύσῃς] *om. ω¹* ὀργῆς *L* **242** ἵνα – διαβολήν] *om. L* συνσβέσης *M*

ἡμέρα, ἡ τὸν πρόδρομον Ἰωάννην χαρακτηρίζουσα. Ὥσπερ
205 γὰρ Ἰωάννης προέδραμε τοῦ κυρίου, οὕτω καὶ αὕτη προέδραμε τῆς ἀναστάσεως· καὶ ὥσπερ ὁ Ἰωάννης δακτυλοδεικτῶν τὸν κύριον ἔλεγεν· *Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*, οὕτω καὶ αὕτη δακτυλοδεικτοῦσα τὴν μέλλουσαν κυριακὴν κέκραγε λέγουσα· «Ἴδε ἡ μήτηρ τῶν
210 μελλόντων ἀναγεννᾶσθαι.»

Πρὸ ἓξ ἡμερῶν τοῦ πάσχα. Ἀκούσατε τὴν ἡμέραν· οὐ γὰρ ἁπλῶς κεῖται τὸ *Πρὸ ἓξ ἡμερῶν τοῦ πάσχα*, ἀλλ᾽

ἵνα σὺ μάθῃς ἑαυτὸν προκαθαίρειν ἀπὸ πάσης κηλῖδος,
ἵνα λύσῃς ἔχθραν,
215 ἵνα παύσῃς ὀργήν,
ἵνα σβέσῃς διαβολήν,

ω¹(E β[MVKL]) ω²(γ[BS] δ[HPR])

204 ἡμέρα] δηλονότι *KL* **205** Ἰωάννης] *praep.* ὁ *M* **205/206** προέδραμε¹ – Ἰωάννης] *om. ω²* **205** προέδραμε¹] *add.* τῆς ταφῆς *KL* **205/206** προέδραμε] προέλαμψε *β* **206** τῆς] *add.* τοῦ κυρίου *L* ἀναστάσεως] *add.* ἡ ἡμέρα *M* ὁ] *om. VKL* **208** αὕτη] αὐτῆ *S*, *add.* ἡ σεβασμία ἡμέρα *M*, *add.* οἷον *K* **209** ἐκέκραγε *ω²(-S)* **210** ἀναγεννᾶσθαι] ἀνα- *sup. l. V²*, *add.* ἐκ ὕδατος καὶ πνεύματος *(cf. Ioh. 3, 5) M* **211** Πρὸ – πάσχα] *om. ω²* πάσχα] *add.* ἦλθεν *(add.* ὁ *MV²)* Ἰησοῦς εἰς βηθανίαν *β* ἠκούσατε *KL* τὴν ἡμέραν] τὴν $\overline{\text{ημρα}}$ *P^a.c.*, τὴν ἡμερα *P^p.c.*, *add.* φιλόθεοι καὶ φιλόχριστοι *M* **213** σὺ] *om. ω²* προκαθαίρειν ἑαυτὸν *VKL* καθαίρειν *ω²* **215** ἵνα] καὶ *γR*, *om. E* **216** ἵνα σβέσῃς] καὶ παύσης *S* διαβολήν] θυμόν *β*

ἵνα συσφίγξῃς ἀγάπην,
ἵνα πλατύνῃς φιλοπτωχίαν,
ἵνα μὴ μόνον σὺ ἑορτάσῃς ἀλλὰ καὶ ὁ ἐνδεόμενος συνεορτάσῃ σοι· ἐὰν γὰρ σὺ μὴ μεταδῷς τῷ χρείαν ἔχοντι, σὺ μὲν ἑορτάζεις, ἐκεῖνος δὲ στυγνάζει.
Ὅπως μὴ γένηται καὶ ἐπὶ σοῦ ἡ τοῦ πλουσίου ἐκείνου ἀνταπόδοσις, ὅστις *εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς* τῷ Λαζάρῳ ψιχίων οὐ μετέδωκεν, μετάδος οὖν ἐκ τῆς σῆς τραπέζης τῷ χρείαν ἔχοντι καὶ εὐποίησον τοὺς ἐνδεομένους, ὅπως καὶ σὺ διὰ πάντων ἑορτάσῃς καὶ ὁ πένης συνευωχηθῇ, ἵνα μὴ οἱ κύνες φιλανθρωπότεροί σου γένωνται. Ἄκουε συνετῶς. Ἐὰν γὰρ σὺ μὴ εὐποιήσῃς τὸν ὁμόδοξόν σου πένητα, τὸν χρείαν παραμυθίας ἔχοντα, ἐκεῖνος δὲ ἀπ᾽ ἀνάγκης παρὰ σοῦ μὴ εὐεργετηθεὶς προσέλθῃ αἱρετικῷ, κἀκεῖνος αὐτὸν παραμυθήσηται, γέγονεν ὁ κύων σοῦ φιλανθρωπότερος· πᾶς γὰρ αἱρετικὸς καθυλακτεῖ τοῦ ποιμένος.

Τί οὖν ὁ εὐαγγελιστής; *Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ*

249 Luc. 16, 19 **260/262** Ioh. 12, 1

*ω*¹*(MWVU)* *ω*²*(EFGPR*[usque ad παρα(μυθίας) *l.* 257]*AL)*

243 ἵνα – ἀγάπην] *om. PR* συνσφίξῃς *M*, συνσφίγξῃς *A*, συσφήξῃς *G*, συσφίζῃς *L* **244** φιλοπτωχίαν] *add.* ἵνα ἐκτείνῃς *(*πλατύνῃς *EFG)* τὴν χεῖρα τῶ δεομένω *U EFG* **245** μὴ] *om. L* μόνος *M A*[a.c.] σὺ – ἐνδεόμενος] *om. L* σὺ ἑορτάσῃς] συνεορτάσῃς *A* σὺ] *om. M* ὁ] *om. V* ἐνδεούμενος *EGPRA*, ἐνδεὴς *ω*¹ **246** σοι] *om. PRA* γὰρ σὺ] οὖν *M* μὴ] *om. L* **247** ἑορτάσεις *V* **248** Ὅπως] *add.* οὖν *U* γίνεται *M*, γένονται *V* καὶ – ἡ] ἐν σοὶ *L* καὶ] *om. R* σοῦ] σὲ *EFG* τοῦ – ἐκείνου] τούτου *M* ἐκείνου] λαζάρου *L*, *om. R* **249/250** ἀνταπόδοσις – μετέδωκεν] *om. L* **250** ψυχίον *G* οὖν] *om. L* ἐκ] *om. L* **251** τραπέζης] ψυχίοις *L* **251/252** καὶ – ἐνδεομένους] τουτέστι μετάδος τῶ ἐνδεομένω *L* **251** εὐποιήσω *G*, εὖ ποίησον *FRA* **251/252** τοὺς – σὺ] ἵνα *VU* δεομένους *M EFGR* **252** καὶ[1]] *om. A* παντὸς *EFL* συνεορτάσῃς *EFG* **252/253** καὶ[2] – συνευωχηθῇ] κἀκεῖνος συνεβοχήθη *L* **253** οἱ] *praep.* καὶ *L* **253/254** γίνονται *AL* **254** Ἄκουε] *praep.* τί ἐστιν οἱ κύνες *L* γὰρ σὺ μὴ] μὴ γὰρ σὺ *EFGP*, μὴ σὺ *A*, μὴ *L* εὐποιήσεις *L* **255** ὁμόδοξόν] ὁμόδουλον *EFG* σου] *om. EFGL* τὸν ... ἔχοντα] τῶ ... ἔχοντι *V* τὸν] *praep.* εἰς *M* **255/299** (παρα)μυθίας – πεῖραν] *om. R* **256** ἀπ᾽ ἀνάγκης] ἀπὸ ἀνάγκης *WVU L*, ἀποναρκήσας *EFGP*, ἀποναρκήσει *A* προσέλθῃ] προσέλθοι δὲ *A* **257** αὐτὸν παραμυθήσηται] αὐτῶν παραμυθείας *L* παραμυθήσεται *W G* γέγονεν] *praep.* καὶ *M* **258** αἱρετικῶς *U* καθυλλάττει *A*, καθηλακτῆ *G* **258/259** ποιμνίου *L* **260** ὁ] *om. L*

ἵνα σφίγξῃς ἀγάπην καὶ πλατύνῃς φιλοπτωχίαν,
ἵνα μὴ μόνος σὺ ἑορτάσῃς ἀλλὰ καὶ ὁ ἐνδεούμενος συνεορτάσῃ σοι· ἐὰν γὰρ μὴ μεταδῷς τῷ χρείαν ἔχοντι, σὺ μὲν ἑορτάζεις, ἐκεῖνος δὲ στυγνάζει.
Ὅπως οὖν μὴ γένηται ἐπὶ σοῦ τὸ τοῦ πλουσίου καὶ τοῦ Λαζάρου, μετάδος τῷ χρείαν ἔχοντι, εὐποίησον τῷ ἐνδεουμένῳ, ὅπως καὶ σὺ διὰ παντὸς ἑορτάσῃς κἀκεῖνος συνευωχηθῇ.

Τί οὖν ὁ εὐαγγελιστής; *Πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ*

*ω*¹*(E β[MVKL])* *ω*²*(γ[BS] δ[HPR])*

217 συσφίγξῃς *K*, συσφίζῃς *E* καὶ] ἵνα *β* πλατύνῃς] πλατύνη *S*, πλύνης *E* **218** μόνον *VL S* σὺ ἑορτάσῃς] συνεορτάσῃς *K*, ἑορτάσῃς *EV*[a.c.] ἀλλὰ] *add.* ἵνα *E* ἐνδεούμενος] ἐνδεόμενος *E H*², ἐνδεὴς *VKL*, ἄπορος καὶ ὁ ἐνδεὴς *M* **218/219** συνεορτάσῃ σοι] συνεορτάσῃ *B*, σου ἑορτάση *H*, σὺ ἑορτάσει *R*, σε ἑορτάσει *P* **219** χρείαν] *praep.* τὴν *S* **219/220** σὺ μὲν ἑορτάζεις] καὶ σὺ ἑορτάζεις *et post* στυγνάζει *transp. δ, om. γ* **220** γυγάζει *R* **221** Ὅπως] *add.* δὲ *L*, ἵνα *sup. l. H*², *om. δ* οὖν] *om. ω*² ἐπὶ] *praep.* καὶ *MKL* σοῦ] σοὶ *VKL S* τὸ] *om. M PR* **222** ἔχοντι] *add.* τουτέστιν *E* **222/223** εὐποίησον τῷ ἐνδεουμένῳ] *om. ω*² **222** εὖ ποίησον *β* **222/223** τῷ ἐνδεουμένῳ] εἰς τὸν ἐνδεούμενον *E* δεομένω *KL* **223** καὶ] *om. E* διὰ παντὸς] *om. S* ἑορτάσῃς] συνεορτάσῃς *K S* **223/224** εὐωχηθῇ *EMV*[a.c.]*K* **225** εὐαγγελιστής] *add.* καλὸν γὰρ πάλιν ἀναλαβεῖν τὸν λόγον *ω*¹ Πρὸ – πάσχα] *om. L* ἡμερῶν] *add.* φησιν *EMV* **226** ὁ] *om. KL S* Λάζαρος] *add.* ὁ τεθνηκὼς *MKL* ὃν] *add.* καὶ *M*

νεκρῶν.
Ὢ τῆς τοῦ κυρίου εὐεργεσίας. Ἐγείρει τὸν Λάζαρον, ἵνα ἐρεθίσῃ τὸν διάβολον. Τί ἐστιν «Ἐγείρει τὸν Λάζαρον, ἵνα ἐρεθίσῃ τὸν διάβολον»; Ἄκουε διὰ βραχέων· καλὸν γὰρ καταπαῦσαι τὸν λόγον διὰ τὴν ἐπικειμένην ἐργασίαν. Ὡς εἶδεν ὁ διάβολος τὸν κύριον βοήσαντα· *Λάζαρε, δεῦρο ἔξω,*
καὶ πάντα τὰ καταχθόνια διαλυθέντα
καὶ τὰς κάτω δυνάμεις μὴ ὑποφερούσας
ὡς βασιλικοῦ προστάγματος ἐμφανισθέντος,
μᾶλλον δὲ ὡς θεϊκοῦ βουλήματος ἐνεργοῦντος,
καὶ ὅτι παραυτὰ αἱ μὲν τρίχες Λαζάρου ἄνωθεν ἐρριζοῦντο,
τῶν δὲ νεύρων αἱ διαλύσεις συνεσφίγγοντο,
τῶν δὲ ὀστέων ὁ χωρισμὸς συνεγομφοῦτο,
τῶν δὲ ἰχώρων τὰ ῥεῖθρα συνεστέλλοντο,
τὸ δὲ πνεῦμα τὸ ζωτικὸν συνεισήρχετο,
ἡ δὲ δέσποινα ψυχὴ τὴν προτέραν νομὴν ἀπελάμβανεν,
ὡς εἶδεν ὁ διάβολος ταῦτα καὶ τὰ παραπλήσια τούτων γινόμενα, θορυβηθεὶς καὶ ἐν ἀγωνίᾳ γενόμενος ἐπέταττε ταῖς ὑπ᾽ αὐτοῦ δυνάμεσι λέγων· «Ἀντίσχετε, κρατήσατε, τῆς ἐμῆς βασιλείας μὴ προκρίνητε. Τί πέπονθα, ἄνανδροι; Ἀνα-

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267 Ioh. 11, 43

ω¹ (M usque ad l. 271 WVU) ω² (EFGPAL usque ad l. 263)

263 Ὢ – εὐεργεσίας] *om. L* **263/347** ἐγείρει τὸν λάζαρον ἵνα κάτω χθῶσι τὸν διάβολον· ἵνα εὑρεθείση πελεκεῖ καὶ σταυρόν· ἵνα ἰουδαίους καταισχύνη καὶ κόσμον ἐλευθερώσει· χριστὸς ὁ σωτὴρ τοῦ κόσμου· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν *L (cf. praef. p. 111)* **264/265** Τί – διάβολον] *om. MW EFG* ἵνα – διάβολον] *om. VU* **267** οἶδεν *A* **268** καταχθόνιαν *E* λυθέντα *P* **269** μὴ] *om. A* ὑποφερούσας] ὑπομενούσας *ω²* **272** ἐριζοῦντου *E* **274** συνεκομφοῦτο *A* **275** συνεστέλετο *W* **276/304** τὸ¹ – πελεκῆσαι] *om. M* **276** τὸ²] *om. W* ζωϊκὸν *WV* **276/277** συνεισήρχετο – ψυχὴ] *om. U* **276** συνεισέρχετο $F^{a.c.}$, συνεισέρχεται *A*, συνηρχετο *W* **277** δὲ] *om. A* μονην *W* ἐπελάμβανεν *V* **278** οἶδεν *A* ταῦτα] *add.* πάντα *U* **279** γινόμενα] γενόμενα *PA, om. E* ἐν ἀγωνίᾳ] ἐναγονιος *W* ἀγῶνι *VU P* γενόμενος] γενάμενος *GA* **280** ταῖς ... δυνάμεσι] τοὺς ... δυνάμεις *A* ὑπ᾽ αὐτὸν *U EFP*, ἐπ᾽ αὐτῶν *G* ἀντισχέθητε *WVU*, ἀντισχεῖτε *A*, ἀντίχετε *F* **281** μὴ] μηδὲν *U* προκρίνατε *WV*, προκρίνετε *A* πεπόνθατε *WU G*

νεκρῶν.
Ὢ τῆς τοῦ κυρίου σοφίας. Ἤγειρε τὸν Λάζαρον, ἵνα ἐρεθίσῃ τὸν διάβολον. Ἄκουε διὰ βραχέων. Ὡς εἶδεν ὁ διάβολος τοῦ κυρίου βοήσαντος· *Λάζαρε, δεῦρο ἔξω,*
καὶ πάντα τὰ καταχθόνια διαλυθέντα
καὶ τὰς κάτω δυνάμεις μὴ ὑποφερούσας κρατεῖν
ὡς βασιλικοῦ προστάγματος καταπεμφθέντος,
μᾶλλον δὲ ὡς θεϊκοῦ βουλήματος ἐνεργοῦντος,
καὶ ὅτι παραυτὰ αἱ μὲν τρίχες Λαζάρου ἄνωθεν ἐρριζοῦντο,
τῶν δὲ νεύρων αἱ διαλύσεις συνεσφίγγοντο,
τῶν δὲ σαρκῶν αἱ μειώσεις ἀνεπληροῦντο,
τῶν δὲ ὀστέων ὁ χωρισμὸς συνηρμόζετο,
τῶν δὲ ἰχώρων τὰ ῥεῖθρα συνεστέλλοντο,
τὸ δὲ πνεῦμα τὸ ζωτικὸν ὑπεισήρχετο,
ἡ δὲ δέσποινα ψυχὴ τὴν ἀρχαίαν προτέραν μονὴν ἀπελάμβανεν,
ὡς εἶδε ταῦτα καὶ τὰ παραπλήσια τούτων γινόμενα, θορυβηθεὶς καὶ ἐναγώνιος γενόμενος ἐπέτασσε ταῖς ὑπ᾽ αὐτὸν δυνάμεσι λέγων· «Ἀντιτάξασθε, κραταιώθητε, τὴν ἐμὴν βασιλείαν μὴ προδῶτε. Ὢ τί πέπονθα; Καταλύεται τὸ

ω¹ (E β[MVKL]) ω² (γ[BS] δ[HPR])

228 τῆς] *iteravit K* σοφίας] *praep.* μεγάλης *M, add.* μᾶλλον δὲ ὢ τῆς *(add.* πολλῆς *β)* αὐτοῦ φιλανθρωπίας *(*ἀγαθότητος *VKL,* ἀγαθότητος καὶ φιλανθρωπίας *M) ω¹* Ἤγειρε] *add.* ἐκ νεκρῶν *β* **228/229** ἵνα – διάβολον] *om. S* **228** ἵν᾽ *H* **229** Ἄκουε] ἄκουσον οὖν *KL, add.* γὰρ *B, praep.* καὶ ὅπως *M* βραχέων] *add.* καλὸν γὰρ καταπαῦσαι τὸν λόγον *E* εἶδεν] ἤκουσεν *KL* **230** τὸν κύριον βοήσαντα H^2 **230/231** Λάζαρε – καὶ] *om. E* **231** καὶ] *om. L γ* διαλυθέντα] λυθέντα *E,* δονηθέντα *VL,* δονηθέντα εἶδε *K, praep.* δυνηθέντα καὶ *M* **232** ὑποφερούσας] ὑπομενούσας *ω²* κρατεῖν] *add.* τὸν λάζαρον *β* **234/235** μᾶλλον – παραυτὰ] *om. ω²* **234** ὡς] *om. L* **235** παραυτίκα *K* **236** τῶν – συνεσφίγγοντο] *om. γ* **237** ἡ μείωσις ἀνεπληροῦτο *γ* **238/239** τῶν – δὲ] *om. γ* τῶν – συνεστέλλοντο] *om. L* **239** ἰχώρων] *add.* δὲ *S* συνεστέλλετο *ω²* **240** τὸ δὲ] καὶ τὸ μὲν *B,* τῶ *S* ζωοτικὸν *K* ἐπεισήρχετο *γ* **241** δὲ] *om. E* ἀρχαίαν] *post* προτέραν *transp. δ,* καὶ ἀρχαῖαν *et post* προτέραν *transp. KL, add.* καὶ *MV, om. γ* **241/242** παρελάμβανεν *ω²(-R),* κατελάμβανεν *R* **243** ὡς] *add.* οὖν *B* καὶ – τούτων] *om. γ* παραπλήσια τούτων] τούτοις παραπλήσια *KL,* παραπλήσια *δ* γινόμενα] γενόμενα *S,* ἤδη γενόμενα *KL* **244** γενόμενος ἐναγώνιος *K* γενάμενος *E* ἐπέταττε *K* H^2 ὑπ᾽ αὐτὸν] ἑαυτοῦ *γ,* αὐτοῦ *δ* **246** προδῶσητε *B,* πρωδώσετε *M S* Ὢ τί] ὅτι *E S* πέπονθα] πεπόνθατε *K, add.* ὁ ταλαίπωρος *M*

λύεται τὰ κράτη τοῦ θανάτου· ὃν γὰρ ἔχω τέσσαρας ἡμέρας κρατῶν ἀναδίδωμι βίᾳ. Μεγάλῃ συμφορᾷ παρεμπέπτωκα· ἠρξάμην ἐμεῖν οὓς κατέπιον. Οὐ διὰ τὸν Λάζαρον μόνον κλαίω, φοβοῦμαι μὴ καὶ τὸν Ἀδὰμ ἀπολέσω. Σπουδῆς μοι χρεία καὶ γοργότητος· εἰ μὴ προκαταλάβωμαι τὸν συντελοῦντά με, πάσης με τῆς ὑπάρξεως κενὸν ἀποδείξει. Οἶδα τί πράξω· ἔχω τοὺς Ἰουδαίους συνδρόμους, μισθοῦμαι τὸν Ἰούδα, ἀεί μοι λῃστὴς συμπράττει. Καλῶς τὸ μύρον τριακοσίων διετιμήσατο δηναρίων· ἤδη συνέπεισα τὸν Ἰούδα τὸ μὲν μύρον τριακοσίων διατιμήσασθαι δηναρίων, τὸν δὲ δεσπότην τοῦ μύρου τριάκοντα ἀργυρίων πωλῆσαι. Σπουδῆς μοι χρεία· σταυρὸν κατασκευάσω· αὐτὸς τὸν Λάζαρον ἔλαβεν, ἐγὼ ὅλον αὐτὸν συγκαθελῶ, τοῖς νεκροῖς αὐτὸν συναριθμήσω, ἵνα μάθῃ κατὰ μείζονος μὴ στρατεύεσθαι.»

Αἱ δὲ κάτω δυνάμεις πρὸς αὐτόν· «Ὅλον τὸν Ἰησοῦν ὧδε κατασπάσαι βούλει, καὶ νεκροῖς αὐτὸν συναριθμῆσαι βούλει; Βλέπε μὴ καθ' ἑαυτοῦ σκέπτῃ· ἔχεις αὐτοῦ πεῖραν, ἐπάλαισας αὐτῷ ἐν τῇ ἐρήμῳ· οὐχὶ τρίτον προσῆλθες καὶ τρισσῶς ἔπεσας; Εἰ ἀπὼν τοσαῦτα δύναται, ἐὰν κατέλθῃ, τί μέλλεις πράττειν;»

Διὰ ταῦτα καὶ τὰ παραπλήσια τούτων ἐγείρει τὸν Λάζαρον ὁ κύριος, ἵνα τὸν διάβολον ἐρεθίσῃ σταυρὸν πελεκῆσαι, ἵνα

289/290 cf. Marc. 14, 5; Ioh. 12, 5 **292/293** cf. Matth. 26, 15 **295/296** cf. Luc. 14, 31 **300/301** cf. Matth. 4, 1-11; Luc. 4, 1-13

ω¹ (M inde ab ἵνα² *l. 304 W usque ad* συν(τελοῦντα) *l. 287 VU) ω² (EFGP R inde a l. 300 A)*

282 τὰ κράτη] *om. WVU* θανάτου] *add.* ἡ τυραννὶς *VU* γὰρ] *om. WV* ἔχων *A* **283** βίᾳ] μία *WVU* **283/284** παραπέπτωκα *EF* **284** ἐμεῖν] ἐμμαῖσιν *A, post* κατέπιον *transp. V* **286** σπουδῆ *E* γοργότης *G* προκαταλάβω *U*, προκαταλαμβάνομε *G*, καταλάβομαι *V* **287** τὸν] τὸ *G* κενὸν] ξένον *VU* **289** ἰοῦδαν *VU EFG* ἀεί – συμπράττει] προδότην *A* συνπράττει *EF* **290** διετιμήσατο τριακοσίων *VU* ἤδη] *add.* γὰρ *A* **291** ἰοῦδαν *VU EFGA* διατιμήσασθαι] *post* δηναρίων *transp. U*, διετιμήσατο *EFG* **292** ἀργυρίοις *A* **293** πωλήσει *EFG* μοι] *add.* οὖν *A* κατασκευάσαι *V* **294** συνκαθελῶ *V F*, συνκαθέλκω *A* τοῖς] *praep.* καὶ *A* **295** συναριθμῶ *VU EFGP* **297** αὐτόν] *add.* ἔλεγον *P in marg.* ὅλως *U P* ὧδε] *om. G* **298** καταπάσε *G* **298/299** καὶ – βούλει] *om. V EFG* **298** καὶ] *praep.* εἰ *U A* συνκαταριθμῆσαι *U* **299** σκέπῃ *F* **300** αὐτῷ] αὐτὸν *RA* οὐχὶ] *om. EFG* **301** τρισσὸς *GA* ἀπὼν τοσαῦτα] ἀπόντος αὐτὰ *P*, ἀπόντως αὐτοῦ *A* **303** τοῦτον *E* **304** ἵνα²] εὐθέως οὖν ἔγνων ὅτι *M*

κράτος τοῦ θανάτου, ὅπερ διὰ τῆς ἁμαρτίας ἐκτησάμην· ὃν ἔχω τέσσαρας ἡμέρας κρατῶν νῦν ἀναδίδωμι βίᾳ. Μεγάλῃ συμφορᾷ περιπέπτωκα· ἠρξάμην ἐξεμεῖν οὓς κατέπιον. Οὐ διὰ τὸν Λάζαρον μόνον κλαίω, φοβοῦμαι μὴ καὶ τοὺς ἄλλους οὓς κατέχω ἀπὸ τοῦ Ἀδὰμ μεχρὶ τοῦ νῦν ἀπολέσω. Σπουδῆς μοι χρεία καὶ πολλῆς ἰσχύος· εἰ μὴ προκαταλάβω τὸν τῷ λόγῳ συλοῦντά με, πάσης μου τῆς ὑπάρξεως κενὸν ἀποδείξει με. Εὗρον ὃ πράξω, ἔγνων τί ποιήσω· ἔχω τοὺς Ἰουδαίους συνδρόμους, μισθοῦμαι τὸν Ἰούδαν, ἀεί μοι οὗτος ὑπουργεῖ καλῶς. Φιλάργυρος γὰρ ὢν προσελθούσης γυναικὸς τὸ μύρον τριακοσίων δηναρίων διετιμήσατο κόπους παρέχων αὐτῇ· καὶ τὸ μὲν μύρον διετιμήσατο τριακοσίων δηναρίων, τὸν δὲ δεσπότην τοῦ μύρου τριάκοντα δηναρίων πωλήσει. Πολλῆς μοι οὖν σπουδῆς χρεία σταυρὸν κατασκευάσαι· αὐτός μου τὸν Λάζαρον ἔλαβεν, ἐγὼ αὐτὸν ὧδε ὅλον καθελκύσω καὶ τοῖς νεκροῖς συναριθμήσω, ἵνα μάθῃ κατὰ μείζονος μὴ στρατεύεσθαι.»

Ταῦτα καὶ τὰ παραπλήσια τούτων βουλεύσασθαι καὶ

ω¹ (E β[MVKL]) ω² (γ[BS] δ[HPR])

247 ὅπερ] ὄνπερ *S* ὃν] ὄνπερ *KL ω², add.* γὰρ *ML* **248** ἔχω] εἶχον *KL ω², add.* ἤδη *M* τεσσάρεις *E* νῦν] *ante* βίᾳ *transp. M, om. E* ἀναδίδωμι] ἀποδίδωμι *β*, ἀποδίδω *δ* Μεγάλῃ] *praep.* ὄντως *M* **249** περιπέπτωκα] πέπτωκα *L, add.* ὁ δύστηνος *M* ἠρξάμην] *praep.* καὶ *S, add.* γὰρ *M, add.* ἤδη *K* Οὐ] *praep.* ὅθεν *M* **250** κλαίω μόνον *K* φοβοῦμαι] δέδοικα *B, praep.* ἀλλὰ *β BP* **251** κατέχω] ἔχω *S* τοῦ¹] *om. MV ω²(–B)* τοῦ²] καὶ *L, om. E* **252** χρείας *S* μὴ προκαταλάβω] καὶ μὴ καταλάβω *R* μὴ] *add.* γὰρ *M B* **253** τῷ] *om. E* συλῶντα *H* ὑπάρξεως] οὐσίας *KL* **254** ἀποδείξει] *praep.* ἂν *M, post* με *transp. B* με] *om. ω²(–B)* Εὗρον] ηὗρον *E*, ἔγνων *VKL* ὃ] ἃ *KL*, ὡς *EV*, τί *SH* ἔγνων] εὗρον *VKL* **255** συνδρόμους] συντρέχοντας *β* ἀεί μοι] ἐμοὶ *ω¹*, ἀεί με *B* **256** ὑπουργεῖ] ὑπουργήσει *β, post* καλῶς *transp. ω²* ὢν] *add.* καὶ *M* **257** γυναικὸς] *praep.* τῆς *MKL S* διατιμήσηται *M* **257/259** κόπους – δηναρίων] *om. E* **257/258** κόπους – αὐτῇ] *om. VKL* **258** καὶ τὸ μὲν] εἰ οὖν τὸ *L* **258/259** διετιμήσατο – δηναρίων] δηναρίων τριακοσίων διετιμήσατο *K*, τριακοσίων δηναρίων διετιμήσατο *L* **258** διατιμήσηται *M* **259** τὸν δὲ] καὶ τὸν *S* μύρου] *add.* πάντως *L* **260** δηναρίων] δινάρια *S*, ἀργυρίοις *VKL* πωλήσει] πωλεῖ *V*, ἐπώλησεν *δ, praep.* πάντως *K* Πολλῆς μοι] *om. E* μοι] *post* οὖν *transp. S, om. V a.c. KL* σπουδῆς οὖν *E* χρεία] *om. γ* **261** κατασκευάσω *V a.c. KL* μου] μοι *SH* ἔλαβεν] *iteravit K* **262** ὧδε] *post* ὅλον *transp. MV, om. KL* ὅλον] *om. ω²* **263** μὴ] μηδὲν ὅλως *EMV*, ποτὲ μηδὲν ὅλως *KL* στρατεύεσθαι] πράττειν *β*, ἀντιστρατεύεσθαι *B* **264** καὶ¹ – τούτων] *post* βουλευσάμενος *(cf. app. ad ll. 264-265) transp. δ, om. γ* τούτοις παραπλήσια *KL* **264/265** βουλεύσασθαι καὶ εἰπεῖν] βουλευσάμενος *ω²*

γένηται ἡ κατάρα εὐλογία καὶ ὁ σταυρὸς πᾶσι βοηθός. Ἡ γὰρ τοῦ Λαζάρου ἀνάστασις
τὸν μὲν διάβολον ἐδρίμυξεν,
τοὺς δὲ φαρισαίους ἐκάπνισεν,
τὴν δὲ Μάρθαν ἐπληροφόρησεν,
τὴν δὲ Μαριὰμ ἐδόξασεν,
τὴν δὲ ἀνάστασιν προηρραβωνίσατο,
τοὺς δὲ μαθητὰς κραταιοτέρους ἀπέδειξεν.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ πῶς ἡ ἀνάστασις τοῦ Λαζάρου τοὺς μαθητὰς κραταιοτέρους ἀπέδειξεν;»
Πῶς; Ἄκουε διὰ βραχέων. Ἴστε πάντες σαφῶς ὅτι *πέραν τοῦ Ἰορδάνου* τυγχάνοντος τοῦ κυρίου Λάζαρος ἀπέθανεν ἐν Βηθανίᾳ. Βουλόμενος τοίνυν ὁ κύριος τοὺς ἑαυτοῦ μαθητὰς πληροφορῆσαι πρὸ πάντων ὅτι οὐκ ἦν ἐν μέρει ἀλλὰ πανταχοῦ ὡς θεός, καὶ ὅτι οὐδὲν αὐτὸν λέληθε τῶν γινομένων, λέγει πρὸς τοὺς ἑαυτοῦ μαθητάς· *Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.*
Οἱ δὲ ἀπόστολοι ἀνθρωπινώτερον ἀκούσαντες, τοῖς ῥήμασι καὶ οὐ τῇ δυνάμει προσεσχηκότες, φυσικώτερον ἀποκρίνονται πρὸς τὸν κύριον λέγοντες· «*Κύριε, εἰ κεκοίμηται, σωθήσεται.* Ὅμως λέγε ἡμῖν, ἐπιστάτα· σὺ ἐνταῦθα *πέραν τοῦ Ἰορδάνου*, Λάζαρος ἐν Βηθανίᾳ, πῶς ἔγνως ὅτι *κεκοίμηται*;»

315/316 Ioh. 10, 40 **320/322** Ioh. 11, 11 **325/326** Ioh. 11, 12 **326/327** Ioh. 10, 40 **327/329** Ioh. 11, 11

ω¹(MN^inde a Λαζάρου l. 306 VU) ω²(E^usque ad l. 312 F^usque ad l. 312 G^usque ad l. 312 PRA)

305 γίνεται *M* πᾶσι] *praep.* τοῖς *PA* **307** ἐδρύμυττεν *N* **308** ἐκάπνιζεν *N* **309** τὴν δὲ] καὶ τὴν *R* δὲ] μὲν *U EFG* Μάρθαν] μαρίαν *E* **310** μαρίαν *EFGR* **311** δὲ] μὲν *U EFG, om. V R* προηρραβονιάσατο *N*, προηραβονιάσατο *R*, προαρραβονίσατο *EFG* **312** ἀνέδειξεν *M R^a.c.* **313/347** Ἔστι – Ἀμήν] συνδειπνοῦμεν – ἀμήν *EFG (cf. praef. p. 110)* **313/314** Ἔστι – ἀπέδειξεν] *om. MNV* **313** πάντως] *add.* ὡς *A* τινα] τίνα *A* τοῦ] *om. U PA* **315** βραχέων] *add.* ῥημάτων *et expunxit R* **318** πρὸ πάντων πληροφορῆσαι *U A* ἦν] *add.* ἐκεῖ *U* μέρει] *praep.* ἐνὶ *A* **319** ὡς] ὁ *N* καὶ] *om. M* αὐτὸν] αὐτῶ *A*, αὐτῶν *U*, *om. M R* **320** γενομένων *P* ἑαυτοῦ] *om. M* **323** ἀπόστολοι] μαθηταὶ *U* ἀνθρωπινώτεροι *U* **323/324** τοῖς – καὶ] *om. N* **323** τοῖς ῥήμασι] *om. R* **324** καὶ – δυνάμει] *om. A* φυσικώτερον] *om. NVU* **324/325** πρὸς τὸν κύριον ἀπεκρίνοντο *R* ἀπεκρίναντο *M* **326/327** πέραν τοῦ Ἰορδάνου] ὢν *R* **327** Ἰορδάνου] *add.* ὢν *U* Λάζαρος] *praep.* καὶ *N*, *praep.* ὁ *R*, *add.* δὲ *U* πῶς] *add.* οὖν *A*

εἰπεῖν τὸν διάβολον ἠρέθισε τὸ τὸν Λάζαρον ἐκ νεκρῶν ἀναστῆναι. Διὸ καὶ τοὺς Ἰουδαίους εἰς μείζονα φθόνον διήγειρεν ὥστε ὑπουργῆσαι τῇ βουλῇ αὐτοῦ καὶ σταυρὸν τῷ κυρίῳ κατασκευάσαι, ἵνα γένηται ἡ κατάρα εὐλογία καὶ τὸ ξύλον τοῦ σταυροῦ τοῖς πᾶσι σωτηρία. Διὰ γὰρ τῆς τοῦ Λαζάρου ἀναστάσεως
ὁ μὲν διάβολος ἐταράχθη,
οἱ δὲ φαρισαῖοι συνήχθησαν,
ἡ Μάρθα ἐπληροφορήθη,
ἡ Μαρία ἐδοξάσθη,
ἡ ἀνάστασις προανεδείχθη,
οἱ μαθηταὶ κραταιότεροι ἐγένοντο,

ω¹(E β[MVKL]) ω²(γ[BS] δ[HPR])

265/267 τὸν¹ – αὐτοῦ] ὁ διάβολος τοὺς ἰουδαίους εἰς μείζονα φθόνον διήγειρεν καὶ ἠρέθισεν θανατῶσαι τὸν *(iteravit H)* λάζαρον ἐκ νεκρῶν ἀναστήσαντα *δ* **265** ὁ διάβολος *γ* ἠρέθισε] ἠρέθιζε *S*, ἠρέθισαν *ML* **τὸ] τὸν *(sic)** *B*, *praep.* διὰ *β*, *om. S* **266** ἀναστήσαντα *γ* φόνον *L* **269** τοῖς πᾶσι] ἅπασι *KL* σωτηρία] *praep.* ἴασις καὶ *M* **272/274** οἱ – ἐδοξάσθη] *om. S* **272** οἱ δὲ] *om. E* συνεχύθησαν *KL δ* **274** ἡ] *praep.* καὶ *ω¹(-M)* **275** ἡ] *add.* δὲ *VKL* **276** οἱ] *add.* δὲ *ω¹(-M)* κραταιοὶ *ω¹(-M)* ἐγίνοντο *B*

Ὁ δὲ Χριστὸς πρὸς αὐτούς· «Εἶπον ὑμῖν ὅτι *κεκοίμηται, καὶ χαίρω δι'ὑμᾶς, ἵνα* γνῶτε *ὅτι οὐκ ἤμην ἐκεῖ* σώματι· κατανοήσατε τὴν ἀπερίγραπτον τῆς θεότητός μου δύναμιν, ὅτι καὶ ὧδε κἀκεῖ εἰμι καὶ πανταχοῦ. Ὅπως δὲ μὴ μόνον τῶν ῥημάτων ἀλλὰ καὶ τῶν πραγμάτων ἐπόπται γενήσεσθε, *ἄγωμεν πρὸς αὐτόν.*»

Ἐλθὼν τοίνυν ὁ Ἰησοῦς *εἰς τὸ μνημεῖον* ἐβόησεν· *Λάζαρε, δεῦρο ἔξω,* καὶ εὐθέως ἐξῆλθε γνωρίσας τοῦ δημιουργοῦ τὴν φωνήν. *Ἐξῆλθεν* ἔχων *τὰς χεῖρας δεδεμένας καὶ τοὺς πόδας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.* Ὢ τῆς ὑπερβολῆς τῶν θαυμάτων. Τί πλέον ἦν θαυμάσαι; Τὸν ἐγερθέντα ἐκ νεκρῶν, τὸν δεδεμένον τρέχοντα; Ἀλλ'ἵνα μὴ φαντασίαν τὸ πρᾶγμα νομίσωσιν οἱ ἄπιστοι Ἰουδαῖοι, οἰκείαις χερσὶ τοῦτον λῦσαι προσέταξεν αὐτοῖς εἰπών· «*Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν.* Αὐτόν φησι μάρτυρα δέξασθε· αὐτὸς ὑμᾶς γνωρίσει τίς εἰμι, ὁ δεσπόζων οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων.»

Αὐτῷ τῷ Χριστῷ ἡ δόξα σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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330 Ioh. 11, 15 **334** Ioh. 11, 15 **335** Ioh. 11, 31 **335/336** Ioh. 11, 43 **337/338** Ioh. 11, 44 **342/343** Ioh. 11, 44

ω¹(MNW$^{inde\ ab}$ (ὰ)γίω l. 346VU) ω²(PRA)

329 Χριστὸς] κύριος *NU R* Εἶπον] *praep.* οὐκ *M* **330** καὶ – ὑμᾶς] *om. PR* σώματι] *praep.* τῷ *A,* σωματικῶς *N PR* **331** κατανοήσατε] κατανοήσατο *M,* ἵνα κατανοήσητε *U* μου τῆς θεότητος *R* μου] *om. N* **332** καὶ¹ – εἰμι] *om. M* καὶ¹ ᵉᵗ ²] *om. U* δὲ] *om. U A* μόνων *N PA* **333** γενέσθαι *M* **335** Ἐλθὼν] *add.* οὖν *M* Ἰησοῦς] κύριος *M* **336/347** *cf. app. crit. ad Hom. II, 378-399* **336** εὐθὺς *ω²* ἐξῆλθε] *praep.* ὁ λάζαρος *PR* **336/337** τὴν φωνὴν τοῦ δημιουργοῦ *M* **337** Ἐξῆλθεν] *praep.* καὶ *N* δεδεμένος *M,* δεδεμένοντα *R* **339** πλεῖον *A* **340** ἐκ] *om. N* τὸν²] *praep.* ἢ *U* **340/341** Ἀλλ'ἵνα] ἵνα δὲ *M* **341** νομίσωμεν *M* **342** αὐτοῖς] αὐτοὺς *A, om. NVU R* εἰπών] *om. NVU* **343** ὑπάγειν] *praep.* αὐτὸν *M* **344** ὑμῖν *MVU R* οὐρανίων] *praep.* τῶν *N* **345** καὶ καταχθονίων] *om. N* **346** τῷ Χριστῷ] *om. MU* δόξα] *add.* κράτος καὶ μεγαλοπρέπεια *P* σὺν] ἅμα *M* πατρὶ] *add.* καὶ τῷ υἱῷ *M* **347** εἰς] *praep.* νῦν καὶ ἀεὶ καὶ *ω¹*

καὶ πολλοὶ τῶν Ἰουδαίων πιστεύσαντες εἰς τὸν κύριον Ἰησοῦν Χριστὸν ὑπήντησαν αὐτῷ μετὰ κλάδων καὶ βαΐων κράζοντες καὶ λέγοντες· *Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.*

Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

279/281 Ioh. 12, 13

ω¹(E β[MVKL]) ω²(γ[BS] δ[HPR])

277 εἰς] εἰ αὐτὸν *S* κύριον] *add.* ἡμῶν *MKL ω²* **278** ἀπάντησαν *B* **279** καὶ λέγοντες] *om. E* **280** ἐν – κυρίου] *om. S* βασιλεὺς] *praep.* ὁ *E* **280/281** Ἰσραήλ] *add.* ἰησοῦς σωτὴρ *EV, add.* θεὸς κύριος καὶ ἐπέφανεν ἡμῖν *(cf. Ps. 117, 27) KL* **282** καὶ τὸ κράτος] *add.* σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι *MV, add.* καὶ ἡ τιμὴ καὶ ἡ προσκύνησις ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ καὶ ζωοποιῷ αὐτοῦ πνεύματι *B, om. E* εἰς] *praep.* νῦν καὶ ἀεὶ καὶ *V B* τῶν αἰώνων] *om. HR*

HOMILIA IV

IN IOB

(BHG^{a} 939i, CPG 7894)

Praefatio

Homily IV (BHG^{a} 939i) is known to us from the following nine MSS:

1. **H** *Hierosolymitanus S. Sabae 105* (ff. 86-91)
   chart. s. XV ff. 343 24,4 × 18,5 1/26
   panegyricon with metaphrastic texts (type A)
   Ehrhard III, 219-221; Papadopoulos-Kerameus II, 180-185

2. **M** *Mosquensis gr. 234 (Vlad. 217)* (ff. 85^{v}-92)
   m. s. XI ff. 307 29,3 × 20,6 1/29
   panegyricon for six months (type A)
   Ehrhard II, 103-104; Vladimir 270-272

3. **Q** *Parisinus gr. 979* (ff. 171-176^{v})
   chart. s. XIII ff. 378 22 × 15 1/27
   panegyricon for the whole year (type C)
   cf. above p. 119

4. **P** *Parisinus gr. 1175* (ff. 36^{v}-42)
   m. s. XI ff. 204 30,5 × 22 1/32
   panegyricon for six months (type A)
   Ehrhard II, 104-106; Halkin 125

5. *Parisinus Suppl. gr. 1031* (ff. 32-39^{v})
   chart. s. XV ff. 140 18,4 × 13,8 1/23
   contains *inter alia* different homilies for Holy Week
   Ehrhard II, 275 n. 1; Astruc-Concasty 126-127; Halkin 299-300

6. **R** *Romanus Vallicellianus F 59*[1] (ff. 64-75^{v})
   chart. s. XV ff. V + 343 22,2 × 13,7 1/18
   late homiliarium (type A)
   cf. above p. 119

7. *Vaticanus Barberinianus gr. 102* (f. 140^{rv}; *inc.* λέγε 286)
   chart. a. 1288-1289 ff. 156 22,4 × 15,7 1/25
   fragments of a menologium
   Turyn 9; 74-75

8. **O** *Vaticanus Ottobonianus gr. 14* (ff. 126ᵛ-130)
m. s. X ff. VI + 272 38 × 24,5 2/38
lectionary for the whole year (type B)
cf. above pp. 77-78

9. **V** *Vindobonensis theologicus gr. 5* (ff. 205ᵛ-210)
m. a. 948 ff. III + 327 38 × 24 2/38
homiliarium (type B)
cf. above p. 78

In the transmission of this homily we can distinguish two families, ω^1 and ω^2.
56/57 Μισθῷ σε σέβεται] *om.* ω^1
67 τῷ ἐπάνω πάντων] ω^2, τῶ ἐπὶ πάντων ω^1
109/110 πάλην – βλέπετε] *om.* ω^1
181 μνημονεύω] ω^2, μνημονεύσω ω^1
183 αὐτῷ] ω^1, αὐτοῦ ω^2
209 Τί λέγεις] *om.* ω^1
228/229 καὶ – τιμιώτερον] *om.* ω^1
261 συχνῶς] ω^2, συνεχῶς ω^1
294 ἰσοστάχυες] *om.* ω^1

ω^1 The first copy of ω^1 to be dealt with is found in *Mosquensis gr. 234* (*M*), where the text has been smoothed out by twenty omissions and additions (1). A reasonably pure text is transmitted by *Parisinus gr. 1175* (*P*) (2), in which we encounter mainly unimportant variants (3). The text contained in *Parisinus gr. 979* (*Q*) is characterised by twelve omissions (4) and variants of lesser significance (5). It is impossible to determine more closely the relationship between these three copies of ω^1: the few common errors in *M* and *Q* (6), and *P* and *Q* (7) are insufficient for us to draw a general conclusion. What is striking is that *M* and *P* contain only numbers IV and V of the series of Leontius' homilies on Job (Homilies IV-VII); from this it can perhaps be deduced that these MSS derive from the same collection.

(1) E.g. 67 πάντων] *add.* θεῶ; 118 ἡμέρα²] *add.* αὔτη; 210 φωνὴν] *om.*; 267 ὁ Ἰὼβ] *om.*; 269 ὁ Ἰὼβ] *om.*

(2) On f. 39 a strip of parchment has been cut off, which has caused the loss of one letter in three words: 146 στ⟨ό⟩ματος, 149 ὁ τῆ⟨ς⟩ φωνῆς, 151 διάβολό⟨ς⟩.

(3) E.g. 12 πῶς] ὅπως; 71 ὡς] οὕτως; 79 αὐτὸν] αὐτοῦ; διὰ] *om.*; 103 ἡμέρα] *add.* αὔτη; 162 ὄφελος] ὤφειλες; 253 αἰχμαλωτίσαντες] αἰχμαλωτεύσαντες; 267 δὲ] *om.*; 286 τοῦτον] αὐτὸν.

(4) See 13/14, 20, 54, 65, 111 *(bis)*, 114/115, 147, 205/206, 224, 230, 291/292.

(5) E.g. 72 οὐχὶ] *praep.* καὶ; 74 νοήματα] ὀνόματα; 90 Οὗτοι] οὕτως; 148 Ποῦ] *add.* ἐστὶν; 192 κοπιῶν] κόπτων; 243 μυριόσαλον] μύριον σάλον.

ω^2 Within family ω^2, *Vindobonensis theologicus gr. 5* (*V*) preserves a good text, with the exception of a number of orthographical mistakes. In the text of *Vaticanus Ottobonianus gr. 14* (*O*) for this homily, just as for Homily II, we find several omissions, both small and large (8), but for the rest this MS is a reliable witness of ω^2. A freer text-form of ω^2, including omissions and additions, is transmitted by *Romanus Vallicellianus F 59*[1] (*R*). Given the paucity of common variants in the various MSS, it is impossible to determine the precise relationship between *O*, *R* and *V*: they probably all derive directly from ω^2 and not via a common exemplar.

Hierosolymitanus S. Sabae 105 (*H*) is also a member of the group ω^2. Although this MS contains the readings of ω^1 in three instances (9), two of them can be easily explained through parablepsis, while the third one can easily have arisen independently. This MS is characterised further by a large number of variants, of which four are shared exclusively with a representative of ω^1. Here it is again a question of variants which could easily arise independently (10). Within ω^2 *H* has most in common with *O* (11). These agreements are, however, insufficient basis for postulating a closer relationship between *O* and *H*. In 167 *H* and *M* have both preserved the original reading ἠγάπησας.

(6) 7 ἀγρυπνεῖν] ἐπαγρυπνεῖν *MQ* (+ *H*); 21 ἥ – ὥρᾳ] οὐκ οἴδατε ποία ὥρα *M*, ἡ οὐκ οἴδατε ποία ὥρα *Q*.

(7) 93 νηφαλιότητα] νηφαλαιότητα *PQ* (+ *RH*); 221 ἀντάρσεως] ἀντάρξεως *PQ* (+ *OV*); 231 πενίαν] πενία *PQ* (+ *OVH*); 305 καταλεῖψαι] καταλείψω *PQ* (+ *OVR*).

(8) See 61, 96, 97, 110, 134, 151, 165, 265, 268/271 and 272.

(9) 56/57 Μισθῷ – σέβεται] *om.* ω^1 + *H*; 109/110 πάλην – βλέπετε] *om.* ω^1 + *HV*; 181 μνημονεύω] μνημονεύσω ω^1 + *H*.

(10) 7 ἀγρυπνεῖν] ἐπαγρυπνεῖν *H* + *MQ*; 162 σε] *om.* *H* + *P*; 225 παραχωρῶν] παραχωρῶ *H* + *Q*; 293 παιδία] *add.* μου *H* + *P*.

(11) 19 κερδάνῃ] κερδήσῃ *OH*; 74 ἄλλως] *praep.* καὶ *OH*; 95 αὐτοῦ ἀρτίως] ἀρτίως αὐτοῦ *OH*; 134 τοῦ] *om.* *OH*; 172 Οἶδας] οἶδες *OH* (+ *R*); 212 μὴν] μὴ *OH*; 223 τοῦ ὑψίστου] τῶ ὑψίστω *OH* (+ ω^1); 229 τοῦτο] οὕτω *OH*.

Related to *H* is *Parisinus Suppl. gr. 1031* (*ſ*), as emerges clearly from the omissions shared by *ſ* and *H*([12]). Furthermore, all sorts of small additions in *H*, especially particles, appear too in *ſ*([13]).

The final witness of ω^2, and a fragmentary one, is *Vaticanus Barberinianus gr. 102* (*7*), where the conclusion of our homily is transmitted on a folio subsequently added to the MS. In 294 this MS has ἰσοστάχυες, which makes it clear that it forms part of ω^2. In 305 it shares the reading κληρονόμον with *V*, and for the rest contains six of its own variants([14]).

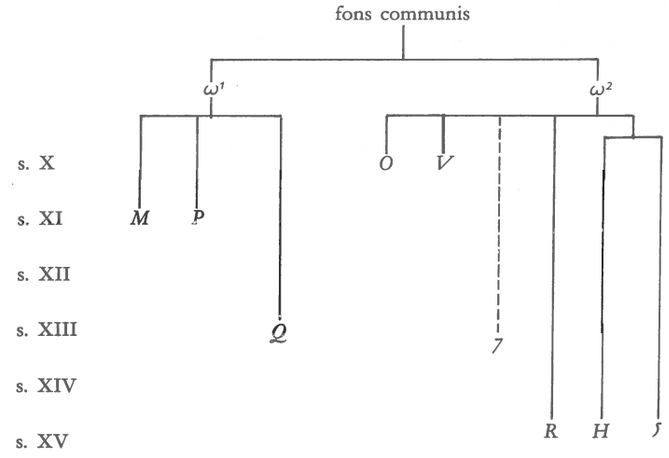
Given that *V* and *O* must be situated in Constantinople, there can be no doubt that ω^2 represents a text which circulated in that city, and derived from the collection of Leontius' homilies. That ω^1 derives from the same source as ω^2 may be deduced from 267, where all MSS transmit the erroneous reading βοήθειαν.

(12) Cf. 2/3, 44, 65/66, 103, 163/165, 169, 204/205 and 273.

(13) 52 τὸν] *add.* δὲ; 70 μηχανὰς] *add.* ἃς; 102 Ἐγένετο] *add.* δὲ; 120 διαβόλῳ] *add.* δὲ; 141 Καὶ[1]] *praep.* διὸ; 160 τὸν] *add.* δὲ; 210 φωνὴν] *praep.* τὴν; 224 ζητεῖς] *add.* καὶ καλεῖς; 235 δίδωμι] *add.* σοι; 246 σκάφος] *praep.* ὡς; 280 ἀπέστρεφεν] *add.* καὶ; 291 μοι] *add.* σύ.

(14) 286 σύ] *add.* εἶ; 287 τὸ πνεῦμα] *praep.* τῆς ἐρήμου; 289/290 ἀνθρώπινον – ἐρήμου] *om., sed* ἀνθρώπινον – ἀπρόσωπον (289) *post* οἰκίας (291) *add.*; 292 ἢ – ἧς] *om.*; 295 Ἀπεσβέσθησαν] ἀποεσβέσθησαν; 297 ὁ] *om.*

Stemma codicum



CONSPECTUS SIGLORUM

H *Hierosolymitanus S. Sabae 105* chart. s. XV ff. 86-91
M *Mosquensis gr. 234* m. s. XI ff. 85^{v}-92
O *Vaticanus Ottobonianus gr. 14* m. s. X ff. 126^{v}-130
P *Parisinus gr. 1175* m. s. XI ff. 36^{v}-42
Q *Parisinus gr. 979* chart. s. XIII ff. 171-176^{v}
R *Romanus Vallicellianus F 59*^{1} chart. s. XV ff. 64-75^{v}
V *Vindobonensis theol. gr. 5* m. a. 948 ff. 205^{v}-210

ω^{1} *consensus codicum MPQ*
ω^{2} *consensus codicum OVRH*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὸν Ἰὼβ

Ἄγε δὴ καὶ σήμερον, φίλε, γνησιώτερον τοῦ γενναιοτάτου Ἰὼβ τὸν ἄσυλον θησαυρὸν διαψηλαφήσωμεν τῷ λόγῳ· θησαυρὸν οὐ βαλλαντίῳ πεφυλακισμένον, ἀλλ᾽ ἐν οὐρανοῖς ὠχυρωμένον· θησαυρὸν οὐ χρηματικῇ ποσότητι σταθμιζόμενον, ἀλλὰ ψυχικῇ γοργότητι φυλαττόμενον. Διὸ δεῖ τῷ ψυχικῷ θησαυρῷ μᾶλλον ἀγρυπνεῖν ἤπερ τῷ χρηματικῷ θησαυρῷ, ὅπου λῃσταὶ παρακαθέζονται καὶ πολλάκις ἐπαγρυπνοῦσιν, ὅπως τὸν οἰκοδεσπότην νυστάξαι παρασκευάσωσι καὶ τὸν δραπέτην συλήσωσιν. Τῷ δὲ ψυχικῷ θησαυρῷ λῃσταὶ οὐ παρακαθέζονται, ἀλλὰ δαίμονες παραπέμπονται, πῶς τὸν ὀρθὸν λογισμὸν ἀποσυλήσωσιν, πῶς τὴν ἀκίβδηλον πίστιν ἀποβουκολήσωσιν, πῶς τὸν πλοῦτον τῆς ὑπομονῆς διασκεδάσωσιν. Ἄνδρα γὰρ κυρίως φιλόθεον οὐ χρηματικὴ ζημία στυγνάσαι παρασκευάζει, ἀλλὰ λογισμῶν ἐρημία.

Διὸ καὶ ὁ κύριος μεγάλην ζημίαν τὴν ψυχικὴν ἀπώλειαν ὑπομνηματίζων ἔλεγε τοῖς ὑπηκόοις· *Τί ὠφελήσει ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδάνῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;* Καὶ πάλιν τοῖς αὐτοῦ μαθηταῖς διαρρήδην ἐκτιθέμενος ἔλεγεν· «*Γρηγορεῖτε καὶ προσεύχεσθε, ὅτι ᾗ οὐκ οἴδατε ὥρᾳ ὁ κλέπτης ἔρχεται.*» Καὶ τίς ὁ κλέπτης; Ὁ τῷ Ἰὼβ ἐπαγρυπνήσας καὶ μηδὲν εὑρών, ἀλλὰ κεναῖς χερσὶ τὸν κόλπον ῥιπίσας. Περὶ τοῦ ψυχικοῦ τοίνυν θησαυροῦ ὁ κύριος

18/19 Matth. 16, 26 **21** Matth. 26, 41 ; Marc. 14, 38 **21/22** Matth. 24, 44 ; Luc. 12, 40

ω^{1}*(MPQ)* ω^{2}*(OVRH)*

Tit. **2** τὸν] *add.* δίκαιον *P*

1 φιλογνησιότερον *V* **2/3** διαψηλαφήσωμεν – θησαυρὸν] *om. H* **3** βαλάντιον $M^{a.c.}$ *OV* πεφυλαγμένον *M* **4** ἐν] *om. H* ὠχυρωμένον] ἐναποκείμενον *H* **5** χρηματικὴν ποσότητα *R* **7** ἐπαγρυπνεῖν *MQ H* **8** θησαυρῷ] *om. M* **10** καὶ – συλήσωσιν] *om. Q* **12** πῶς] ὅπως *P* **13/14** πῶς^{2} – διασκεδάσωσιν] *om. Q* **15** φιλόθεν *V* παρασκευάσει *Q O* **18** ὠφελεῖται *H* **19** κερδήσῃ *OH* **20** τοῖς – διαρρήδην] *om. Q* ἑαυτοῦ *M RH* **21** ᾗ – ὥρᾳ] οὐκ οἴδατε ποία ὥρα *M*, ᾗ οὐκ οἴδατε ποία ὥρα *Q*, ᾗ ὥρα οὐκ οἴδατε *H*, οὐκ οἴδατε ᾗ ὥρα *R*

παραινῶν ἔλεγεν· *Τί ὠφελήσει ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδάνῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;* Τοῦτο σαφῶς ἐπιστάμενος ὁ γενναιότατος Ἰὼβ πάσης τῆς ὑπάρξεως κατεφρόνησεν, ἵνα ψυχικὴν ζημίαν μὴ ὑπομείνῃ·

βόας παρεῖδεν,
ἀρετὰς οὐ παρεῖδεν·
προβάτων κατεφρόνησεν,
κατορθωμάτων οὐ κατέπτυσεν·
τῶν τέκνων τὴν λύπην ἀπεδύσατο,
τῶν ἁγίων τὸ κλέος ἐνεδύσατο.

Διὸ καὶ ὡς εἶδεν τὸν Ἰὼβ ὁ διάβολος πανταχόθεν ἠσφαλισμένον καὶ μᾶλλον ἔργοις θεοφιλέσι τετειχισμένον ἢ λίθοις λελαξευμένοις, ἀντέβαλλε πρὸς ἑαυτὸν ὁ διάβολος λέγων· «Τί ποιήσω; Πῶς τοῦ Ἰὼβ τὸν πλοῦτον συλήσω; Πῶς αὐτὸν ἀποκοιμίσω, ἄνθρωπον ἐν βιωτικοῖς πράγμασιν ἐξεταζόμενον; Πλουτεῖ καὶ οὐ βλασφημεῖ· τοσαύτη δορυφορία καὶ οὐδαμοῦ ἁμαρτία· βασιλεύει καὶ οὐ πταίει, ἀλλ' ἐν πᾶσι βασιλεύει. Αὐτὸς ἐν βασιλείοις, κἀγὼ ἐν ἐρημίᾳ· αὐτὸς *δίκαιος* καὶ *ἄμεμπτος* καὶ *ἀληθινός* προσαγορεύεται, ἐγὼ δὲ "ὄφις" καὶ "σκορπίος" καὶ "διάβολος". Τί ποιήσω;

Τὸν Ἀδὰμ ἐδελέασα,
τὸν Ἄβελ ἐφόνευσα,
τὸν Κάϊν ἐκέρδησα,
τὸν Νῶε μέθῃ παρέπεμψα,
τὸν Χὰμ δουλεύειν παρεσκεύασα,
τὸν Ἰακὼβ ἐφυγάδευσα,
τὸν Ἡσαῦ τῶν πρωτοτοκίων ἐστέρησα,
τὸν Ἰὼβ οὐχ εὑρίσκω παρασαλεῦσαι;
Ἔγνων τὸ πρᾶγμα, οἶδα τί πράξω· ἄνωθεν βοηθεῖται, καὶ

25/26 Matth. 16, 26 **43** Iob 1, 1 **45** cf. Gen. 3, 6 **46** cf. Gen. 4, 8 **47** cf. Gen. 4, 11-12 **48** cf. Gen. 9, 21 **49** cf. Gen. 9, 25 **50** cf. Gen. 27, 43 **51** cf. Gen. 25, 31-34

ω¹(MPQ) ω²(OVRH)

25 ὠφελεῖται *H* **26** κερδήση *MP O* **32** οὐ κατέπτυσεν] οὐ κατέπαυσεν *V*, οὐκ ἀπέπτυσεν *Q* **36** θεοφελέσιν *M* **37** λίθος $O^{a.c.}$ ἀντέβαλεν *O* αὐτὸν *O* ὁ διάβολος] *om. M* **38** ἀποσυλήσω *H* **39** Πῶς – ἀποκοιμίσω] *om. H* **44** καὶ² – ποιήσω] *om. H* **46** ἐφόνευνευσα *M* **50** τὸν – ἐφυγάδευσα] τὸν Ἰακὼβ φυγάδα ἐποίησεν *et post* ἐστέρησα *(l. 51) transp. R* **52** τὸν] *add.* δὲ *H* οὐκ *P V* παρασαλεῦσαι. *codd.* **53** τὸ] *om. H*

διὰ τοῦτο εἰς βλάβην οὐ συνωθεῖται. Εἰ συνεχώρησέ μοι ὁ ἐπὶ πάντων θεὸς παραστῆναι μετὰ τῶν ἀγγέλων, ἤμελλον λέγειν πρὸς αὐτόν· "Τί μάτην ὁ Ἰὼβ μακαρίζεται; Μισθῷ σε σέβεται· φυλάττεις αὐτόν, καὶ διὰ τοῦτο μικρὰν εὐχαριστίαν σοι προσφέρει."»

Ταῦτα πρὸς ἑαυτὸν ὁ διάβολος ἀντιβάλλων προσετίθει πάλιν λέγων ἐν ἑαυτῷ· «Καὶ ταῦτά μου λέγοντος πρὸς τὸν κύριον ἀπεκρίνατο λέγων ὁ κύριος πρός με· "Εἰ διὰ τοῦτο μέγαν νομίζεις εἶναι τὸν Ἰώβ, διὰ τὴν τῶν χρημάτων περιουσίαν, δίδωμί σοι τὴν ἐξουσίαν· θέρισον αὐτοῦ τὰ χρήματα, ἵνα μάθῃς ὅτι οὐ χρήμασιν ἀλλὰ κατορθώμασιν ἐπερείδεται." Εἰ ταύτην τὴν ἀπόκρισιν ἔλαβον παρὰ τοῦ κυρίου, καὶ ἔγνων ἀσφαλῶς ὅτι οὐκέτι ἀντέχεται τῷ Ἰώβ, ἐγνώριζον πᾶσι τοῖς παροῦσι καὶ τῷ ἐπάνω πάντων οἷος βλάσφημός ἐστιν ὁ Ἰώβ.»

Ἄκουε συνετῶς. Ταύτας τοῦ διαβόλου τὰς κατὰ διάνοιαν κατὰ τοῦ Ἰὼβ μηχανὰς ἡ θεία γραφὴ ἐπροσωποποίησε καὶ ὡς τὸν διάβολον ἀποκρινόμενον τῷ κυρίῳ καὶ τὸν κύριον τῷ διαβόλῳ παρέστησεν. Προσωποποιΐας χάριν, οὐχὶ δὲ ἀληθείας· οὐ γὰρ πρὸς λέξιν ἤδη καὶ τὸ νόημα· ἄλλως αἱ λέξεις ἔγκεινται, ἄλλως τὰ νοήματα σαφηνίζονται. Διὸ πάντας χρὴ σαφῶς εἰδέναι τοὺς παρόντας, ὅτι ἐξ ἧς ὁ διάβολος ἔπεσεν ἐκ τῶν οὐρανῶν οὐκ εἶδεν τὸ πρόσωπον τοῦ θεοῦ, οὐ κατηξιώθη τῆς προτέρας διαγωγῆς. Ὥσπερ γὰρ ἐπίγειος βασιλεὺς ἀπ' ὄψεως τύραννον ποιήσας οὐ προσδέχεται αὐτὸν ἐπ' ὄψεσιν, ἀποστρεφόμενος αὐτὸν διὰ

54/55 cf. Eph. 4, 6

ω¹(MPQ) ω²(OVRH)

54 ὁ] *om. Q* **56** Τί] ὅτι *M* ὁ] *om.* ω^1 *RH* **56/57** Μισθῷ – σέβεται] *om.* ω^1 *H* **57** ἑαυτὸν *H* **60** λέγω *P* Καὶ] *add.* εἰ *M* **61** ὁ κύριος] *om. M O* **62** μέγα *PQ OVH* **65/66** Εἰ – κυρίου] *om. H* **65** Εἰ – τὴν] *om. Q* παρὰ] ἀπὸ *M* **66** ἔγνως *H* οὐκέτι] οὐκ *P H* ἀνέχεται *H* τῷ] τοῦ *M* **67** τοῖς παροῦσι] *om. H* ἐπάνω] ἐπὶ ω^1, ἐπαίνω *H* πάντων] *add.* θεῶν *M* οἷος] οἷς *H* **69** Ἄκουε συνετῶς] *om. R* **70** μηχανὰς] *add.* ἃς *H* ἐπροσωποίησεν *Q V* **71** ὡς] οὕτως *P* **72** προσωποιΐας *Q* οὐχὶ] *praep.* καὶ *Q* **73** λέξιν] *praep.* τὴν *M* τὰ νοήματα *O* **74** ἔνκινται *V* ἄλλως] *praep.* καὶ *OH* νοήματα] ὀνόματα *Q* σαφανίζονται *H* **78** ἀπὸ *O* τυράνου *P* **79** αὐτὸν] αὐτοῦ *P*, *om. H* διὰ] *om. P*

τὴν τυραννίδα, οὕτω καὶ τοῦ διαβόλου ἀνταρσίαν μελετήσαντος ὁ κύριος αὐτὸν ἀποβαλὼν οὐκέτι κατηξίωσε τῆς πρὸς αὐτὸν θέας, οὐχ ὅτι ὁ κύριος αὐτὸν ἐμίσησεν, ἀλλ᾽ὅτι ἐκεῖνος πρὸς ἐπιστροφὴν οὐκ ἔκλινεν.

Τούτων οὕτως ἐγνωσμένων ἴδωμεν τὰ παραναγνωσθέντα, ἵνα σαφηνίσωμεν τὰ προτεθέντα. Ἤκουες τοῦ ἱστοριογράφου Μωϋσέως ἐν τῇ παρούσῃ ἑσπέρᾳ, ἣν ἑσπέραν προσειπεῖν οὐκ ἤθελον ἀλλὰ μᾶλλον ὄρθρον. Ποίαν γὰρ δεῖ ἑσπέραν προσειπεῖν ταύτην ἢ τὰς ἀδελφὰς ταύτης, ἐν ᾗ πάντες οἱ παρόντες ὡς ἀπὸ κλίνης νήστεις καὶ νηφάλαιοι παραγεγόνατε ἐκτὸς τῶν καθαρῶν ῥυπαρῶν; Οὗτοι γὰρ μόνοι ἰουδαϊκῶς βρωμοῦσιν. Διὸ ἡ παροῦσα τῆς νηστείας ἑσπέρα πάλιν ὄρθρος διὰ τὴν ἐλαφρότητα τῆς γαστρὸς καὶ τὴν νηφαλιότητα τῆς ψυχῆς, ἐκείνοις δὲ νὺξ διὰ τὴν καρηβαρίαν τοῦ οἴνου καὶ τὴν σαρκοφαγίαν τῶν κρεῶν. Τί οὖν ὁ ἱστοριογράφος Μωϋσῆς; Ἤκουες αὐτοῦ ἀρτίως λέγοντος· *Ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη, καὶ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν.*

Ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη.

Ποία ἡμέρα;

Ἡ τοὺς ἀγῶνας τοῦ Ἰὼβ ἐμφανίζουσα.

Ἐγένετο ὡς ἡ ἡμέρα αὕτη.

Ποία ἡμέρα;

Ἡ τὰς ἐπουρανίους ἀρχαγγελικὰς δυνάμεις πρὸς θέαν τῆς πάλης παραστήσασα.

Μόνον γὰρ εἶδεν ὁ κύριος τὸν διάβολον διανοηθέντα κατὰ

96/99 Iob 1, 6 **102** Iob 1, 6

ω¹(MPQ) ω²(OVRH)

81 ἑαυτὸν *H* κατηξίωσε] *add.* αὐτὸν *M O* **82** πρὸς αὐτὸν] αὐτοῦ *O* **84/85** παραγνωσθέντα *R* **86** μωσέως *V* **87** προειπεῖν *V* **87/88** οὐκ – προσειπεῖν] *om. H* **90** καθαρῶν] καθαροτέρων *ω¹ VH*, καθαροτάτων *R* Οὗτοι] οὕτως *Q* **91** μόνον *H* **92** ἑσπέρα] ἡμέρα *H* πάλιν] *add.* ἡμῖν *R* **93** νηφαλαιότητα *PQ RH* **93/94** καρυβαρίαν *Q H* **95** μωσῆς *OV* ἀρτίως αὐτοῦ *OH* **96** δὲ] *om. O* **97** τοῦ²] *om. OR* **98** ἐμμέσω *P* **102/103** Ἐγένετο – ἡμέρα] *om. M* **102** Ἐγένετο] *add.* δὲ *H* **103** Ποία ἡμέρα] *om. H* ἡμέρα] *add.* αὕτη *P* **104** ἐπουρανίων *H* **104/105** τῆς πάλης] αὐτῆς *H*, *om. V* **106** διανοηθέντα] *add.* πρὸς πάλην *R*

τοῦ Ἰώβ, πάλιν εὐθὺς ἐπέταττε ταῖς ἄνω δυνάμεσιν ὁ κύριος λέγων·

«Παρακύψατε, βλέπετε πάλην ἐξαίρετον·

παρακύψατε, βλέπετε πῶς ὁ ἐξ ὑμῶν ὑμᾶς καὶ τὰ ὑμῶν καταλιπὼν κάτω τῷ μηδὲν κοινωνοῦντι κατ᾽οὐσίαν μανικῶς προσπαλαίει·

παρακύψατε, βλέπετε πῶς ὁ ἅπαξ πεσὼν πάλιν πίπτει·

παρακύψατε, βλέπετε, ἵνα μηδεὶς ὑμῶν ὡς ἐκεῖνος γένηται·

παρακύψατε, βλέπετε τὸν Ἰὼβ νευρούμενον καὶ τὸν διάβολον ἐκλυόμενον, τὸν ἐν τῷ παραδείσῳ φρυαττόμενον καὶ ἐπὶ τῆς κοπρίας αἰσχυνόμενον.»

Ἐγένετο ὡς ἡ ἡμέρα αὕτη. Ὄντως ἡμέρα ἡ τοῦ Ἰώβ· *εὐγενὴς* γὰρ *ἦν τῶν ἀφ᾽ἡλίου ἀνατολῶν*· τῷ Ἰὼβ ἡμέρα, τῷ διαβόλῳ νύξ· ἐψηλάφησεν γὰρ καὶ οὐχ εὗρεν.

Ἐγένετο ὡς ἡ ἡμέρα αὕτη, καὶ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν. Ἀρκεῖ αὐτῷ τῆς προσηγορίας ἡ διαβολὴ πρὸς ἐγκωμίων παράστασιν.

Διάβολος ἤκουσεν·

ὃ ἐποίησεν ἔλαβεν,

ὃ ἐζήτησεν ἐκλήθη,

ὃ ἠθέλησεν ἐκληρονόμησεν·

οὐκέτι «ἄγγελος», τὸ τῆς φύσεως ὄνομα,

ἀλλὰ «διάβολος», τὸ τῆς προθέσεως παρεγγύημα·

ἄγγελοι ἀπὸ τοῦ ἀγγέλλειν ἄγγελοι,

διάβολος ἀπὸ τοῦ διαβάλλειν διάβολος.

Ἐγένετο ὡς ἡ ἡμέρα αὕτη, καὶ ἦλθον οἱ ἄγγελοι παραστῆναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν.

Ἦλθεν ἐν μέσῳ,

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118 Iob 1, 6 **119** Iob 1, 3 **121/123** Iob 1, 6 **133/136** Iob 1, 6

ω¹(MPQ) ω²(OVRH)

107 πάλιν] *om. R* **107/108** ὁ κύριος] *om. R* **109/110** πάλην – βλέπετε] *om. ω¹ VH* **110** ὁ] *om. H* ὑμᾶς – ὑμῶν²] *om. O* **111** καταλιπὼν] *om. Q* τῷ] *om. Q* μηδενὶ *M R* **113** ὁ] *om. H* **114** παρακύψατε – γένηται] *om. Q* ὡς] *om. V* **116** τὸν – φρυαττόμενον] *om. H* **118** ἡμέρα²] *add.* αὕτη *M*, *post* ἡ *transp. RH* **120** διαβόλῳ] *add.* δὲ *H* ἦν *Q V* **122** τοῦ] *om. H* **131** ἀγγέλειν *O*, ἀναγγέλλειν *H* **132** διαβάλειν *O* **134** τοῦ] *om. OH* ἦλθεν] *om. O* **136** μέσῳ] *add.* αὐτῶν *O*

οὐκέτι τὸ τῆς παρρησίας
ἀλλὰ τὸ τῆς αἰσχύνης πρόσωπον ἐπιφερόμενος,
οὐκέτι τὸ βασιλικὸν πέπλον
ἀλλὰ τὸ σατανικὸν ῥάκκος ἐπαγόμενος.

Καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν, καὶ εἶπεν ὁ κύριος πρὸς τὸν διάβολον· Πόθεν παραγέγονας;
Ὢ τῶν παραδόξων πραγμάτων. Ἠγνόει ὁ κύριος πόθεν ὁ διάβολος παραγέγονεν, ὁ γινώσκων *βαθέα καὶ ἀπόκρυφα*, ὁ τῶν καρδιῶν ἰχνηλάτης; *Πόθεν παραγέγονας;* Οὐχ ὡς ἀγνοῶν ἠρώτα, ἀλλ᾽ὡς βουλόμενος αὐτὸν ἐκ τοῦ στόματος αὐτοῦ κατακρῖναι· οὕτως γὰρ τὸν ὁμοιότροπον αὐτοῦ Κάϊν ἤλεγξε λέγων πρὸς αὐτόν· *Ποῦ Ἄβελ ὁ ἀδελφός σου;* Οὐχ ὡς ἀγνοῶν ἠρώτα ὁ τῆς φωνῆς τοῦ αἵματος ἀκούων, ἀλλὰ βουλόμενος αὐτὸν ἐντελέστερον κατακρῖναι.

Καὶ ὁ διάβολός φησιν *ἦλθεν ἐν μέσῳ αὐτῶν, καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ· Πόθεν παραγέγονας;*
Ὁ δὲ διάβολος πρὸς τὸν κύριον· «Πόθεν παραγέγονα; *Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ᾽οὐρανὸν πάρειμι.*»
Ὁ δὲ κύριος πρὸς τὸν διάβολον· «*Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας* αὐτὴν ἦλθες; Τί λέγεις, ἀπατεών; Τὴν γῆν περιώδευσας; Καὶ τί ἐποίεις ἐν τῇ γῇ; Τίνα σε πεποίηκα, ἄνθρωπον ἢ ἄγγελον; Τὴν γῆν τοῖς ἀνθρώποις δέδωκα, τὸν οὐρανὸν τοῖς ἀγγέλοις· ἑνὶ ἑκάστῳ τάγματι ἴδιον χῶρον ἀπεκλήρωσα. Πῶς κατέλιπες τὸν οὐρανὸν καὶ τὴν γῆν περινοστεῖς; Τί ὄφελος, ἐν τῷ οὐρανῷ θεῷ σε λατρεύειν ἢ ἐπὶ τῆς γῆς ἀνθρώποις παρασιτεύειν; Μὴ ἐδεήθης τινός, ὅτι κατέλιπες τὸν ἄνω πλοῦτον καὶ κάτω

141/142 Iob 1, 6-7 **144** cf. Dan. 2, 22 **145** Iob 1, 7 **148** Gen. 4, 9 **149** cf. Gen. 4, 10 **151/152** Iob 1, 6-7 **154/155** Iob 1, 7 **156/157** Iob 1, 7

ω¹(MPQ) ω²(OVRH)

137 τὸ] *om. H* **138** προσωπεῖον *O* **139/140** οὐκέτι – ἐπαγόμενος] *om. H* **141** Καὶ¹] *praep.* διὸ *H* **143** ὁ¹] *om. V* **147** αὐτοῦ¹] αὐτὸν *M, om. Q* κατακρίνας *Q* γὰρ] *add.* καὶ *H* τὸν – αὐτοῦ²] τῷ ὁμοίῳ τρόπῳ καὶ τὸν *O* ὁμοιότροπον] ὅμοιον τρόπον *R,* ὁμότροπον *H* **148** Ποῦ] *add.* ἐστὶν *Q* **150** ἀλλὰ] ἀλλ᾽ὡς *H* **151** φησιν] *om. O* **154** καὶ] *om. R* οὐρανῶν *V* **159** ἔδωκα *P* **160** τὸν] *add.* δὲ *H* **162** ὄφελος] ὤφειλες *P* σε] *om. P H* **163/165** Μὴ – κλέπτεις] *om. H*

κλέπτεις; Τί σοι βέλτιον, ἄνω ὡς ἄγγελον δοξάζεσθαι ἢ κάτω ὡς δραπέτην ἀλύσεσι δεσμεῖσθαι; Τὴν γῆν περιτρέχεις, διάβολε; Τὰ γήϊνα ἠγάπησας, ἔσο ἐν τοῖς γηΐνοις. Τὸν γὰρ ἄνθρωπον εἰς τὸν οὐρανὸν ἀνασφαιρίζω· ὅθεν σὺ ἐξωρίσθης ἐκεῖνον ἐκεῖ φυτεύσω. Ὅμως λέγε μοι, διάβολε, *περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ᾽οὐρανὸν* ἦλθες; Τί στυγνάζεις, τίνι προσέκρουσας, τίς σε λυπεῖ; Οἶδας τί ἔπαθες; Οὗ προσεδόκησας βασιλεύειν, αὐτός σου δεσποτεύει.»
Ὁ δὲ διάβολος πρὸς τὸν κύριον ἔτι φρυαττόμενος ὡς μηδέπω τῆς ἥττης γευσάμενος· «Στυγνάζω, δέσποτα; Οὐ μὴν οὐδαμῶς. Πάντων δεσποτεύω, πάντων περιγέγονα, οὐδεὶς ἀνθρώπων ἀντοφθαλμεῖ μοι. Σὺ μὴ ἐνανθρωπήσῃς καὶ βλέπε πῶς πάντων δεσποτεύω.»
Ὁ δὲ κύριος πρὸς τὸν διάβολον· «Οἴει με κρύπτειν, ὦ διάβολε; Οὐδένα δέδοικας; Οὐδείς σου δεσπόζει; Οὐ παριστῶ πολλούς, ἑνὸς μόνου μνημονεύω. *Προσέσχες τῷ θεράποντί μου Ἰώβ*, τῷ σῷ μὲν βασιλεῖ, ἐμοῦ δὲ στρατιώτῃ, *ὅτι οὐκ ἔστιν αὐτῷ ὅμοιος ἐπὶ τῆς γῆς ἄνθρωπος ἄμεμπτος, δίκαιος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος;* Εἰ σφάλλομαι μαρτυρῶν, ἀντίλεγε· εἰ μὴ ἀληθεύω, ἀνάτρεπε· εἰ δὲ δίκαια λέγω, πῶς ἔφης· "Οὐδείς μου δεσπόζει";»
Ὁ δὲ διάβολος πρὸς τὸν κύριον· «Τῷ Ἰὼβ μαρτυρεῖς, δέσποτα; Τί ὅσιον διεπράξατο; Τί ἄξιον μετῆλθε πρᾶγμα; Ἐκτὸς μακαρισμῶν ὁ Ἰώβ. Ὅτι οὐ βλασφημεῖ σε μέγας, ὅτι οὐχ ἁρπάζει τίμιος, ὅτι ξενοτροφεῖ θαυμαστός; Εἰ μὲν σκάπτων καὶ θερίζων καὶ κοπιῶν μισθὸν λαμβάνων προϊστατο τῶν πτωχῶν, εἰκὸς αὐτὸν μακαρίζεσθαι· εἰ δὲ ἐκ περιουσίας δίδωσι τοῖς πένησιν, τί μακαρίζεται; Τί δὲ καὶ

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170 Iob 1, 7 **181/185** Iob 1, 8

ω¹(MPQ) ω²(OVRH)

165 ἄνω ὡς] *om. O* **167** ἠπάτησας *V,* ἐπάτησας *Q,* ἐπόθησας *P OR* **168** ἀνασφερίσω *H* ὅθεν] ὅσοι *H¹* **169** ἐκεῖνον – φυτεύσω] *om. H* ἐκεῖνω *M¹* φυτεύω *P* **172** οἶδες *ORH,* εἶδες *Q* **173** δεσπόζει *R* **174** ἔτι] τί *H* **175** ἥττας *P V* γευόμενος *P O,* γενόμενος *Q* **181** πουλλούς *V* μνημονεύσω *ω¹ H* πρόσχες *V* **182** ἐμῶ *M RH* **183** αὐτῷ ὅμοιος] αὐτοῦ ὅμοιος *VH,* ὅμοιος αὐτοῦ *R,* ὅμοιος αὐτῶ *O* ὅμοιος] *add.* τῶν *M* **187** ἔφης] φῆς *R,* λέγεις *H* μοι *P* **190** Ἐκτὸς] *om. R* μακαρισμοῦ *R* **191** οὐκ *Q OV* **192** κόπων *P VRH,* κόπτων *Q* **193** εἰκότως *R*

ὡς μὴ πλεονέκτης γεραίρεται; Λείπει τῷ Ἰώβ; Ζητεῖ καὶ οὐχ εὑρίσκει; Μικράν σοι προσφέρει χάριν· πολλὰ λαμβάνων ὀλίγα προσφέρει. *Οὐ σὺ περιέφραξας αὐτοῦ τὰ ἔξω καὶ τὰ ἔσω τῆς οἰκίας αὐτοῦ καὶ πάντων τῶν ὄντων αὐτοῦ κύκλῳ; Τὰ ἔργα τῶν χειρῶν αὐτοῦ εὐλόγησας καὶ τὰ κτήνη αὐτοῦ πολλὰ ἐποίησας ἐπὶ τῆς γῆς. Οὐ μὴν ἀλλὰ ἀπόστειλον τὴν χεῖρά σου καὶ ἅψαι πάντων ὧν ἔχει, εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει.*»

Ὦ τῆς τοῦ διαβόλου πανουργίας. Τὴν βλασφημίαν «εὐλογίαν» προσαγορεύει ὁ ἀπρόσωπος, σεμνολογεῖ ὁ ἄσεμνος. Ἐξ ἐκείνου καὶ νῦν ἄχρι τῆς δεῦρό τινες πολλάκις τὴν κατάραν «εὐλογίαν» προσαγορεύουσι, καὶ βουλόμενοί τινα ἀράσασθαι πρὸς ὃν ἡ μάχη, ἀποκρίνονται πρὸς αὐτὸν λέγοντες· «Ἄπιθι, ἄνθρωπε, ὁ θεὸς εὐλογήσει σε», τουτέστι θεόθεν καταραθείης. Τί λέγεις, ἄνθρωπε; Τὴν τοῦ διαβόλου μετέρχῃ φωνήν. Ταύτην πρώτην ὁ διάβολος ἔρρηξε φωνὴν λέγων· *Οὐ μὴν ἀλλὰ ἀπόστειλον τὴν χεῖρά σου καὶ ἅψαι πάντων ὧν ἔχει, εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει.* Τί ἐστιν *ἀπόστειλον τὴν χεῖρά σου*; Τουτέστι μικρὸν ἐπίσχες τὴν προνοητικήν σου δύναμιν· μὴ προστῇς τοῦ Ἰώβ, ἀλλ' ἄφες αὐτὸν μικρὸν λυπηθῆναι, ζημίαν ὑπομεῖναι· μὴ προνοήσῃς αὐτοῦ μικρόν, καὶ βλέπε πῶς ἀναισχυντότερον πάντων σε βλασφημεῖ. *Ἐξαπόστειλον τὴν χεῖρά σου καὶ ἅψαι πάντων ὧν ἔχει.*

Ὁ δὲ κύριος πρὸς τὸν διάβολον· «*Ἐξαποστελῶ τὴν χεῖρά μου καὶ ἅψομαι πάντων ὧν ἔχει.* Ἤρξω τὴν ἧτταν ὁμολογεῖν, διάβολε; Ποῦ σου τῆς ἀντάρσεως τὰ φρυάγματα; Οὐ

197/202 Iob 1, 10-11 **211/213** Iob 1, 11 **217/218** Iob 1, 11 **219/220** Iob 1, 11

ω¹(MPQ) ω²(OVRH)

195 Λείπει] λύπη *Q, add.* τί *R* **196** οὐκ *V* **197** προσφέρει] δίδωσι *H* **197/198** τὰ ἔσω καὶ τὰ ἔξω *M H* **198** αὐτοῦ¹] *om. M* **200** ἀλλ' *OV* **201** χεῖραν R^2 μὴν] μὴ *H* **204/205** ὁ¹ – δεῦρό] *om. H* **205/206** τὴν – εὐλογίαν] *om. Q* **207** ἀρᾶσθαι *OH* **208** εὐλογήσει] εὐλογῆσαι *RH, forsan* εὐλογήσοι *scribendum est (cf. l. 209* καταραθείης*)* **209** Τί λέγεις] *om. ω¹* **210** ἔρρηξεν ὁ διάβολος *O* φωνὴν ἔρρηξε *R* φωνὴν] *praep.* τὴν *H, om. M* **212** μὴν] μὴ *OH* **212/213** Τί – σου] *om. H* **214** τοῦ] τῷ *H* **215** αὐτῷ *Q* ὑπομεῖναι] ὑποστῆναι *H* **216** αὐτὸν *M* μικρόν] *add.* λυπηθῆναι· ζημίαν ὑπομεῖναι *O (= l. 215) et expunxit* **217** σε πάντων *H* βλασφημήσει *R* **219** ἐξαποστειλῶ *V*, ἐξαποστείλω *P RH*, ἐξαποστεῖλω *M* **221** ἀντάρξεως *PQ OV*

σὺ εἶ ὁ λέγων· *Θήσω τὸν θρόνον μου ἐπὶ τῶν νεφελῶν καὶ ὅμοιος ἔσομαι τοῦ ὑψίστου*; Πῶς ὄνων καὶ καμήλων οὐ περιγίνῃ, ἀλλὰ τὴν ἐμὴν χεῖρα εἰς συμμαχίαν ζητεῖς; Ἀλλ' ὅμως ἐπινεύω τῇ αἰτήσει σου, οὐ σοὶ παραχωρῶν, ἀλλὰ τὸν ἐμὸν στρατιώτην φαιδρότερον ἀποδεῖξαι βουλόμενος. Ὁ γὰρ ἐν πλούτῳ εὐάρεστος, καὶ ἐν πενίᾳ δόκιμος. Πλοῦτος πενίας φορτικώτερον καὶ πρὸς ἁμαρτίαν τιμιώτερον· ὅπερ γάρ ἐστι χόρτος πυρί, τοῦτο πλοῦτος ματαιόφρονι. Ἀλλ' ὅμως ὁ Ἰὼβ ὁ τοιοῦτος, ὡς ἐν πλούτῳ ἤνθησε καὶ ἐν πενίᾳ στεφανωθήσεται· πενίαν γὰρ ἀνάγκη παιδεύει, πλοῦτον δὲ πρόθεσις στεφανοῖ. Διάβολε, ἤδη προλέγω σοι, ὅτι πᾶσαν μὲν τὴν ὕπαρξιν τοῦ Ἰὼβ θερίσεις, τὴν δὲ ἀνδρείαν αὐτοῦ οὐ μὴ ἐκλύσῃς. *Ἰδοὺ πάντα ὅσα ἔστιν αὐτῷ δίδωμι ἐν τῇ χειρί σου, ἀλλ' αὐτοῦ μὴ ἅψῃ*, οὐχ ὅτι ἀσθενὴς ὁ ἀθλητής, ἀλλ' ὅτι πρὸς τὴν αἴτησίν σου δίδωμι καὶ τὴν συγχώρησιν. Εἶπες ὅτι "Διὰ χρημάτων σε σέβεται"· λάβε τῶν χρημάτων μόνον τὴν ἐξουσίαν, ὅπως μάθῃς πότερον τῶν χρημάτων δεσπόζει ἢ τὰ χρήματα αὐτοῦ περιγίνεται.»

Ταύτην τὴν ἐξουσίαν λαβὼν *ὁ διάβολος ἐξῆλθε χαίρων ἀπὸ προσώπου κυρίου*, ὁ ἀεὶ ἐκ προσώπου κυρίου ἐκπορευόμενος. Ἐξελθὼν δὲ μυριόσαλον κλύδωνα ἐξήγειρε τῷ Ἰώβ, εὐθέως καταστρέφων, ἐμπυρίζων, ἀπολλύων, αἰχμαλωτίζων, δοκῶν ὅτιπερ τῷ πλεονασμῷ τῆς ζάλης δύναται βυθίσαι τὸ σῶμα, τὸ ἔμψυχον τοῦ Ἰὼβ σκάφος, μὴ συνειδὼς ὅτι ἔσω λιμένος παρώρμισται τῇ τῆς πίστεως ἀγκύρᾳ πανταχόθεν ἠσφαλισμένος. Καὶ ὅτι ποικίλους πειρασμοὺς καὶ χειμῶνας

222/223 Is. 14, 13-14 **234/235** Iob 1, 12 **241/242** Iob 1, 12

ω¹(MPQ) ω²(OVRH)

223 ἔσομαι ὅμοιος *M OR* τῷ ὑψίστῳ *ω¹ OH* **224** οὐ] *om. Q* χεῖραν *O* ζητεῖς] *add.* καὶ καλεῖς *H* **225** παραχωρῶ *Q H* **226** ἀναδεῖξαι *H* **228** πενία *H* φορτικότερος *R*, φροντικώτερον *H* **228/229** καὶ – τιμιώτερον] *om. ω¹* τιμιώτερον] ὀξύτερος *R* **229** ὅπερ] ὥσπερ *MQ ω²* χόρτος] πλοῦτος *Q* τοῦτο] οὕτω *OH* **230** ὁ²] οὐ *M, om. Q* τοιοῦτος] *add.* ἀλλ' *M* **231** πενία *PQ OVH* **233** μὲν] *om. P* **234** ἐκλύσῃς] ἐκλύσης *Q V* **235** αὐτῷ] αὐτοῦ *R* δίδωμι] *add.* σοι *H* ἀλλὰ *MQ R* **236** σου] οὐ *MQ OV, om. H* **238** μόνον] *om. H* **239** πρότερον *ω¹ OVH* **242** κυρίου²] *om. H* **242/243** ἐκπορευόμενος] ἐκδιωκόμενος *R* **243** μύριον σάλον *Q* ἐξήγειρε] *add.* κατὰ *M* τῷ] τοῦ *M VR* **244** ἀπολύων *H* **245** δοκῶν ὅτιπερ] δοκῶ τί περι *V*, δοκῶν ὅτι ὑπὲρ *R* **245/246** τὸ σῶμα] *om. P* **246** σκάφος] *praep.* ὡς *H* ὅτι] *om. H* εἴσω *R*

ἐξήγειρεν ὁ διάβολος κατὰ τοῦ Ἰὼβ, ἤκουες ἀρτίως τοῦ συγγραφέως λέγοντος· *Ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος λέγων τῷ Ἰὼβ· «Τὰ ζεύγη τῶν βοῶν ἠροτρία καὶ αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμεναι αὐτῶν· καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες ᾐχμαλώτευσαν αὐτὰς καὶ τοὺς παῖδας ἀπέκτειναν ἐν στόματι μαχαίρας· καὶ ἐσώθην ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι.» Ἔτι τούτου λαλοῦντος·* συνεχεῖς τοὺς ἀγγέλους πληθύνει δοκῶν τὸν στρατιώτην ἐκλύειν. Μὴ ἄγγελον νομίσῃς, ἀλλ' αὐτὸν τὸν διάβολον νόει· αὐτὸς γὰρ ὁ διάβολος, ὡς πανοῦργος καὶ σοφὸς εἰς τὸ κακοποιῆσαι, αὐτὸς ἑαυτὸν μετασχηματίζων εἰς τοὺς οἰκέτας τοῦ Ἰὼβ, ποτὲ μὲν ὡς ποιμένος, ποτὲ δὲ ὡς βουκόλου, ποτὲ δὲ ὡς τοῦ βόσκοντος τὰς καμήλους, οὕτω συχνῶς αὐτὸς δι' ἑαυτοῦ βαδίζων τὰς προσόδους αὐτῷ τῶν πειρασμῶν προσέφερεν.

Ἀλλ' ὁ μὲν διάβολος ἐν τούτοις, ὁ δὲ Ἰὼβ ὡς πέτρα τις τοῖς βιαίοις κύμασι προσανέχουσα ἀκύμαντος καὶ ἀσάλευτος ἔστη. Διὸ τὴν μὲν τῶν βοῶν καὶ πάσης τῆς λοιπῆς ὑπάρξεως ἀπώλειαν γενναίως ὁ Ἰὼβ ἤνεγκεν. Μόνον δὲ ἤκουσε τοῦ τετάρτου ἀγγέλου τὸν ὁμοιόσχημον τῶν τέκνων θάνατον φέροντος, εὐθέως ὁ Ἰὼβ ἐκάμφθη μικρὸν πατρικοῖς σπλάγχνοις λυγισθείς, ἵνα γνωσθῇ ὅτι ἄνθρωπος ἦν. Διὸ καὶ μόνον ἤκουσε τοῦ τετάρτου ἀγγέλου λέγοντος πρὸς αὐτόν· *Τῶν υἱῶν σου καὶ τῶν θυγατέρων σου ἐσθιόντων καὶ πινόντων παρὰ τῷ υἱῷ σου τῷ ἀδελφῷ αὐτῶν τῷ πρεσβυτέρῳ ἐξαίφνης πνεῦμα μέγα ἐξῆλθεν ἐκ τῆς ἐρήμου καὶ ἥψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ παιδία σου καὶ ἐτελεύτησαν,*

250/255 Iob 1, 16 et 14-15 **271/276** Iob 1, 18-19

ω¹(MPQ) ω²(OVRH)

249 ἐξέγειρεν *R* **250/251** ἕτερος ἄγγελος ἦλθε *H* **252** θήλυαι *R* ἐβόσκοντα *R* ἑαυτῶν *H* **253** αἰχμαλωτεύσαντες *P* αὐτὰ *OVH* **254** στόματι μαχαίρας] στόματι μαχαίρης *V*, μαχαίραις *R* καὶ ἐσώθην] σωθεὶς δὲ *R* **255** καὶ] *om. R* **256** συνεχεῖ *P* **257** Μὴ] *praep.* ἀλλὰ *M* ἄγγελον] *add.* δὲ *R* νομίσῃς] νοήσεις *H* ἀλλ'] μᾶλλον δὲ *M* **261** συχνῶς] συνεχῶς *ω¹* **262** προόδους *M* **264** ἐν] *om. H* **265** βιαίοις] *om. O* ἀλύμαντος *M VR* **266** μὲν] *om. H* **267** ἀπώλειαν] *coniecimus*, βοήθειαν *codd.* ὁ Ἰὼβ] *om. M R* δὲ] *om. P* **268/271** τὸν – ἀγγέλου] *om. O* **269** ὑποφέροντος *H* ὁ Ἰὼβ] *om. M R* **272** σου¹] *om. O* **273** καὶ πινόντων] *om. R* τῷ¹ – σου] *om. R* υἱῷ – τῷ²] *om. H* **275** τεσάρων $P^{a.c.}$

ταῦτα ἀκούσας ὁ Ἰὼβ εὐθέως ἐπέσχε καὶ κατέσχε τὸν ἄγγελον, περιεβλέπετο τὰς ὄψεις, ἵνα γνωρίσῃ τίς ἐστιν ὁ μηνύων καὶ τίς ὁ τοιαύτην ἀγγελίαν προσενέγκαι τολμήσας. Ὁ δὲ διάβολος κατεχόμενος τὰς ὄψεις ἀπέστρεφεν, δραπετεύειν ἠβούλετο, ὑπὸ δικαίου κρατεῖσθαι τὸ σύνολον οὐκ ἠνείχετο.

Διὸ καὶ ὁ Ἰὼβ, ὡς εἶδεν αὐτὸν θορυβούμενον καὶ ὧδε κἀκεῖσε περιστρεφόμενον καὶ τὸ πρόσωπον δεῖξαι μὴ βουλόμενον, μὴ εἰδὼς ἔτι τίς ἐστιν, τραχυνόμενος ἐπηρώτα τοῦτον· «Λέγε μοι σύ, ἡ τῶν κακῶν προσθήκη, *πνεῦμα μέγα ἦλθεν ἐκ τῆς ἐρήμου.* Μὴ σὺ εἶ τὸ πνεῦμα; Μὴ σὺ εἶ ὁ τῆς ἐρήμου πολίτης; *Πνεῦμα μέγα ἦλθεν ἐκ τῆς ἐρήμου,* ἀνθρώπινον τὸ σχῆμα καὶ τὸ πρόσωπον ἀπρόσωπον. *Πνεῦμα μέγα ἐξῆλθεν ἐκ τῆς ἐρήμου καὶ ἥψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας.* Λέγε μοι, ἔνδον ἦς τῆς οἰκίας ἢ ἔξω; Εἰ ἔνδον ἦς, πῶς διεσώθης; Εἰ ἔξω διῆγες, πῶς ἔγνως ὅτι τὰ παιδία τετελευτήκασιν; Ὅμως λέγε μοι, ἐχωνεύθησαν οἱ ἑπτά, οἱ τῆς ἐμῆς ἀρρενογονίας ἰσοστάχυες χρύσεοι στύλοι; Ἀπεσβέσθησαν τῶν θυγατέρων μου αἱ παρθενικαὶ ἰσοφαεῖς τρεῖς λαμπάδες; Κατεστράφη τῶν λογικῶν νεοττῶν ἡ δεκάστρουθος νοσσιά; Γέγονεν ὁ οἶκος τάφος, ἡ τράπεζα τύμβος, ὁ κρατὴρ ἐκπιαστήρ; Μεγάλης μοι συμφορᾶς γέγονας μηνυτής. Ἀλλ' ὅμως σφόδρα χαίρω, ὅτι οὐκ ἀπεζεύχθησαν οἱ ἑπτὰ πῶλοι οὐδὲ τῶν ἑπτὰ πώλων αἱ τρεῖς δαμάλεις· ὡς ἔζησαν, καὶ ἀπέθανον, οὔτε ἐν τῇ ζωῇ αὐτῶν ἐχωρίσθησαν, οὔτε ἐν τῷ θανάτῳ διεμερίσθησαν. Μεγάλα μοι κακὰ συμβέβηκεν. Πᾶσαν τὴν ὕπαρξιν ζημιωθεὶς μικρὸν ἐλυπούμην τῶν τέκνων περιόντων,

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286/288 Iob 1, 19 **290/291** Iob 1, 19

ω¹(MPQ) ω²(OVRH)

277 ταῦτα] *praep.* καὶ *V* εὐθέως] *om. H* κατασχὼν *H* **278** περιεβλέψατο *H* **279** προσενέγκαι] *om. M* **280** κατεχόμενος] *add.* ὑπὸ τοῦ δικαίου *R* ἀπέστρεφεν] *add.* καὶ *H* **281** ἐβούλετο *M* δικαίου] *add.* γὰρ *H* **281/282** ἠνέχετο *VR* **284** κακεῖτε $V^{ut\ vid.}$ ἐπιστρεφόμενον *H* **285** ἔτι] ὅτι *H* τίς] *om. M* ἐπερῶτα *H* **286** τοῦτον] αὐτὸν *P* **287** Μὴ²] *om. R* **288** ὁ] *om. H* πολίτης] *add.* πνεῦμα μέγα ἦλθεν ἐκ τῆς ἐρήμου· μὴ σὺ τὸ πνεῦμα; *(= ll. 286-287) Q* **290** ἐξῆλθεν] ἦλθεν *P O* **291** μοι] *add.* σύ *H* **291/292** τῆς οἰκίας] *om. Q* **293** παιδία] *add.* μου *P H* **294** οἱ²] *om. M* ἰσοστάχυες] *om. ω¹ O* **299** σφόδρα] *in marg. M, om. H* **301** δαμάλεις] λαμπάδες *H* **303** κακὰ] ἀγαθὰ *M, om. H* **304** ἐλυπώμην *V*

305 ὡς μὴ ἔχων τινὰ κληρονομίαν αὐτοῖς καταλεῖψαι· ὡς δὲ καὶ τὰ τέκνα τῷ δοτῆρι δῶρον προσήνεγκα, οὐκέτι στυγνάζω ἔργῳ τὴν τοῦ Ἀβραὰμ θυσίαν πληρώσας.»
Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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306 cf. Iob 1, 21 **307** cf. Gen. 22, 10-12

ω¹ (MPQ) ω² (OVRH)

305 ἔχοντα *H* κληρονομίαν] κληρονόμον *Q V*, κλῆρον *R* καταλείψω *PQ OVR* **307** πληρώσας] *add.* εἴη τὸ ὄνομα κυρίου εὐλογημένον *(cf. Iob 1, 21) O* **308** Τῷ – δόξα] ὑπὲρ δὲ τούτων πάντων δόξαν ἀναπέμψωμεν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ *M*, αὐτῷ ἡ δόξα *O*, ὅτι αὐτῷ τῷ χριστῷ πρέπει ἡ δόξα *H* δόξα] ἡμῶν πρέπει πᾶσα δόξα τιμὴ προσκύνησις νῦν καὶ ἀεὶ καὶ *Q* Ἀμήν] *om. P*

HOMILIA V

IN IOB

(BHG[a] 939h, CPG 7892)

Praefatio

For the constitution of the text of Homily V (BHG[a] 939h) we have used the following MSS:

1. *Atheniensis 264* (ff. 229-234[v]; *inc.* -υουσαν 24)
chart. a. 1364 ff. 246 21 × 14 1/21
panegyricon with metaphrastic texts (type B)
Ehrhard III, 301-302; Sakkelion 47

2. *Cantabrigiensis Trinity College O.5.36* (ff. 6[v]-11)
chart. s. XVII ff. 205 + 67 33 × 21 1/31
collection of homilies
cf. above p. 77

3. *Hierosolymitanus S. Crucis 35* (ff. 82-84)
chart. s. XV ff. 451 28,5 × 20,1 2/35
non-menological lectionary
Ehrhard III, 845-846; Papadopoulos-Kerameus III, 73-83

4. **M** *Mosquensis gr. 234 (Vlad. 217)* (ff. 98[v]-104[v])
m. s. XI ff. 307 29,3 × 20,6 1/29
panegyricon for six months (type A)
cf. above p. 185

5. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 69-72[v])
m. s. X ff. IX + 357 34 × 23 2/36
panegyricon for six months (type A)
cf. above p. 77

6. *Oxoniensis Bodl. Laudianus gr. 64 A* (pp. 385-391)
chart. s. XVI-XVII pp. 426 36 × 24,5 1/27
collection of diverse patristic texts
cf. above p. 77

7. **P** *Parisinus gr. 1175* (ff. 42-46)
m. s. XI ff. 204 30,5 × 22 1/32
panegyricon for six months (type A)
cf. above p. 185

8. **R** *Parisinus gr. 1554 A* (ff. 106^{v}-113)
chart. s. XIV ff. 172 28,5 × 21 1/23
non-menological pre-metaphrastic lectionary
Ehrhard III, 762; Halkin 210

9. **T** *Thessalonicensis Blatadon 6* (ff. 165-169^{v})
m. s. IX ff. 414 38,5 × 26 2/33
homiliarium
cf. above p. 77

10. **O** *Vaticanus Ottobonianus gr. 14* (ff. 150-152^{v}; *des.* αὐτοῦ 192)
m. s. X ff. VI + 272 38 × 24,5 2/38
lectionary for the whole year (type B)
cf. above pp. 77-78

11. **V** *Vindobonensis theologicus gr. 5* (ff. 222^{v}-226^{v})
m. a. 948 ff. III + 327 38 × 24 2/38
homiliarium (type B)
cf. above p. 78

The only remaining MS known to us to contain this homily, *Meteores τῆς Μεταμορφώσεως 549*, s. X, ff. 273^{v}-278, was inaccessible to us.

Two families, ω^1 and ω^2, are clearly to be distinguished on the basis of the following variants:
1/2 τὸν ἀήττητον ... Ἰὼβ] ω^1, τὸν ἀήττητον Ἰὼβ τὸν... ω^2
13 συνεστῶτα] *om.* ω^2
50 κοπρίας] *praep.* τῆς ω^2
58 ἀλάλους] ω^1, ἀλαλήτους ω^2
67 οὔτε[1]] ω^1, οὐδὲ ω^2
91 ἁγίου] ω^1, παναγίου ω^2
129 μασθοὺς] ω^1, μαστοὺς ω^2
172 ἀπέξεεν] ω^2, ἀνέξεεν ω^1
184 θᾶττον] *om.* ω^2
203 μηδένα] ω^1, οὐδένα ω^2
222 πολλοῦ] *om.* ω^2

ω^1 *a* The first copy of ω^1 to be dealt with is represented by *Mosquensis gr. 234* (*M*), *Vindobonensis theologicus gr. 5* (*V*), and *Atheniensis 264* (*1*). Characteristic variants of *a* are:
9 θεοφοβίᾳ] θεοφοβίας *a*
61 καὶ τὰ] τὰ κατὰ *a*
188 ἐδυσχέραινεν] ἐδυσχέρανεν *a*

Within *a* we detect a closer affinity between *V* and *1* on the basis of the following:
41 αἴσθεσθε] ἔσθεσθαι *V 1*, αἰδεῖσθε *cett.*
78 ἔπταισεν] ἔπεσεν *V 1*
95 τὴν] *add.* διάνοιαν *V 1*
96 ἰδίαν] διάνοιαν *V 1*
108 δείκνυμι] δείκνυ μοι *V 1*
127 ἐκ κοιλίας] ἐν κοιλία *V 1*
131 γέγονεν] *add.* μοι *V 1*
167 ἔπταισεν] ἔπεσεν *V 1*
234 ἐν] *om.* *V 1*

The exemplar from which these two MSS derive has been the most carefully preserved in *V*, which contains 17 variants not shared by *1*. On the other hand, *1* exhibits traces of a longer history of text-transmission, which, apart from being manifested in many small variants, comes to the fore clearly in cases such as the following:
42 πῶς] ποῦ πικρὰ καὶ *1*
66 Ὁ Ἰὼβ] *om.* *1*
71 προσεδόκησεν] ἐλογίσατο *1*
74 κέκραγεν] λέγει *1*
77/78 Ἄκουε συνετῶς] πρόσεχε μετὰ ἀκριβείας *1*
115 ἐξήνυεν] ἔπηξεν *1*
139 τὰ ῥήματα] *om.* *1*
149 Ὑπομονὴν] ὑπομένειν *1*
185 ἀποξέει] *add.* τὸν ἰχῶρα *1*
198 γενναιΐζει] γενναίως ἵστατο *1*
218 ἐνθηκιάσας] παροτρύνας *1*

The text transmitted by *M* has a somewhat polished character. Thus ὁ Ἰώβ, for example, is omitted a number of times (122/123, 124, 134, 141), here and there a particle is added([1]), or even a verb([2]), and ῥερύπωται is changed to ἐρρύπωται in 182.

β A second, pure copy of ω^1 is preserved by *Parisinus gr. 1175* (*P*), a MS containing only seventeen variant readings, including a number of small omissions of a single word([3]); one omission of some words is attributable to homoioteleuton (Ὄντως – τελειοῦται 156/157).

(1) 14 κενὸν] *praep.* καὶ; 16 ὃ] *praep.* καὶ; 78 μὲν] *add.* γὰρ (+ *B*); 121 ἄνθρωπος] *add.* γὰρ; 130 οὐχ] *praep.* καὶ.
(2) 51 τέκνων] *add.* ἐθέρησεν.
(3) 29 ἐπὶ] *om.*; 95 τοῦ] *om.*; 120 οὖν] *om.* (+ *V*); ὁ] *om.*; 149 μὲν] *om.*; 194 ὡς] *om.*

ω^2 The most significant representatives of ω^2 are the MSS *Thessalonicensis Blatadon 6* (*T*), *Vaticanus Ottobonianus gr. 14* (*O*) and *Oxoniensis Bodl. Baroccianus 199* (*B*), all of which are already known to us from Homilies II and IV. Of these three *T*, with only seventeen minor variants (4), contains the best copy of ω^2. *O*, which transmits the text as far as 192, has, on the contrary, over thirty variants, including eight omissions (5). Actual variants occur only in 122, 126, 150 and 152 (6). *O* is, in other words, a less accurate copy of ω^2 than *T* is. A free text deriving from ω^2 is that transmitted by *B*, where we find more than seventy variants. A large number of these have the effect of making the text smoother — small omissions, for example, or the addition of particles; in a number of places this results in the same reading as *M* has (7). Some genuine variants, however, are:

70 κόλπον] τόκον *B*
95 διαβόλου] *add.* ἀναισχυντίαν *B*
104 ἄκουε] τοῦτο νόμιζε *B*

Oxoniensis Bodl. Laudianus gr. 64 A (*6*) is a copy of *B*, like the *Cantabrigiensis Trinity College O.5.36* (*2*).

Two further MSS, *Hierosolymitanus S. Crucis 35* (*3*) and *Parisinus gr. 1554 A* (*R*), are related to *B*, as can be seen from the following:

24 ἠχμαλώτισεν] ἠχμαλώτευσεν *B3R*
68 Ἀπόλοιτο] ἀπόλλυτο *B3R*
83 συνετῶς] νουνεχῶς *B3R*
128 ἐξῆλθα δὲ] ἐκ γαστρὸς δὲ ἐξῆλθον *B3R*
130 ὡς] *add.* πρὸς *B3R*
131 ἐβλασφήμει] βλασφημῶν *B3R*
169 καταξέῃ] ἀποξέη *B3R*
184 βασιλεύς] βασιλικός *B3R*
220 ἢ] οὐδὲ *B3R*
228 εἶπες] εἶπας *B3R*

(4) E.g. 12 διεφθάρη] διεφθειρεν; 46 ἐπιξέετέ] ἐπιξέτέ; 135 δακρύω] δακρύων; 138 μου] μοι; 176/177 οὐ κατεμόλυνε] οὐκ ἀπεμόλυνεν; 198 γενναϊζει] γενναϊζει; 228 ἐπιστράφηθι] ἐπιστράφητι; 229 πρὸ] πρὸς.

(5) 11 ἀλλ' - ἀγαθῶν] *om.* (+ *R*); 47 τῇ] *om.*; 60 τὰ] *om.*; 78/79 ὡς² - λέξεις] *om.*; 81 ὁ] *om.*; 82 ὁ] *om.*; 94 πάντα] *om.*; 156/157 Ὄντως - τελειοῦται] *om.* (+ *P et T*).

(6) 122 ὀδυνῶν] ἡδονῶν; 126 βασάνοις] πληγαῖς; 150 αὐτὸν] τοῦτον; 152 βοῶν] λέγων.

(7) 78 μὲν] *add.* γὰρ *BM*; 122/123 ὁ Ἰὼβ] *om. BM*; 124 ὁ Ἰὼβ] *om. BM*; 134 ὁ Ἰὼβ] *om. BM*.

The relationship between *3* and *R* is, however, considerably closer than that between *B* and *3R*, as the following common variants will illustrate:

32 ἁμαρτιῶν] *praep.* καὶ *3R*
42/43 συμβουλεύματα] βουλεύματα *3R*
44/45 πειθαρχεῖτε] πειθαρχοῦντες *3R*
47 τοξεύετε] τοξεύοντες *3*, τετοξεύοντες *R*
50/51 ἀπέτεμεν] *praep.* ἠφάνησεν *3R*
56 συμπαθεῖς] συμπαθητὰς *3R*
77/78 Ἄκουε συνετῶς] πρόσεχε τοίνυν *3R*
78 μὲν] *add.* οὖν *3R*
ὡς²] *add.* γὰρ *3R*
82 τινα] *add.* πάλιν *3R*
116 τούτων τοίνυν] τοίνυν τούτων *3R*
118/119 ἄμεμπτος καὶ] *om. 3R*
157 Ἠσθένησεν] *add.* τοίνυν *3R*
159 Εἰλκοῦτο] *add.* οὖν *3R*
202 βασιλικὸν] *om. 3R*
236 Ταῦτα] *add.* πάντα *3R*
237 Ὀλυμπίοις] ὀλυμπιακοῖς *3R*

We conclude, therefore, that *3* and *R* descend from a MS which belonged to the same subgroup as *B*.

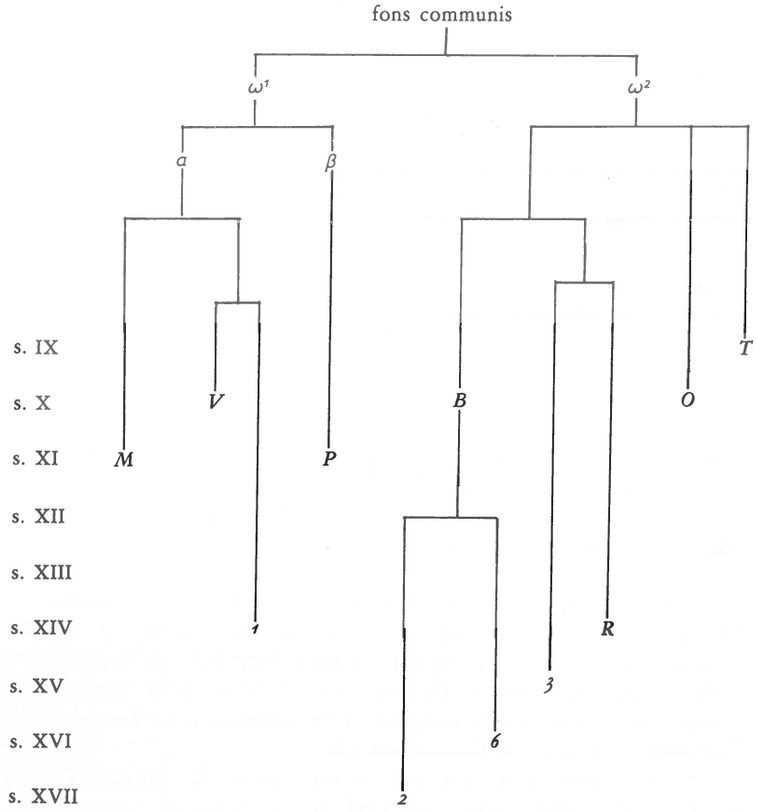
In constituting the text we followed each of the two families where appropriate. Given our conclusions concerning the various MSS and the groups to which they belong, we may perhaps conclude from 41 and 139 (8) that both families descend from the same exemplar of the collection of Leontius' homilies circulating in Constantinople.

The *editio princeps* of this homily we owe to E. Sartorius (9). In that this work was published in a series of inaugural addresses in Tartu, U.S.S.R., it has remained inaccessible to us. We strongly suspect, however, that Sartorius' text was based on the *Mosquensis gr. 234*.

(8) 41 αἴσθεσθε] *V1*, αἰδεῖσθε *MP*ω^2; 139 ἀνηγόρευται] ἀπηγόρευται ω^1 ω^2.

(9) E. SARTORIUS, *Leontii presb. CP. homilia in Iobum adhuc inedita*, Programma Universitatis Literarum Dorpatensis, 1827, p. VII-XIII.

Stemma codicum



CONSPECTUS SIGLORUM

B	*Oxoniensis Bodl. Baroccianus 199*	m.	s. X	ff. 69-72^{v}
M	*Mosquensis gr. 234*	m.	s. XI	ff. 98^{v}-104^{v}
O	*Vaticanus Ottobonianus gr. 14*	m.	s. X	ff. 150-152^{v}
P	*Parisinus gr. 1175*	m.	s. XI	ff. 42-46
R	*Parisinus gr. 1554 A*	chart.	s. XIV	ff. 106^{v}-113
T	*Thessalonicensis Blatadon 6*	m.	s. IX	ff. 165-169^{v}
V	*Vindobonensis theol. gr. 5*	m.	a. 948	ff. 222^{v}-226^{v}

ω^{1} *consensus codicum MVP*

ω^{2} *consensus codicum BROT*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὸν Ἰὼβ

Εὔκαιρον ἐν τῷ παρόντι τὸν ἀήττητον τοῦ θεοῦ στρατιώτην Ἰὼβ λέγειν τὰ τοῦ προφήτου Δαυϊδ· *Εἶπα· Φυλάξω τὰς ὁδούς μου τοῦ μὴ ἁμαρτάνειν με ἐν γλώσσῃ μου· ἐθέμην τῷ στόματί μου φυλακὴν ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου. Ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν, καὶ τὸ ἄλγημά μου ἀνεκαινίσθη.* Ὄντως ὁ Ἰὼβ εἴπέρ τις ἐφύλαξεν ἀπὸ βλασφημίας τὸ στόμα αὐτοῦ, ἐχαλίνωσεν ἀπὸ λοιδορίας τὴν γλῶσσαν αὐτοῦ, ἐχαράκωσε θεοφοβίᾳ τὰ χείλη. *Ἐταπεινώθη*, ἀλλ᾽οὐκ ἠπορήθη· *ἐκωφώθη*, ἵνα μὴ τοῦ δράκοντος ἀκούσῃ· *ἐσίγησεν ἐξ ἀγαθῶν*, ἀλλ᾽οὐκ ἀπέστη τῶν ἀγαθῶν· *ἀνεκαινίσθη* αὐτοῦ *τὸ ἄλγημα*, ἀλλ᾽οὐ διεφθάρη αὐτοῦ τὸ κατόρθωμα. Τὸν ἐξ ἐναντίας αὐτοῦ συνεστῶτα διάβολον ἐματαίωσεν, κενὸν αὐτὸν τῆς ἐλπίδος ἀπέδειξεν.

Ὃ ἤθελεν, ἔπραξεν ὁ διάβολος·
ὃ προσεδόκησεν, οὐκ ἤκουσεν.
Τὴν φαρέτραν τῶν βελῶν ἐκένωσεν,
ἀλλὰ τὸν στρατιώτην οὐκ ἐλύγισεν·
τὸ σκάφος διέλυσεν,
ἀλλὰ τὸν ἐπιβάτην οὐκ ἐβύθισεν·
τοὺς δέκα κλάδους τῶν τέκνων ἀπέτεμεν,
ἀλλὰ τὴν ῥίζαν τῆς ὑπομονῆς οὐκ ἐσάλευσεν·
τοιχορυγίας τῷ σώματι προσήνεγκεν,
ἀλλὰ τὴν ἡγεμονεύουσαν ψυχὴν οὐκ ἠχμαλώτισεν·

1/2 cf. II Tim. 2, 3 **2/6** Ps. 38, 2-3 **9/12** cf. Ps. 38, 3

ω^{1}(MVP) ω^{2}(BROT)

Tit. **1/2** Λεοντίου – Ἰὼβ] τοῦ αὐτοῦ εἰς τὸν ἰὼβ λόγος $\overline{\text{Β}}$ τῇ μεγάλῃ $\overline{\Gamma}$ *P*, λόγος τῇ ἁγία $\overline{\Delta}$ τῆς μεγάλης ἑβδομάδος καὶ εἰς τὸν ἰὼβ *V* **2** Ἰὼβ] *add.* τῇ ἁγία καὶ μεγάλῃ τρίτῃ *M*, *add.* τῇ μεγάλῃ $\overline{\Gamma}$ *B*, *add.* τῇ μεγάλῃ τρίτῃ *R*, *add.* τῇ μεγάλῃ τετράδι *O*, *add.* τῇ μεγάλῃ $\overline{\Delta}$ *T*

1 ἀήττητον] *add.* Ἰὼβ τὸν ω^{2} θεοῦ] χριστοῦ *P* **2** Ἰὼβ] *om.* ω^{2} **6** ἀνακαινίσθη *R* **7** Ὄντως] *iteravit M* ὁ] *om. B* τις] *add.* ἕτερος *V*, *add.* ἄλλος *B* **9** θεοφοβίας *MV* χείλη] *add.* αὐτοῦ *M* **9/10** ἀλλ᾽οὐκ ἠπορήθη] *om. R* ἐξεπορήθη *V* **11** ἀλλ᾽ – ἀγαθῶν] *om. RO* **12** διεφθειρεν *T* **13** συνεστῶτα] *om.* ω^{2} **14** κενὸν] *praep.* καὶ *M* **15** Ὃ] *add.* μὲν *B* **16** ὃ] *praep.* καὶ *M*, *add.* δὲ *B* **21** δέκα] *om. B* τὰ τέκνα *B* **23** τοιχορυχίας *O* τὸ σῶμα *P* **24** ἠχμαλώτευσεν *MV BR*

τοὺς φίλους ἐχθροὺς παρεσκεύασεν,
ἀλλὰ τὸν φίλον τοῦ θεοῦ τῆς πρὸς αὐτὸν φιλίας οὐκ ἠλλοτρίωσεν.

Διὸ καὶ ὁ σοφώτατος Ἰὼβ ὡς εἶδε τοὺς τρεῖς φίλους, καθὼς ἀρτίως ἤκουες, ἐπὶ *ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας* συγκαθεσθέντας, τὴν μὲν συμπάθειαν ἐθαύμασεν, τὴν δὲ συμβουλίαν οὐκ ἐγνώρισεν. Διὰ τί; Ὅτι ὠνείδισαν οἱ φίλοι δικαίως αὐτὸν πάσχειν ἀποφηνάμενοι· ἁμαρτιῶν ἀντίδοσιν γενέσθαι διεσάφησαν. Διὸ καὶ ὁ Ἰὼβ ὡς εἶδεν αὐτοὺς ἐν τούτοις, μετὰ πολλὰς ἀντιρρήσεις ἀπεκρίθη πρὸς αὐτοὺς λέγων, καθὼς ἡ γραφὴ τοῦ Ἰὼβ περιέχει· «*Ἀτὰρ δὴ καὶ ὑμεῖς ἐπέβητέ μοι ἀνελεημόνως, ἰατροὶ κακῶν πάντες.* Ἔδει τὸν φίλον παραμυθήσασθαι· μὴ γὰρ τραυματίζειν; παρακαλεῖν· μὴ γὰρ λοιδορεῖν; Πειρασμοὶ πειρασμῶν μοι γίνεσθε· οὐχ ὁρᾶτε πῶς χαλεπὰ τῶν ἰχώρων τὰ ῥεύματα;
Οὐ νοεῖτε πῶς πικρὰ τῶν ὀστράκων τὰ ξέσματα;
Οὐκ αἴσθεσθε πῶς σκληρὰ τῆς κοπρίας τὰ ὑποστρώματα;
Οὐκ ἠκούσατε πῶς ψυχοφθόρα τῆς γυναικὸς τὰ συμβουλεύματα;
Ὃ ἔδει ὑμᾶς κουφίζειν ἐπιφορτοῦτε, τῷ διαβόλῳ πειθαρχεῖτε.
Τί ἐπιξέετέ μου τὰ τραύματα;
Τί τῇ γλώσσῃ με τοξεύετε;
Τί τῷ στόματι πολεμεῖτε;
Οὐκ ἠρκέσθη ὁ ἡττηθείς, ἔτι πυκτεύει ὁ κάτω κείμενος καὶ ἐπὶ κοπρίας ἠκολούθησεν. Πᾶσαν μου τὴν ὕπαρξιν ἀπέτεμεν, τὴν δεκάδα τῶν τέκνων, τὴν γυναῖκά μοι μόνην

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29 Iob 2, 13 **35/36** Iob 6, 21 **36** Iob 13, 4

ω¹(MVP) ω²(BROT)

29 ἐπὶ] *om. P* ἑπτὰ ἡμέρας καὶ] *om. R* **30** συγκαθεσθέντες *R* **31** ηγνώρισεν *O* **32** αὐτῶν *P* ἁμαρτιῶν] *praep.* καὶ *R* **33** διεσάφισαν *B* ὁ Ἰὼβ] αὐτὸς *B* **34** τοιοῦτοις *R* ἀντιρρήσεις] *praep.* τὰς *B* ἀπεκρίνατω *V* **35** Ἀτὰρ δὴ] ἀπάρτη *R* **38** Πειρασμοὶ] *om. V* γεγένησθε *M* **39** ῥεύματα] τραύματα *M* **40** οὐκ ἐννοεῖτε *B* **41** αἰδεῖσθε *MP ω²*, ἐσθεσθαι *V* κληρὰ *R* τὰ τῆς κοπρίας *R* **42/43** βουλεύματα *R* **44** Ὃ] *om. R* δεῖ *P OT* ἐπιφορτοῦτε] *praep.* ὑμεῖς δὲ *R* τῷ] *praep.* τί *M* **44/45** πειθαρχοῦντες *R* **46** ἐπιξέτέ *T* **47** Τί] *om. V RT* τῇ] *om. O* τετοξεύοντες *R* **50** κοπρίας] *praep.* τῆς *ω²* **50/51** ἀπέτεμεν] *praep.* ἡφάνησεν *R* **51** τέκνων] *add.* ἐθέρησεν *M* γυναίκάν *R* μου *B a.c.*

ἐφύλαξεν, καὶ αὐτὴν οὐχ ὡς παρηγορίαν ἀλλ᾽ὡς ἐπιβουλήν. Ὡς δὲ καὶ δι᾽αὐτῆς ἐματαιώθη, δι᾽ὑμῶν με πάλιν ὑποσύρειν ἐπείγεται.
Ἀπόστητε τοίνυν, ὦ φίλοι, ἔγνων τοῦ πανούργου τὰ ἐπιχειρήματα· πρῶτον καὶ ὑμᾶς συμπαθεῖς ἀνέδειξε καὶ ἐπὶ κοπρίας καθέζεσθαι παρεσκεύασε καὶ ἐπὶ *ἑπτὰ ἡμέρας* ἀσίτους καὶ ἀλάλους ἀνέδειξεν, ὅπως ἐγὼ θαρρήσας τῇ συμπαθείᾳ θᾶττον δέξωμαι τὴν ἐπιβουλήν.
Ἀπόστητε, φίλοι, οἶδα πότε καὶ τὰ τῶν φίλων ὑμᾶς λαλεῖν παρασκευάζει, οἶδα πότε καὶ τὰ τῶν ἐχθρῶν ὑποσπείρει· πρῶτον τὸ συμπαθὲς καὶ τότε τὸ δόλιον.
Ἀπόστητε τοίνυν, ὦ φίλοι, οὐ μή με πείσητε βλασφημῆσαι· οἶδα προλέγειν τὰ τοῦ Δαυῒδ· *Τὸ στόμα μου λαλήσει σοφίαν καὶ ἡ μελέτη τῆς καρδίας μου σύνεσιν.*»

Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί οὖν; Ὁ Ἰὼβ οὐχ ἥμαρτεν οὔτε ἐβλασφήμησεν οὔτε ἐλάλησεν ἐναντίον; Πᾶσαν τὴν κτίσιν κατηράσατο καὶ μετ᾽ὀδύνης ἐβόησεν· *Ἀπόλοιτο ἡ ἡμέρα ἐν ᾗ ἐγεννήθην καὶ ἡ νὺξ ἐν ᾗ εἶπον· Ἰδοὺ ἄρρεν.* Ὕβρισε τῆς μητρὸς τὴν εὐγένειαν, τύμβον τὸν κόλπον τῆς μητρὸς προσεδόκησεν, διέβαλε τῶν μαζῶν τὴν εὐγένειαν, τὴν κοινὴν γαλακτοτροφίαν ἐνύβρισεν. Οὐ ταῦτα καὶ τὰ παραπλήσια τούτων μετῆλθεν;»
Πῶς οὖν οὐχ ἥμαρτεν Ἰώβ; Ἐπειδὴ κέκραγεν ἡ γραφή· *Οὔτε ἐν τοῖς χείλεσιν αὐτοῦ ἥμαρτεν Ἰώβ.* Ἄκουε συνετῶς. Ἐν παντὶ πράγματι τὸν σκοπὸν ζήτει τοῦ πράγματος καὶ οὐδαμῶς τῆς ἀληθείας οὐ μὴ διαπέσῃς. Ἄκουε συνετῶς. Ὡς μὲν πρὸς τὰς λέξεις ἔπταισεν ὁ Ἰὼβ – ὡς

57/58 Iob 2, 13 **64/65** Ps. 48, 4 **68/69** Iob 3, 3 **75** Iob 2, 10

ω¹(MVP) ω²(BROT)

52 ταύτην *V* παρηγορηγίαν *V a.c.* ἐπιβουλήν] *scripsimus*, ἐπίβουλον *codd.* **55** φίλοι] *praep.* κακοὶ *B* ἔγνω *R* **56** συμπαθείας *V B*, συμπαθητὰς *R* **58** ἀλαλήτους *ω²* **59** δέξωμαι θᾶττον *O* **60** Ἀπόστητε] *add.* οὖν *B* καὶ] *om. R* τὰ] *om. O* **61** καὶ τὰ] τὰ κατὰ *MV* **63** οὐ] *om. V* **67** οὔτε¹] οὐδὲ *ω²* οὔτε²] οὐδὲ *R* ἐλάλησεν] *add.* τι *B* **68** κτίσιν] *add.* φησὶ *B* ἀπόλλυτο *BR* **69** ἐν¹] *om. M* ἐγενήθην *O* εἶπαν *B* ἄρσεν *O* **70** κόλπον] τόκον *B* **71** διέβαλλεν *V B* **75** Ἄκουε] *praep.* ἀλλ᾽ *B* **77** οὐ μὴ] *om. B* **77/78** Ἄκουε συνετῶς] πρόσεχε τοίνυν *R*, *om. B* **78** μὲν] *add.* γὰρ *M B*, *add.* οὖν *R* ἔπεσεν *V* **78/79** ὡς² – λέξεις] *om. O* **78** ὡς²] *add.* γὰρ *R*

πρὸς τὰς λέξεις, οὐχ ὡς πρὸς τὰς ἐννοίας τὴν κτίσιν τοῦ θεοῦ ἐλοιδόρησεν – ὡς δὲ πρὸς τὴν πρότασιν τοῦ διαβόλου, οὐδ' ὅλως ἥμαρτεν ὁ Ἰὼβ κατὰ τὴν θείαν γραφήν.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Οὐδ' ὅλως ἥμαρτεν ὁ Ἰώβ;» Ἄκουε συνετῶς. Ὁ διάβολος προσελθὼν τῷ κυρίῳ κατὰ διάνοιαν οὐ κατ' ἔμφασιν – τοῦτο γὰρ καὶ χθὲς ἐλέγετο, ὅτι κατὰ διάνοιαν ὁ διάβολος ἀπεκρίνατο τῷ κυρίῳ, οὐχὶ δὲ ἐπ' ὄψεσιν. Τὴν γὰρ γραφὴν τοῦ Ἰὼβ ὁ ἱστοριογράφος Μωϋσῆς ἀνεγράψατο. Οὗτος δὲ οὐκ ἦν ἐν τοῖς χρόνοις τοῦ Ἰώβ, ἀλλὰ σφόδρα μετὰ τὸν Ἰώβ· πέμπτος ἦν μετὰ τὸν Ἀβραὰμ ὁ Ἰώβ. Ὁ δὲ Μωϋσῆς μετὰ πολλὰς γενεάς, μετὰ τὴν ἐξ Αἰγύπτου ἔξοδον, ἀλλ' ὅμως ἀνεγράψατο τὰ κατὰ τὸν Ἰώβ, οὐκ οἰκείῳ βουλήματι ἀλλ' ὑπαγορεύσει τοῦ ἁγίου πνεύματος. Τὸ ἅγιον τοίνυν πνεῦμα, ὡς πάντα ἐπιστάμενον τὰ κατὰ τὸν σκοπὸν καὶ τὴν διάνοιαν τοῦ διαβόλου, ὑπηγόρευσε τῷ Μωϋσῇ ὡς ἱστορίαν πάντα ταῦτα ἐκθέσθαι. Ἐπίστατο γὰρ τὸ ἅγιον πνεῦμα καὶ τὴν τοῦ διαβόλου καὶ τὴν πρὸς τὴν τούτου ἰδίαν τοῦ θεοῦ ἀντίρρησιν. Οἶδε γὰρ τὸ ἅγιον πνεῦμα καὶ τὰ τοῦ θεοῦ κατὰ τὸν μακάριον Παῦλον τὸν λέγοντα· *Οὐδεὶς οἶδε τὰ τοῦ θεοῦ εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ τὸ ἐν αὐτῷ*, καὶ πάλιν· *Τὸ γὰρ πνεῦμα ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ*. Τὴν διάνοιαν τοίνυν τοῦ διαβόλου τὸ ἅγιον πνεῦμα θεωρῆσαν ἱστορίαν ὑπηγόρευσεν, ὅπως ἡμεῖς οἱ ἀκούοντες σαφέστερον ἐπιβάλωμεν τοῖς λεγομένοις. Εἴ τι οὖν ἀκούεις τοῦ διαβόλου λέγοντος, κατὰ διάνοιαν ἄκουε· εἴ τι δὲ τοῦ θεοῦ, κατὰ ἀπόφασιν· τοῦτο γὰρ ἐξέδωκε τὸ ἅγιον πνεῦμα.

84/86 cf. Hom. IV, 69-83 **88/89** cf. Iob 42, 17c **98/99** I Cor. 2, 11 **99/100** I Cor. 2, 10

ω¹(MVP) ω²(BROT)

80 πρὸς τὴν] *om. M* πρόστασιν *V* **81** ὁ] *om. O* **82** Ἔστι – τινα] *om. B* τινα] *add.* πάλιν *R* ὅλως] *add.* οὖν φησιν *B*, *add.* οὖν *R* ὁ] *om. O* **83** συνετῶς] νουνεχῶς *BR* **84** κατέμφασι *B* ἐχθὲς *V* **86** ἐφόψεσιν *VP ω²* **87** μωσῆς *V* συνεγράψατο *B* **88/89** ἀλλὰ – Ἰώβ] *om. R* **88** πέμπτος] *add.* μὲν γὰρ *B* **89** μωσῆς *V* **90** ἀνεγράψας *R* **91** παναγίου *ω²* **94** μωσῆ *MV*, μωυσεῖ *BOT* πάντα] *om. O* **95** ἠπίστατο *B* τὴν] *add.* διάνοιαν *V* τοῦ] *om. P* διαβόλου] *add.* ἀναισχυντίαν *B* **96** ἰδίαν] διάνοιαν *V*, οἰδίαν *R* **97** κατὰ] *add.* τὰ *O* **100** ἐρευνᾷ] *praep.* πάντα *M* **101** ἱστορίαν] *praep.* τὴν *B* **102** ἐπιβάλλωμεν *BO* **104** ἄκουε] τοῦτο νόμιζε *B*

Κατὰ διάνοιαν τοίνυν προσελθὼν ὁ διάβολος τῷ κυρίῳ ἐξῃτήσατο τὸν Ἰὼβ λέγων· «Δός μοι αὐτοῦ τὴν ἐξουσίαν πᾶσαν καὶ δείκνυμι πῶς ἀναισχυντότερον πάντων σε βλασφημήσει. Τουτέστι δός μοι αὐτοῦ τὴν πᾶσαν ἡγεμονίαν καὶ παρασκευάζω τὸν Ἰὼβ κατὰ πρόσωπόν σε βλασφημῆσαι, τουτέστι τὰ ἐναντία σοι διαπράξασθαι, ἀπρονόητόν σε κηρῦξαι, εἴδωλα προσκυνῆσαι καὶ σὲ καταλεῖψαι, ἀγάλμασι θυσιάσαι καὶ σοὶ μὴ προσενέγκαι, βωμοὺς ναῶν ἐγείρειν καὶ θυσιαστήρια καταστρέφειν.» Τοῦτον τὸν σκοπὸν ἐξήνυεν ὁ διάβολος καὶ εἰς ταῦτα προσεδόκα τὸν Ἰὼβ καθιστᾶν. Εἰ δὲ τούτων τοίνυν μετῆλθέ τι ὁ Ἰώβ, ἐβλασφήμησεν, ἐπειδὴ τὰ τοῦ διαβόλου διεπράξατο· εἰ δὲ οὐδὲν τούτων μετῆλθεν, *δίκαιος* ἦν καὶ *ἄμεμπτος* καὶ *θεοσεβὴς* κατὰ τὴν τοῦ κυρίου διδασκαλίαν· ὃν γὰρ ὁ θεὸς δικαιοῖ τίς κατακρίνει; Οὐδ' ὅλως οὖν ἥμαρτεν ὁ Ἰὼβ ἀνθρώπινα ῥήματα λαλήσας· ὡς ἄνθρωπος ἐλάλησε πληττόμενος ὑπὸ τῶν ὀδυνῶν. Εἰ μὴ γὰρ ἦν ταῦτα λαλήσας ὁ Ἰὼβ καὶ τὴν ἡμέραν ἀρασάμενος, εἶχον λέγειν τινὲς ὅτι ἀναίσθητος γέγονεν ὁ Ἰώβ, ἢ ὅτι ὑπερέβη τὰ ἀνθρώπινα μέτρα. Ἔνθεν γὰρ δείκνυται ἀπὸ τῆς ἀρᾶς τοῦ Ἰὼβ ὅτι μεγάλαις βασάνοις περιεβλήθη, ἐξ ὧν τὴν ὀδύνην μὴ φέρων ἀνθρωπίνως ἐβόα λέγων· *Διὰ τί ἐκ κοιλίας μητρός μου οὐκ ἐτελεύτησα, ἐξῆλθα δὲ καὶ οὐκ εὐθὺς ἀπωλόμην; Διὰ τί δὲ συνήντησάν μοι γόνατα; Διὰ τί δὲ μαστοὺς ἐθήλασα μητρός μου;* Ταῦτα πρὸς ἑαυτὸν ἔλεγεν, οὐχ ὡς

107/110 cf. Iob 1, 9-12; 2, 4-6 **118/119** Iob 1, 1 **119/120** cf. Rom. 8, 33-34 **127/130** Iob 3, 11-12

ω¹(MVP) ω²(BROT)

107 ἐξαιτήσατω *V*, ἐξετήσατω *P* **108** πᾶσαν] *om. V* δείκνυ μοι *V* **110** παρασκευάσω *O* τὸν Ἰὼβ] αὐτὸν *B* **111** τουτέστι] *om. B* **113** βωμὼν *B* **114** ἐγείρειν] ἐγεῖραι *ROT*, ἀνεγεῖραι *B* καταστρέψαι *B* **115** Τοῦτον] *add.* τοίνυν *B* **116** προσεδώκαν *P* δὲ] μὲν οὖν *B*, *add.* τι $V^{p.c.}$, *om. M R* τοίνυν τούτων *R* τοίνυν] *om. B* **117** τι] *erasit* $V^{p.c.}$ **118/119** ἄμεμπτος καὶ] *om. R* **120** κατακρίνει] ὁ κατακρίνων $V^{p.c.}$ *B*, κατακρινεῖ *O* οὖν] *om. VP* ὁ] *om. P* **121** ἄνθρωπος] *praep.* γὰρ *R*, *add.* γὰρ *M*, *add.* οὖν *O* **122** ἡδονῶν *O* **122/123** ὁ Ἰὼβ] *om. M B* **123** λέγειν] *praep.* ἂν *B* **124** ὁ Ἰώβ] *om. M B* **125** δείκνυται] *add.* ὁ Ἰὼβ *B* τοῦ Ἰὼβ] αὐτοῦ *M*, *om. B* **126** βασάνοις] πληγαῖς *O* **127** ἐν κοιλίᾳ *V* **128** ἐξῆλθα δὲ] ἐξῆλθον δὲ *M*, ἐκ γαστρὸς δὲ ἐξῆλθον *BR* **129** μαστοὺς *ω²* **130** οὐχ] *praep.* καὶ *M* ὡς] *add.* πρὸς *BR*

τὸν δημιουργὸν ἐβλασφήμει. Τουτέστιν «Διὰ τί μὴ γέγονεν ὁ μητρῷος κόλπος τύμβος, ἵνα μὴ παλαίω καὶ μὴ γνωρίζω τίνι παλαίω; Εἰ εἶχον πρὸς ὁμοιόσχημόν τινα, ἤδειν πῶς κρατῶ καὶ κρατοῦμαι.» Διὰ τοῦτο προσετίθει λέγων ὁ Ἰώβ· *Πρὸ γὰρ τῶν σίτων μου στεναγμός μοι ἥκει, δακρύω δὲ ἐγὼ συνεχόμενος φόβῳ· φόβος γὰρ ὃν ηὐλαβούμην ἦλθέ μοι, καὶ ὃν ἐδεδοίκειν συνήντησέ μοι.*

Πρὸ γὰρ τῶν σίτων μου στεναγμός μοι ἥκει. Ἀνθρώπινα τὰ ῥήματα διὰ τὸ πάθος ἀνηγόρευται. Εἰ μὴ γὰρ ταῦτα ἦν ἐκθέμενος ὁ Ἰώβ, ἤμελλον λέγειν τινές, ἅπερ καὶ νῦν λέγουσιν, ὅτι μεγάλας μὲν πληγὰς ἐδέξατο ὁ Ἰώβ, ὅμως δὲ οὐκ ἤσθετο τῶν πληγῶν, ὅτι ὁ θεὸς αὐτὰς ἐκούφιζεν. Ταῦτα λέγουσί τινες καὶ ἐν τῷ παρόντι, ὅτι οὐκ ἤσθετο τῶν πληγῶν. Τί λέγεις, ὦ φίλε; Ἤισθετο τῶν πληγῶν ὁ Ἰὼβ ἢ οὐκ ἤσθετο; Μισθὸν ἐδέξατο ἢ οὐκ ἐδέξατο; Παντί που δῆλον ὅτι ἤσθετο· *ὁ γὰρ ἀγωνιζόμενος πάντα ἐγκρατεύεται.* Ὁ θεὸς τὸν ὑπὲρ αὐτοῦ ἀγωνιζόμενον καὶ πληγὰς μαρτυρικὰς δεχόμενον ποιεῖ αἴσθεσθαι καὶ τῆς πληγῆς, οὐ περιαίρει τὴν πληγήν. Ὑπομονὴν μὲν παρέχει καὶ ἰσχὺν χορηγεῖ πρὸς ἧτταν τῶν ἀντιπάλων, ποιεῖ δὲ αὐτὸν αἴσθεσθαι, ἵνα ἔμμισθος ᾖ ὁ ἀγών. Καὶ τούτου μάρτυς ὁ μακάριος Παῦλος βοῶν· *Ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. Καὶ εἴρηκέ μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ*

135/138 Iob 3, 24-25 **146/147** I Cor. 9, 25 **152/157** II Cor. 12, 7-9

ω¹(MVP) ω²(BROT)

131 τὸν – ἐβλασφήμει] βλασφημῶν τοῦ πρὸς τὸν δημιουργὸν *R* βλασφημῶν *B* γέγονεν] *add.* μοι *V* **133** εἰδεῖν *OT* **134** ὁ Ἰώβ] *om. M B* **135** σιτίων *M RO* μου] μοι *O* δακρύων *T* **136** φόβος] *scripsimus,* φόβον *codd.* **136/137** ηὐλαβούμην – ὃν] *om. R* **136** εὐλαβούμην *M* **138** σιτίων *M RO* μου] μοι *T* **139** ἀνηγόρευται] *scripsimus,* ὑπηγόρευται *V,* ἀπηγόρευται *MP ω²* ἦν ταῦτα *O* **140** ὁ Ἰώβ] *om. B* νῦν] *om. B* **141** μὲν] *om. R* ὁ Ἰώβ] *om. M* **143** Ταῦτα] *add.* γὰρ *B* ἤσθετοτο $O^{a.c.}$ **144** πληγῶν¹] *add.* ὁ ἰώβ *B* **145** ἐδέξατο¹] ἐδέξετο $V^{a.c.}$ **147** Ὁ] *add.* γὰρ *B* **148** ἐσθέσθαι *OT* τῆς πληγῆς καὶ *B* πληγητῆς *R* **149** μὲν] μέντοι *R, om. P* παρέχων *B* **150** χορηγῶν *B* ἧτταν] ἡταγαν *R* ποιῶν *B* τοῦτον *O* **150/151** ἐσθέσθαι *OT* **151** ἔν μισθὸς *V* **152** βοῶν] λέγων *O* μοι] *add.* $O^{p.c.}$ σαρκί] *add.* μου *V* **154** τρὶς] τρεῖς *V,* πρὸς *T et* τρὶς *inter lineas* T^2 **155** μοι] μαι *R*

δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Ὄντως *ἐν ἀσθενείᾳ ἡ* τοῦ θεοῦ *δύναμις τελειοῦται.* Ἠσθένησεν ὁ Ἰώβ, καθὼς ἀρτίως ἤκουες, ἀσθένειαν οὐ φυσικῶς ἀτακτοῦσαν ἀλλὰ διαβολικῶς αὐθεντοῦσαν. Εἰλκοῦτο ἀπὸ κεφαλῆς ἕως ὀνύχων, οὐκ ἦν φάρμακον ἐπιθεῖναι, οὐκ ἰατρὸν παραμυθήσασθαι, οὐκ ἔλαιον ἐπιχέαι, οὐκ ἄλλην τινὰ βοήθειαν προσενέγκαι, οὐδὲ ἓν τῶν σωματικῶν προσαγαγεῖν, εἰ μὴ μόνον τὴν θεοδώρητον τῆς ὑπομονῆς ἔμπλαστρον· ταύτῃ γὰρ ὁ Ἰὼβ χρησάμενος ἑαυτὸν μὲν περιώδευσεν, τὸν δὲ διάβολον ἐτραυμάτισεν.

Ἤκουες ἀρτίως τοῦ συγγραφέως λέγοντος· *Ἐξῆλθε δὲ ὁ διάβολος ἀπὸ προσώπου κυρίου καὶ ἔπαισε τὸν Ἰὼβ ἕλκει πονηρῷ ἀπὸ ποδῶν ἕως κεφαλῆς. Καὶ ἔλαβεν ὁ Ἰὼβ ὄστρακον ἵνα καταξέῃ τὸν ἰχῶρα αὐτοῦ.* Εἶδες περιοδίαν σκληροτέραν τοῦ πάθους;

Ἔλαβεν ὄστρακον καὶ ἀπέξεε τοὺς ἰχῶρας· τίς εἶδεν ὀστράκινον σπόγγον; Ὀστράκῳ τοὺς ἰχῶρας ἀπέξεεν· ὄστρακον καὶ ὁλοκλήρῳ σώματι προσαγόμενον ἐγείρει τραύματα, οὐχὶ δὲ εἰλκωμένον παραμυθεῖται.

Καὶ ἔλαβεν ὄστρακον καὶ ἔξεε τοὺς ἰχῶρας· ὀστράκῳ τὸ ὄστρακον παρεμυθεῖτο καὶ τὸν θησαυρὸν τῆς πίστεως οὐ κατεμόλυνε πειθόμενος Παύλῳ τῷ λέγοντι· *Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν.*

Ἔλαβεν ὄστρακον καὶ ἀπέξεε τοὺς ἰχῶρας αὐτοῦ.

Ὦ φοβερᾶς περιοδίας, μᾶλλον δὲ ὢ γενναιοτάτης καρτερίας. Ὀστράκῳ τοὺς ἰχῶρας ἀπέξεεν. Μόνον εἶδεν ὁ Ἰὼβ ὅτι εἴλκωται πανταχόθεν καὶ ὅτι ῥερύπωται ἀπὸ κεφαλῆς

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159 cf. Iob 2, 7 **166/169** Iob 2, 7-8 **171** Iob 2, 8 **175** Iob 2, 8 **177/178** II Cor. 4, 7 **179** Iob 2, 8

ω¹(MVP) ω²(BROT)

156/157 Ὄντως – τελειοῦται] *om. P OT* **156** Ὄντως] οὕτως *R* ἀσθενείᾳ ἡ] ἀσθενεία *R,* ἀσθενεῖ ἡ $R^{p.c.}$ **157** Ἠσθένησεν] *add.* τοίνυν *R* **159** Εἰλκοῦτο] *add.* οὖν *R* **162** οὐδὲ ἓν] οὐδὲν *B* παραγαγεῖν *M* **163** ἔνπλαστρον *V* ταύτην *MP* **164** περιώδευεν *B* **166** Ἤκουες] *add.* γὰρ *B* **167** ἔπεσεν *V* τὸν] τῷ $ω^1$ *O* **168** ὁ] *om. M* **169** ἀποξέῃ *M BR* **171** Ἔλαβεν] *add.* φησιν *B* οἶδεν *R* **172** Ὀστράκῳ] *praep.* τὸ *R* ἀνέξεεν $ω^1$ **174** εἰλκόμενον *P* **175** ὄστρακον καὶ ἔξεε] *om. R* τὸ] *om. B* **176** ἐπαρεμυθεῖτο *R* **176/177** οὐ κατεμόλυνε] οὐκ ἐμόλυνεν *RO,* οὐκ ἀπεμόλυνεν *T,* οὐκαπεμόλύνεν *V* **177/178** δὲ – τοῦτον] *om. R* **181** Μόνον] *add.* γὰρ *BO* **182** ἐρρύπωται *M*

ἕως ὀνύχων, θεασάμενος ἑαυτὸν καὶ συλλογισάμενος ὅτι βασιλεύς ἐστι λογικὸς ἀνδριάς, θᾶττον λαβὼν τὸ ὄστρακον ὡς ἐν γενεθλίῳ πανδήμῳ ἀποξέει τὸν ἀνδριάντα ὅπως καθαρὸν ἀποδείξῃ τῇ ὑπομονῇ.

Διὸ καὶ ὁ διάβολος ὡς εἶδε ταύτην τὴν ἐργασίαν τὸν Ἰὼβ μετιόντα, ἐδυσχέραινεν, συνέπεσεν, ἑαυτὸν κατέτεμνε λέγων ἐν ἑαυτῷ·
«Τί ποιήσω; Ἥττημαι τῷ Ἰώβ, δικαίως αὐτῷ ὁ κύριος προσεμαρτύρησεν· ἐσφάλην προσελθὼν τῇ πάλῃ, γενναιότερον αὐτὸν ἀπέδειξαν οἱ πειρασμοί· ἐγὼ πᾶσαν αὐτοῦ τὴν ὕπαρξιν ἔλαβον καὶ οὐ μόνον οὐ κατεκάμφθη λυπηθείς, ἀλλὰ τοὐναντίον καὶ ὃν ἐφόρει χιτῶνα ὡς ῥάκκος μοι προσέρριψε λέγων μεγαλοφώνως· *Ὁ κύριος ἔδωκεν, ὁ κύριος ἀφείλατο· ὡς τῷ κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο· εἴη τὸ ὄνομα κυρίου εὐλογημένον εἰς τοὺς αἰῶνας.*
Τί ποιήσω; Διὰ πάντων γενναιΐζει, ὡς ἀθλητής μοι παρίσταται, *τὴν κόμην ἐκείρατο*, κόνιν κατεπάσατο, *πεσὼν προσεκύνησε* τῷ ἀγωνοθέτῃ, ὡς νικητὴς ἤδη πτερύσσεται. Τὴν γυμνότητα λαμπροτέραν ἡγεῖται τῆς ἁλουργίδος· τὸν βασιλικὸν αὐτοῦ θρόνον συνέτριψα καὶ λαμπρότερος ἐπὶ τῆς κοπρίας καθέζεται. Εἰ αὐτὸς μηδένα πρὸ αὐτοῦ θεωρήσας οὕτω μου κατεξανίσταται, οἱ μετ᾽αὐτὸν τοῦτον βλέποντες τί κατεργάσονται; Οὐχὶ παίγνιόν με λογίσονται; Ἐγὼ καὶ προσάγων τὰ πάθη κάμνω καὶ οὗτος οὐ δυσχεραίνει· πανταχόθεν αὐτὸν τῷ πάθει κατεζωγράφησα καὶ οὗτος ἐπιτείνει τὴν ὀδύνην, ὀστράκῳ με καταξέων· οὐ τοσοῦτον γὰρ αὐτὸς δάκνεται, ὅσον ἐγὼ κατεσθίομαι.
Τί ποιήσω; Ἧτταν προβλέπω, πᾶσαν μηχανὴν προσήνεγκα, καὶ οὐδ᾽ὅλως αὐτὸν ἐξέλυσα. Μία μοι μόνη τις ἐλπὶς ὑπολέλειπται, δι᾽ἧς τὸν Ἀδὰμ ἐπλάνησα· ἔχω δευτέραν

195/197 Iob 1, 21 **199/200** Iob 1, 20 **202/203** cf. Iob 2, 8

ω¹(MVP) ω²(BRO[usque ad αὐτοῦ l. 192]*T)*

183 θεασάμενος] *praep.* καὶ *V* **184** βασιλικός *BR* θᾶττον] *om.* *ω²* **186** ἀποδείξῃ] *praep.* αὐτὸν *V, add.* αὐτὸν *B* **187** ἐργασίαν] ἐνέργειαν *V* **188** ἐδυσχέρανεν *MV* κατέτεμεν *P* **191** προσμαρτύρησεν *R* ἐσφάλη *R* **193** οὐ²] *om.* *B* **194** ὡς] *om.* *P* **195** μεγαλοφυῶς *P* **197** τὸν αἰῶνα *B* **198** γεννεάζει *V,* γενναϊζει *T* **202** βασιλικὸν] *om.* *R* **203** Εἰ] εἰς *P* οὐδένα *ω²* **205** κατεργάσονται] *praep.* οὐ *B* **207** αὐτὸν τῷ] αὐτῷ *M* **208** κατεξέων *T* **210** ποιήσον *R* **212** ὑπολείπεται *P*

Εὔαν. Ταύτῃ θαρρῶ, οἶδα ὅτι νικητὴν ἀποδείξει με· θᾶττον ἀνὴρ ὑπὸ γυναικὸς σκελίζεται. Διὰ τοῦτο αὐτῆς καὶ τὰ ὄντα τέκνα ἀπώλεσα, ἐλπίζων δι᾽αὐτῆς τῆς θήρας ἐπιλαβέσθαι.»

Καὶ ὅτι ταύτην τελευταίαν ὁ διάβολος ἐτήρησε καὶ ἐνθηκιάσας ἀπέστειλεν, ἤκουες ἀρτίως τοῦ ἱστοριογράφου Μωϋσέως λέγοντος· *Χρόνου δὲ πολλοῦ προβεβηκότος*, ἵνα μάθῃς τὴν ὑπομονὴν τοῦ Ἰώβ, ὅτι οὐ πέντε ἢ δέκα ἡμέρας ἐπάλαισεν, ἀλλ᾽ἐπὶ πολὺν χρόνον.
Χρόνου δὲ πολλοῦ προβεβηκότος εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ· «Μέχρι τίνος καρτερήσεις λέγων· Ἰδοὺ ἀναμένω χρόνον ἔτι μικρόν; Στράφηθι πρὸς τὴν ἐμὴν συμβουλίαν, ἐπίγνωθί σου τὴν γαμετήν, βλέπε τίς εἰμι. Δίκαιά σοι συμβουλεύω· *εἰπέ τι ῥῆμα πρὸς κύριον καὶ τελεύτα.»*
Ὁ δὲ Ἰὼβ πρὸς αὐτήν· «Ἐπιστραφῶ πρὸς σέ; Καλῶς εἶπες· "Ἐπιστράφηθι καὶ ἴδε εἰ γνωρίζεις με"· οὐ γνωρίζω σὲ τίς εἶ. Οὐκ ἔχεις τὸ πρὸ τῶν πειρασμῶν πρόσωπον, ἄλλό μοι νυνὶ ἐπιφέρεις σχῆμα, ὃ ἐν τῷ ὄφει καὶ ἐν σοὶ κατοικεῖ. Οὐ πείθομαί σου, γύναι· οὐκ ἀπόλλω διὰ σοῦ τὸν παράδεισον. Ἄπιθι ἀπ᾽ἐμοῦ, γύναι· οὐ ῥάπτω φύλλα συκῆς, οὐκ ἀκούω διὰ σὲ τοῦ κυρίου ὀνειδιστικῶς λέγοντος· "Ἰώβ, *ποῦ εἶ;*" Ἄπιθι, γύναι· οὐκ ἔξεστι γυναῖκα ἐν ἀγωνιστικῷ σκάμματι παρακαθέζεσθαι. Πυκτεύω, καὶ συμφοράς μοι μηνύεις; Ταῦτα κατ᾽οἶκον ἐξετάζεται· μὴ γὰρ ἐν Ὀλυμπίοις γυμνάζεται; Ἄπιθι, γύναι.»
Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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219 Iob 2, 9 **222/224** Iob 2, 9-9a **226** Iob 2, 9e **234** Gen. 3, 9

ω¹(MVP) ω²(BRT)

213 ταύτην *V R* **215** ἐλπίζω *V T* τῆς θήρας] *om.* *R* θύρας *V B* **217** ὁ διάβολος τελευταίαν *M* **219** μωσέως *V* **220** ἢ] οὐδὲ *BR* **221** πολὺ *M* **222** πολλοῦ] *om.* *ω²* **223** ἀναμέ *R* **224** στράφητι *V,* ἐπιστράφηθι *M* **226** εἶπόν *B* **227** Ἰὼβ] *add.* φησὶ *B* **228** εἶπας *BR* ἐπιστράφητι *T* οὐ] *add.* γὰρ *B* **229** ἔχει *V* πρὸ] πρὸς *T* **230** νῦν *V* **231** σου] σοι *M* σοῦ] σὲ *P* **232** ἀπ᾽ἐμοῦ] μου *V* **233** κυρίου] *om.* *V* **234** Ἰώβ] *praep.* ὦ *R* Ἄπιθι] *add.* ἀπ᾽ἐμοῦ *B* ἐν] *om.* *V* **236** Ταῦτα] *add.* πάντα *R* **237** ὀλυμπιακοῖς *R* γύναι] *add.* ἄπιθι *M* **238** θεῷ] *praep.* ἀγαθῷ *BT, add.* ἡμῶν *V* δόξα] *praep.* ἡ *V*(εἰη V^2) *RT,* ὑπὲρ τούτων ἁπάντων δόξαν ἀναπέμψωμεν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ *B* τῶν αἰώνων] *om.* *VP*

HOMILIA VI

IN UXOREM IOB ET IN PRODITIONEM IUDAE

(BHG[a] 939k, CPG 7895)

Praefatio

In establishing the text of the *editio princeps* of this homily (BHG[a] 939k) we have used the following MSS([1]):

1. **H** *Andros 100* (ff. 125[v]-127[v])
   bomb. s. XIV ff. 133 33,5 × 27 2/39
   homiliarium
   Lambros 96

2. **A** *Atheniensis 1027* (ff. 312[v]-316)
   m. s. XII ff. 416 25,3 × 19,3 2/30
   lectionary for the whole year (type A)
   Ehrhard I, 155-159; Sakkelion 182

3. **K** *Athous Kausokalybia 9* (ff. 220-226[v])
   chart. s. XVI ff. 283 22,7 × 16 1/25
   non-menological lectionary
   Ehrhard III, 771; Eustratiades-Lauriotes 17-20

4. *Cantabrigiensis Trinity College O.5.36* (ff. 11-14[v])
   chart. s. XVII ff. 205 + 67 33 × 21 1/31
   collection of homilies
   cf. above p. 77

5. *Mediolanensis Ambrosianus E 94 sup.* (ff. 221-222; *des.* ψυχοφθόρον 54)
   m. s. XIII ff. III + 251 26,5 × 17 1/28
   various patristic writings
   Martini-Bassi I, 341-347

6. *Mosquensis gr. 364 (Vlad. 397)* (ff. 126[v]-127; *des.* ψυχοφθόρον 54)
   chart. s. XVI ff. 534 22 × 33 1/34
   ff. 1-253: late homiliarium
   Ehrhard III, 593-594; Vladimir 598-601

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(1) *Lesbiacus Leimon 51* (a. 1607) and *Leimon 50* (s. XV) have remained inaccessible to us.

7. **B** *Oxoniensis Bodl. Barroccianus 199* (ff. 88^{v}-91)
m. s. X ff. IX + 357 34 × 22 2/36
panegyricon for six months (type A)
cf. above p. 77

8. *Oxoniensis Bodl. Laudianus gr. 64 A* (pp. 393-398)
chart. s. XVI-XVII pp. 426 36 × 24,5 1/27
collection of diverse patristic texts
cf. above p. 77

9. **P** *Parisinus gr. 1170* (ff. 349^{v}-354)
chart. s. XIV ff. 403 20,5 × 13,5 1/29
non-menological lectionary
Ehrhard III, 761-762, 955; Halkin 119

10. **T** *Thessalonicensis Blatadon 6* (ff. 180-184)
m. s. IX ff. 414 38,5 × 26 2/33
homiliarium
cf. above p. 77

11. **R** *Vaticanus gr. 2079* (ff. 12-18; *des.* ἔργον 193)
m. s. IX-X ff. 156 21 × 14, 2 1/22
lectionary for the whole year (type C)
Ehrhard I, 227-230

12. **O** *Vaticanus Ottobonianus gr. 14* (ff. 164-166^{v})
m. s. X ff. VI + 272 38 × 24,5 2/38
lectionary for the whole year (type B)
cf. above pp. 77-78

13. *Venetus Marcianus gr. VII 31* (ff. 281^{v}-284^{v})
chart. s. XIV ff. 305 27,5 × 20,8 2/29
panegyricon for the whole year (type A)
Ehrhard II, 53-54; Mioni II, 54-58

14. **V** *Vindobonensis theologicus gr. 5* (ff. 226^{v}-230)
m. a. 948 ff. III + 327 38 × 24 2/38
homiliarium (type B)
cf. above p. 78

These MSS belong to two different families, ω^1 and ω^2, as is demonstrated by the following:
15 βαλλάντιον] *add.* τινὶ ω^2
22 ἡμέραν ἢ] *om.* ω^2
25 μὴ] *add.* μόνον ω^2
60 προδοσίας] ω^1, προδόσεως ω^2
87 Ἤδη[1]] *add.* γὰρ ω^2

103 λέγων] *ante* Μήτι *transp.* ω^2
120 περικοπῆς] *om.* ω^1
126 Καθὼς προεῖπον] *post* παραναγνωσθέντων (126/127) *transp.* ω^2
139/140 Ἤκουες - λέγοντος] ω^2, φησίν ω^1
148 γυναῖκας] *add.* οὐ τὴν ἁγίαν παρθένον· οὐκ ἔχει γὰρ σύγκρισιν ἡ ἁγία παρθένος· πάσας τὰς λοιπὰς γυναῖκας ὑπερηκόντισεν αὕτη ω^2
156 τῷ ἡλίῳ] ω^1, τοῦ ἡλίου ω^2
166 κοινωνία] *add.* κατὰ τὸν ἀμίαντον γάμον ω^2

ω^1 A pure copy of ω^1 is to be found in *Oxoniensis Bodl. Barroccianus 199* (*B*). One error was rectified by the copyist himself (88), and there are two inconsequential variants (104 and 206) shared with *Thessalonicensis Blatadon 6* (*T*)(2). Here again, as in Homilies II and V, we find copies of *B* in *Oxoniensis Laudianus gr. 64 A* (*8*) and *Cantabrigiensis Trinity College O.5.36* (*4*). *T*, too, transmits an extremely reliable copy of ω^1, with only a limited number of mistakes(3). The *Vaticanus Ottobonianus gr. 14* (*O*) also contains a good text, with small variants, three transpositions (22, 36, 68), two omissions (36, 57) and one case of the addition of a particle (213)(4).

On the basis of the following instances we have judged that *BOT* descend from ω^1 through the intermediary of a common model:
124 Τί ἐστιν] *om. BOT*
152 Κυρίου] χριστοῦ *BOT*
215 θεῷ] *praep.* ἀγαθῷ *BOT*

The last copy of ω^1 with which we are acquainted is the *Atheniensis 1027* (*A*). This MS contains a text with many omissions and variants, as can be seen immediately from the critical apparatus. The variants can partly be explained as deliberate changes introduced into the text:
33 ἠμφιεσμένοι] *add.* ὡς πᾶν τὸ ἀνθρώπινον *A*

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(2) 104 σημεῖον] *praep.* τὸ *BT*; 206 προενταφιάση] προσενταφιάση *BT*.
(3) 6 Διαλύεις] διαλύσεις (+ *A*); 7/8 Ὅπου - λύσῃς] *post* σφίγξῃς *transp.*; 70 ἕκαστος] ἕκαστου; 104 ἔδωκες] ἔδωκεν.
(4) Variant readings: 3 λύοντες] διαλύοντες; 16 πλαγίων] πλαγίου; 21 τοῦ ἁγίου πνεύματος] τοῦ πνεύματος τοῦ ἁγίου; 22 ἢ] καὶ; 28 πῶς] ὅπως (+ *HP*); 175 γεγένηται] γίνεται (+ *K*); 181 αὐτῆς] ἑαυτῆς; 205 ἐβάσταζε] ἐβάσταξε. Transpositions: 22 μίαν ἡμέραν] ἡμέραν μίαν; 36 σὺ ἐν μέθῃ] ἐν μέθη συ; 68 πρῶτον οἱ μαθηταὶ] οἱ μαθηταὶ πρῶτον. Omissions: 36 ἐν[2]] *om.* (+ *RH*); 57 Ὢ - πραγμάτων] *om.* Addition: 213 Ὅπου] *add.* γὰρ.

49 αἱμοποτεῖς, οὐκ οἰνοποτεῖς] αἷμα πίνης οὐκ οἶνου *A*
124/125 Ὅπου – χάρις] τὸ προειρημένον *A*
181 τοὺς μαθητὰς ἑαυτοῦ] αὐτοὺς *A*
196 ἐτήρησεν αὐτό] ἐποίησεν *A*

ω^2 An old but partial copy of ω^2 is to be found in *Vaticanus gr. 2079* (*R*)(5), written in the Stoudion monastery at Constantinople. This text contains scarcely any variants; the errors are attributable to the carelessness of the copyist(6).

An important witness of ω^2 is the *Vindobonensis theologicus gr. 5* (*V*), which we have come to trust in the course of editing other homilies of Leontius(7). Related to *V* are *Andros 100* (*H*) and *Athous Kausokalybia 9* (*K*), as can be seen from the common variants in:
88 Ὁ δὲ] *om. HVK*
94 ἐρωτᾷς] ἐπερωτᾶς *HVK*
181 ἑαυτοῦ] αὐτοῦ *HVK* (+ *P*)
204 ἀποκτανθῆναι] *add.* καὶ ταφῆναι *HVK*
205 δὲ] *add.* γυνὴ *V*, *add.* ἡ γυνὴ *HK* (+ *P*)
211 παραδόξων] *om.* HV^1K (+ *P*)

H presents a reasonably reliable text, with variants which are mostly inconsequential and small omissions(8). In spite of its relatively recent date, *K* has also an acceptable text, with variants which are generally insignificant. For this reason it is difficult to pinpoint the interrelationship of the MSS belonging to ω^2. Still, we believe that we can postulate a common model for *V* and *K* within the group *HVK*:
11 παρὰ σοῦ] *post* ζητεῖ *transp. H* (+ *RP*), *post* θεός *transp. VK*
36 ἐν[3]] *om. VK*
56 συνανέκειτο] συνέκειτο *VK*

(5) *R* is damaged on f. 12 and f. 16, and on account of this the following letters have disappeared: on f. 12: 14 παρ⟨ατί⟩θει; 15 ἐσφραγισ⟨μένον μαρ⟩γαριτῶν; 34/35 ὑβρι⟨ζομ⟩ένου; 36 ἐν ⟨τοῖς ἐναντί⟩οις; on f. 16: 166 ⟨ἀ⟩μίαντον; 167 ⟨Καὶ⟩; 168 ὑπερ⟨ηκ⟩όντισε; 169 ⟨Ἡ⟩κουες; 170 ⟨Τοῦ⟩; 171 ⟨Σ⟩ίμωνος; 189 γυ⟨ναι⟩κί; 190 τ⟨ὸ⟩; 191 μυρίζ⟨ει⟩; 192 ἀνθρωπότη⟨τι⟩.

(6) E.g. 9 πρὸς] προ; 12 σκληροφαγίαν] σκληραγωγείαν; 13 ναυαγήσῃς] ναυγαγήσας; 60 συνανέκλινεν] συνέκλινεν; 79 εὐεργεσίας] εὐγεργεσίας; 175 πολλοῦ] ἐπωλοῦ.

(7) Cf. pp. 79-80, 187 and 205.

(8) E.g. 13/14 Ὁ – ποιήσῃς] *om.*; 36 ἐν[2]] *om.* (+ *OR*); 65 πᾶσιν] *om.*; 163 λέγων] *om.*; 176 αὐτοῦ] *om.*; 195 γὰρ] *om.*; 212/213 οὔτε[4] – προεκηρύττετο] *om.*

62 ἐξουθενήθην] ἐξουθενώθην *K*, ἐξουδενόθην *V*
68 πρῶτον] πρώτως *H*, πρῶτοι *VK*
95 συγκρίνεις] συνέκρινες *V*, συνεκρίνει *K*
114 πιπράσκεις] πιπράσκει *VK* (+ *P*)
174 αὕτη] *om. VK*
176 πτωχοῖς] *praep.* τοῖς *VK*
198 αὐτῆς] *add.* εἰς ἐμέ *VK* (cf. *P*)
206 εὐθὺς] εὐθέως *VK* (+ *P*)

Although the *Parisinus gr. 1170* (*P*)(9) transmits a text with many variants and mistakes, we can detect an affinity between *P* and *VK*. In addition, we are inclined to assume a common source for *K* and *P*. Thus *P* shares the variants of *VK* at 114 and 206, and has a similar reading at 198. *P* agrees with *K* in:
89 μετάνοιαν δέξασθαι] καὶ *K*, *om. P*
97 ὅτε] ὅτι *KP*
115 πρότασιν] πρᾶσιν *KP*
175 οὐκ] *om. KP*
ἠδύνατο] *add.* γὰρ *KP*
183 προζωγραφεῖ] προγράφει *KP*

It is evident, however, that here too we have to content ourselves with conjectures.

Venetus Marcianus gr. VII 31 (*13*) contains a heavily reworked text(10), manifested in numerous variants as well as in omissions and revisions, such as:
105 Ἐὰν] *praep.* ὦ πλάνε ἰοῦδα *13*
107 ἔπαθεν] *add.* τῶ λόγω μου *13*
118 ἔδωκα] *add.* πνεῦμα τοῦ χαρίσματος *13*
119/122 Ὅπως – Παύλου] εἶτα πρὸς τὰ ἀκόλουθα προσέχοντες εἴπωμεν καὶ ἡμεῖς τὸ τοῦ παύλου ῥητὸν ὅτι *13*
161/162 ἓν – φύραμα] μία γὰρ ἡ φύσις καὶ κοινὸν τὸ καύχημα *13*
179 γυναῖκα] *praep.* ταύτην τὴν θαυμαστὴν *13*
205/208 Αὕτη – λέγων] αὕτη δὲ προσήγαγεν τὰ πρὸς τὸν τάφον ἐφόδια· διό φησιν ὁ κύριος *13*
213/214 καὶ – χάρις] καὶ αὕτη ὑπὸ τοῦ κυρίου προετίθετο εὐαγγελίων κήρυγμα *13*

(9) Because *P* is damaged from f. 353 (bottom of folio), με – προ(τρέπεται) in 191 has disappeared, -ρει τῇ ἀνθρωπότητι in 192, (ἐξεδί)δοτο – συν(ετάττετο) in 212, and -τε ἐδημοσιεύετο in 212/213.

(10) Cf. DATEMA, *Amphilochius* 77, where the same remark is made concerning the fourth homily of Amphilochius.

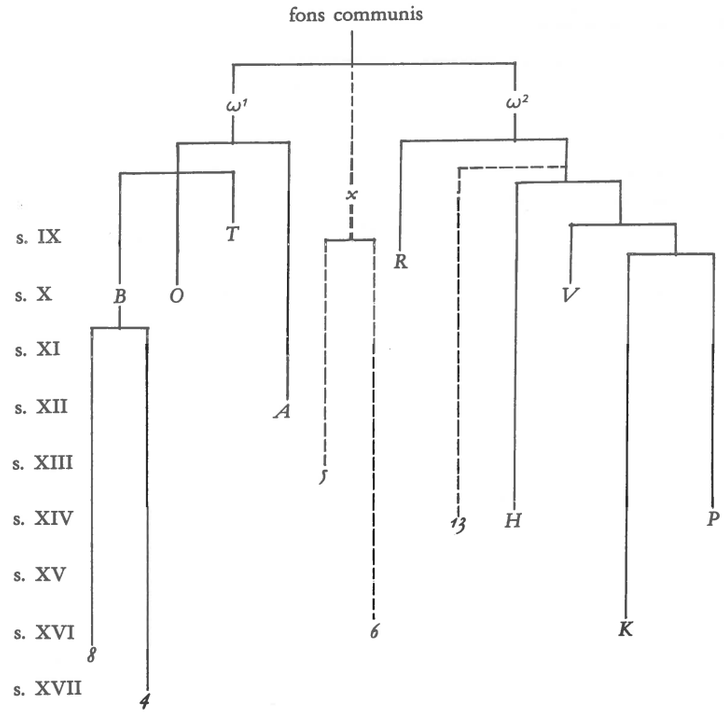
The distinctive character of this MS emerges also from the title of the homily: Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως εἰς τὴν γυναῖκα τοῦ Ἰὼβ καὶ εἰς τὸν *(sic)* μυστικὸν δεῖπνον τῇ ἁγία καὶ μεγάλη πέμπτη. This is a description of the subject-matter which is not found in any other MS. Because of its free text-type, it is difficult to discern more closely the place which *13* occupies within ω^2. We cannot go beyond the conclusion that *13* descends from the text of group *HVKP*:

21 δακτύλῳ] δακτυλίω *13* + *VP*
56 συνανέκειτο] συνέκειτο *13* + *VK*
62 ἐξουθενήθην] ἐξουδενώθην *13* + (*V*)
118 ἔδωκα] δέδωκα *13* + *K*
175 οὐκ] *om.* *13* + *KP*
ἠδύνατο] *add.* γὰρ *13* + *KP*
180 σιωπᾷ] ἐσιώπα *13* + *H*
202 ἀνελθεῖν] ἀπελθεῖν *13* + *H*
204 ἀποκτανθῆναι] *add.* καὶ ταφῆναι *13* + *HVK*

Finally, lines 1/54 of this homily are transmitted by *Mediolanensis Ambrosianus E 94 sup.* (*5*) and *Mosquensis gr. 364 (397)* (*6*). In 5/6 and 15 they share the reading of ω^1, in 11, 22 and 25 that of ω^2, and in 44 they both read στόμωμα with ω^1 and *H*. Both from the similar content of the fragment and from a common lacuna (50/52 ἡ – Ἀρτίως] *om.*) we can deduce that both MSS derive from the same exemplar. This is also confirmed by the title: Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος τῇ ἁγία καὶ μεγάλη πέμπτη.

That ω^1 and ω^2 descend from the same model is evident from their common error in 169 (Πῶς *scripsimus*, ὡς *codd.*). The source from which both ω^1 and ω^2 derive will, in our opinion, be once more the collection of Leontius' homilies which circulated in Constantinople.

Stemma codicum



CONSPECTUS SIGLORUM

A	*Atheniensis 1027*	m.	s. XII	ff. 312^{v}-316
B	*Oxoniensis Bodl. Baroccianus 199*	m.	s. X	ff. 88^{v}-91
H	*Andros 100*	bomb.	s. XIV	ff. 125^{v}-127^{v}
K	*Athous Kausokalybia 9*	chart.	s. XVI	ff. 220-226^{v}
O	*Vaticanus Ottobonianus gr. 14*	m.	s. X	ff. 164-166^{v}
P	*Parisinus gr. 1170*	chart.	s. XIV	ff. 349^{v}-354
R	*Vaticanus gr. 2079*	m.	s. IX-X	ff. 12-18
T	*Thessalonicensis Blatadon 6*	m.	s. IX	ff. 180-184
V	*Vindobonensis theol. gr. 5*	m.	a. 948	ff. 226^{v}-230

ω^{1} *consensus codicum BOTA*
ω^{2} *consensus codicum RHVKP*

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὴν προδοσίαν τοῦ Χριστοῦ

Ὥσπερ κανόνος παρατεθέντος τὸ στρεβλὸν τῶν ξύλων ἐλέγχεται, οὕτω τῆς δεσποτικῆς ταύτης πέμπτης παρούσης οἱ τὸ ἀδιάλυτον λύοντες δημοσιεύονται. Ποῦ τῆς καθημερινῆς συσφίγξεως τὰ σκιρτήματα; Ἐκκλησιῶν καπηλεῖα προκρίνονται καὶ λουτρὰ θυσιαστηρίου. Εὐθέως ὄνομα βεβαιοῦν τῶν ἀκρίτων τὴν πρόθεσιν. Διαλύεις, εἰπέ μοι, τὴν νηστείαν; Ὅπου τὸ καλόν, σύσφιγξον καὶ μὴ λύσῃς· ὅπου φαῦλον, λῦσον μὴ σφίγξῃς.

Τί τὸ κινοῦν σε πρὸς διάλυσιν τῆς νηστείας, φίλε; Εἰ μὲν διὰ σαρκὸς ἀσθένειαν μετέχεις οἴνου, ἀπόλαυε καὶ σήμερον· οὐδὲν γὰρ ὑπὲρ δύναμιν παρὰ σοῦ ζητεῖ ὁ θεός. Εἰ δὲ ἐν ταῖς παρελθούσαις ὑδροποτήσας σκληροφαγίαν μετῆλθες, καὶ σήμερον ὑπόμεινον, ἵνα μὴ ἐν τῷ λιμένι ναυαγήσῃς. Ὃ οὐ θέλεις παθεῖν μὴ ποιήσῃς. Οἷόν τι λέγω· παρατίθει πολλάκις βαλλάντιον ἐσφραγισμένον μαργαριτῶν πεπληρωμένον· ἐὰν ὁ δεξάμενος τοῦτο ὡς παραθήκην ἐκ πλαγίων

13/14 cf. Matth. 7, 12; Luc. 6, 31

ω^{1}*(BOTA)* ω^{2}*(RHVKP)*

Tit. **1** Λεοντίου] *praep.* τῇ ἁγία καὶ μεγάλη πέμπτη λόγος *K* **2** λόγος] ὁμιλία *H*, *om. KP* εἰς] *praep.* εἰς τὴν μεγάλην πέμπτην καὶ *V*, *praep.* τῇ ἁγία πέμπτη καὶ *R*, *praep.* τῇ ἁγία καὶ μεγάλη πέμπτη *(*πέπτη *P)* καὶ *HP* προδοσίαν] παράδοσιν ω^{2} τοῦ Χριστοῦ] τοῦ ἰούδα *A*, τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ *K*, *add.* καὶ εἰς τὴν γυναῖκα τοῦ ἰὼβ ω^{2}, *add.* τῇ μεγάλη πέμπτη *BT*, *add.* τῇ ἁγία πτέμπτη *O*, *add.* τῇ ἁγία καὶ μεγάλη πέμπτη *A*

1 παρατιθέντος *P* τὸ] *om. A* τὸ ξύλον *P* **2** πέμπτης ταύτης *A* **3** οἱ] εἰ *P* δϊἄλυτον *P* διαλύοντες *O* **4** συνσφίγξεως *RVK*, συνανιξεως R^{2}, συμφίξεως *P*, συμπήξεως *H* **5** πρόκινται *A* θυσιαστηρίων *H* **5/6** βεβαιοῦν] *scripsimus*, βεβαιῶν ω^{1}, βεβαιόντων ω^{2}*(-RH)*, βεβαιούντων *H*, βέβαιον τῶν *R* **6** διαλύσεις *TA* εἰπέ μοι] ὑπέμει *P* **7** Ὅπου – λύσῃς] *post* σφίγξῃς *(l. 8) transp. T* σύνσφιγξον *RVK*, σύνσφιξον *P* **8** σφίξεις *P* **9** τὸ] *iteravit A* πρὸς] προ *R* φίλε τῆς νηστείας *A* **10** διὰ] *om. P* ἀπόλαβε *P* **11** παρὰ – θεός] ζητεῖ παρὰ σοῦ ὁ θεός *RHP*, ζητεῖ ὁ θεὸς παρὰ σοῦ *VK* **12** παρούσαις *V* ὑδροποτήκας *K* σκληραγωγείαν *R* **13** τῷ] *om. K* λϋμένη *P* ναυγαγήσας *R*, ναβαγῆσης *P* **13/14** Ὃ – ποιήσῃς] *om. H* **13** Ὃ] ὡς *K* **14** παθεῖν] *iteravit P* ποιήσας *P* παρατίθεις *P*, παρατίθου *H*, παρατίθεται *K* **15** πολλάκις] *add.* τις *K*, *om. P* βαλλάντιον] *add.* τινὶ *RHVK* **16** τούτου *K* ὡς] *om. A* ω^{2} πλαγίου *O*

λύσας τὸ βαλλάντιον ἀφέληται μαργαρίτην, οὐ παραδίδως, οὐ τιμωρῆσαι τοῦτον, οὐχ ὡς ἄπιστον δημοσιεύεις; Τὸν αὐτὸν τρόπον ὁ τῶν πάντων θεὸς ἐπίστευσέ σοι τὸ βαλλάντιον τῆς νηστείας, ἐν ᾧ οἱ μαργαρῖται τῆς ἀπολαύσεως ἐσφραγισμένοι τῷ δακτύλῳ τοῦ ἁγίου πνεύματος· μὴ ἀφέλῃ, μὴ διαλύσῃς, μὴ διὰ μίαν ἡμέραν ἢ ὥραν τῶν στεφάνων ἀποτύχῃς.

Τί τὸ κινοῦν σε πρὸς διάλυσιν; Οὐδεὶς σήμερον εὐφραίνεται, εἰ μὴ ὁ διάβολος καὶ οἱ τούτου σύνδρομοι Ἰουδαῖοι. Οὐκ ἤκουες ἀρτίως πῶς Ἰουδαίων παῖδες *συναχθέντες εἰς τὴν αὐλὴν τοῦ ἀρχιερέως* ἅμα τοῖς πρεσβυτέροις συμβούλιον ἔλαβον πῶς *τὸν Ἰησοῦν κρατήσωσι καὶ ἀποκτείνωσι δόλῳ*;

Σήμερον ὁ δεσπότης Χριστὸς λύπῃ συνέχεται,
διὰ πάντων γὰρ πληροῖ τὰ ἀνθρώπινα μέτρα·
σήμερον οἱ μαθηταὶ ἐναγώνιοι γίνονται,
ἄνθρωποι γάρ εἰσι δειλίαν ἠμφιεσμένοι·
σήμερον ἡ κτίσις ἐν πένθει τοῦ κτίστου πάντων ὑβριζομένου,
καὶ σὺ ἐν μέθῃ καὶ ἐν κραιπάλῃ καὶ ἐν τοῖς ἐναντίοις πράγμασι διατελεῖς;
Μὴ ὑβρίσῃς τὴν ἑορτήν, ὦ φίλε·
μὴ ἀθετήσῃς τὴν ἀνάστασιν,
μὴ δύο πάσχα ποθήσῃς,
μὴ προφασίσῃ τὸ μυστήριον·
οὐκ ἔστιν ὃ βλέπεις, οὐκ ἔστι βρῶσις καὶ πόσις. Διὰ τοῦτο «μυστήριον» λέγεται, ἐπειδὴ πρὸς κόρον οὐ δίδοται.

26/27 Matth. 26, 3 **28/29** Matth. 26, 4

ω¹(BOTA) ω²(RHVKP)

17 λύση *H* ἀφέληται] ἀφελεῖται *K*, ἀφελῆται *O*, *praep.* καὶ *H* οὐ] ὃ *P* **18** τιμωρῆσαι τοῦτον] τιμωρήσετον *P* **19** ἅπάντων *A* ἐπίστευέ *H* **20** μαργαρῖται] γαρῖται *T*, *sed add.* μαρ *in marg.* T^2 **21** δακτυλίω *VP* τοῦ πνεύματος τοῦ ἁγίου *O* **22** μὴ¹ – ὥραν] μὴ διὰ μίαν ὥραν ἡμέραν διαλύσῃς *A* μὴ διὰ μίαν] μηδὲ μίαν *V* ἡμέραν μίαν *O* ἡμέραν ἢ] *om.* $ω^2$ ἢ] καὶ *O* **22/23** τὸν στέφανον *P* **25** μὴ] *add.* μόνον *RHVK*, *add.* μόνος *P* Ἰουδαῖοι] *praep.* οἱ *A* **26** ἤκουσας *K* **28** πῶς] ὅπως *O HP*, ἵνα *A* **28/29** καὶ – δόλῳ] *om. P* **30** Χριστὸς] *om. P* **31** πάντα *P* **32** γένονται *P* **33** ἦσαν *H* ἠμφιεσμένοι] *add.* ὡς πᾶν τὸ ἀνθρώπινον *A* **34** ἐν πένθει] ἐπένθη *P* **36** ἐν μέθῃ σὺ *O* ἐν²] *om. O RH* ἐν³] *om. VK* **38/39** Μὴ – ἀνάστασιν] *om. K* **41** προφάσει *H* **42** οὐκ¹ – τοῦτο] *om. K* οὐκ ἔστιν] *om. P* **43** μυστήριον] *praep.* τὸ *P* πρὸς κόρον] πρόσκαιρον *P* οὐ δίδοται] *in marg. R* δόδεται *P*

Στόμωμα ψυχῆς ὑπάρχει τὸ μυστήριον,
σωφροσύνης ἀρραβών,
φιλίας σύσφιγξις,
διεστώτων ἕνωσις·
σαρκοφαγεῖς, οὐκ ἀρτοφαγεῖς·
αἱμοποτεῖς, οὐκ οἰνοποτεῖς.

Ἤκουες ἀρτίως· ἡ παραναγνωσθεῖσα ἡμῖν γυνὴ ἐν τοῖς θείοις εὐαγγελίοις, αὕτη μύρον *κατέχεεν*· μὴ γὰρ οἶνον ἐξέχεεν; Ἀρτίως ὁ δεσπότης Χριστὸς τὸ μυστήριον παρέδωκεν· μὴ γὰρ μεθυστήριον; Οὐδεὶς ἐμεθύσθη σήμερον, εἰ μὴ μόνον ὁ Ἰούδας μέθην ψυχοφθόρον.

Ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Ὀψίας δὲ γενομένης συνανέκειτο* ὁ Ἰησοῦς *μετὰ τῶν δώδεκα μαθητῶν αὐτοῦ*. Ὦ τῶν παραδόξων πραγμάτων, ὡ τῆς τοῦ κυρίου φιλανθρωπίας. Καὶ τὸν Ἰούδαν ἑαυτῷ συνανέκλινεν. Οὐκ ἔδει τὸν προδότην ἀπώσασθαι; Συνανεκλίθη αὐτῷ. Διὰ τί; Ἵνα μὴ πρόφασιν εὕρῃ τῆς προδοσίας. Εἰ μὴ συνανέκλινεν αὐτὸν μετὰ τῶν λοιπῶν μαθητῶν, ἤμελλε λέγειν ὁ Ἰούδας ὅτι «Ἠθετήθην, ἐξουθενήθην, καὶ διὰ τοῦτο ἐπὶ τὴν κυριοπρασίαν ἤλασα.» Ὅπως οὖν πανταχοῦ τὴν πρόφασιν αὐτοῦ θερίσῃ, καὶ αὐτὸν σὺν τοῖς μαθηταῖς ἀνακλίνει. Ἐν αὐτῷ δὲ ὁ κύριος καὶ τὸ προγνωστικὸν πᾶσιν ὡς θεὸς μηνύων τοῖς συνανακειμένοις, ἔλεγε τοῖς μαθηταῖς· *Ἀμὴν λέγω ὑμῖν, εἷς ἐξ ὑμῶν παραδώσει με.*

50/51 cf. Matth. 26, 7 **55/57** Matth. 26, 20 **66/67** Matth. 26, 21

ω¹(BOTA) ω²(RHVKP)

44 Στόμωμα ψυχῆς] στομομαχεῖς *P* στόμα *RVK* τὸ] *om.* $ω^2$ **46** σύνσφιγξις *RK*, συνσφιγγὶς *V*, σύνσφιξεις *P* **49** αἱμοποτεῖς – οἰνοποτεῖς] αἷμα πίνης οὐκ οἴνου *A* **50** ἀρτίως] *iteravit H*, *add.* πῶς *A* ἡ παραναγνωσθεῖσα] ὑπαναγνωσθεῖσα *P*, τῆς παραναγνωσθείσης *K* ἡμῖν] ὑμῖν *P*, *om. A* γυναικὸς *K* **51** αὕτη] *om. A* **52** Ἀρτίως] αἰτίας *A* **54** μόνος *P* ὁ] *om. VP* **55/56** γεναμένοις *P* **56** συνέκειτο *VK*, ἀνέκειτο *A* Ἰησοῦς] κύριος *R* **57** Ὦ – πραγμάτων] *om. O* **57/58** θεοῦ φιλανθρωπίαν *P* **58** ἰοῦδα *P* ἑαυτῷ] *praep.* ἐν *K*, σὺν αὐτῷ *RHP* ἀνέκλινεν *H* Οὐκ] ὃν *P*, οὗ *RHV*, ἀφ'οὗ *K* **59** τὸν] ὡς *P* **60** εὕροι *P* προδοσίας] προδόσεως $ω^2$, ἁμαρτίας ἤγουν τῆς προδοσίας *A* μὴ] *add.* γὰρ *A* συνέκλινεν *R* **61** ἑαυτὸν *V* λέγει *P* **62** ἐξουθενήθη] ἐξουθενώθην *K*, ἐξουδενόθην *V*, *om. P* καὶ] *om. P* **63** ἤλασαν *P* πανταχοῦ] πανταχόθεν *RHVP*, *om. K* **64** θερίσῃ] θεωρίσει *A*, ἀναιρήσει *K* ἀνακλίνεν *K* **65** πᾶσιν τὸ προγνωστικὸν *A* πᾶσιν] *om. H* ὡς θεὸς] *om. A* **65/66** μηνύων – μαθηταῖς] μηνύων ἔλεγε τοῖς συνανακειμένοις μαθηταῖς αὐτοῦ *H* **66** ἀνακειμένοις *V* μαθηταῖς] *add.* καθὼς ἤκουσας $ω^2$ εἷς] *praep.* ὅτι *A*

Ταύτην τὴν πικρὰν φωνὴν πρῶτον οἱ μαθηταὶ ἀκούσαντες λύπῃ κατηνέχθησαν καὶ ὃν κατεῖχον ἄρτον κατέλιπον· εἷς ἕκαστος αὐτῶν ὑπὸ τοῦ συνειδότος ἐλαυνόμενος προσῄει τῷ κυρίῳ·

«Ἐγώ σε παραδώσω, δέσποτα;
Νεκροὺς ἐξυπνίζω τῷ σῷ ὀνόματι κεχρημένος,
χωλοῖς τρέχειν παρέχω,
τυφλῶν καταρράκτας ἀνοίγω,
θάλασσαν χωροβατῶ,
ὄχλον παθῶν ἀνατρέπω,
ἀγέλην δαιμόνων φυγαδεύω,
καὶ τῆς τοσαύτης εὐεργεσίας προδοσίαν σοι μισθὸν προσοίσω;

Ὅμως λέγε μοι, δέσποτα, ἐπειδὴ *οὐκ οἶδα τί τέξεται ἡ ἐπιοῦσα* – οὐκ ἐν τῷ ἀνθρώπῳ γὰρ ἡ ὁδὸς αὐτοῦ –, σοὶ δὲ τὰ μέλλοντα ὡς παρόντα ἔγνωσται, λέγε ἡμῖν τίς ὁ παραδιδούς σε, ἵνα μὴ πάντες ἀπὸ λύπης ἐκλείψωμεν.»

Ὁ δὲ κύριος πρὸς τοὺς μαθητάς· «Τίς ἐστιν ὁ παραδιδούς με; *Ὁ ἐμβάψας μετ'ἐμοῦ ἐν τῷ τρυβλίῳ*, αὐτός *με παραδώσει*. Ἤδη καταφρονεῖ μου, ἤδη κατεξανέστη.»

Ὁ δὲ Ἰούδας ἀκούσας ταῦτα, δέον αὐτὸν προσπεσεῖν, ἐξομολογήσασθαι, μετάνοιαν δέξασθαι, τούτων μὲν οὐδὲν πεποίηκεν, ὡς ἀγνώστῳ δὲ τῷ κυρίῳ προσέρχεται λέγων, καθὼς ἀρτίως ἤκουες· *Μήτι ἐγώ εἰμι, ῥαββί;*

Ὁ δὲ κύριος πρὸς αὐτόν· «Εἰ ἀγνοεῖς, ἐπερώτα· εἰ οὐκ οἶδας, μάνθανε· εἰ οὐκ *ἐμβάπτεις ἐν τῷ τρυβλίῳ*, πείραζε. Τὴν τιμήν μου βαστάζεις καὶ ἐρωτᾷς· *Μήτι ἐγώ εἰμι,*

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78 cf. Luc. 10, 17 **81/82** Prov. 3, 28 **86/87** Matth. 26, 23 **91** Matth. 26, 22 **93** Matth. 26, 23 **94/95** Matth. 26, 22

ω¹(BOTA) ω²(RHVKP)

68 πρῶτον οἱ μαθηταὶ] πρῶτοι οἱ μαθηταί *VK*, πρώτως οἱ μαθηταί *H*, οἱ μαθηταὶ πρώτος *R*, πρῶτος οἱ μαθηταί *P*, οἱ μαθηταὶ πρῶτον *O*, οἱ μαθηταί *A* **69** κατενέχθησαν *VK* ἄρτον] ἄρτι *A* κατέλοιπεν *P* **70** ἕκαστου *T* πρόσεισι *H* **71** κυρίῳ] *add.* λέγων *P*, *add.* καὶ ἔλεγον *H* **74** παρέχων *P* **75** τυφλῶν – ἀνοίγω] *om.* *ω¹* **79** εὐγεργεσίας *R* προδοσίας *HKP* **81** οἶδας *P* **82** γὰρ] *in marg.* *R* **85** μαθηταῖς *P* **86** ἐνβάψας *RV* τρυβλίῳ] *add.* τὴν χεῖρα *A H* αὐτός] οὗτός *P* **87** Ἤδη] *add.* γὰρ *RHVK* **88** Ὁ δὲ] *om.* *HVK* Ὁ] ὡς *B*$^{a.c.}$ **89** ἐξομολογεῖσθαι *K* μετάνοιαν] καὶ *K*, *om.* *P* δέξασθαι] *om.* *KP* **90** λέγων] *om.* *P* **92** ἐπηρώτα *ω¹* **93** ἐνβάπτεις *RK*, ἐβάπτεις *A*, ἐνβάπτει *V* **94** ἐπερωτᾶς *HVK* εἰμι] *om.* *P*

ῥαββί; Οὐδὲ τῷ προφήτῃ με Ἐλισσαίῳ συγκρίνεις; Ἐλισσαῖος ὁ προφήτης τὸν ἑαυτοῦ παῖδα Γιεζεὶ ἐκ τοῦ Νεεμὰν ὑποστρέψαντα, ὅτε μισθὸν τῆς θεραπείας ἐλάμβανεν, ἐπερωτῶν, καὶ δοκῶν ὁ Γιεζεὶ ἄνθρωπον πλανᾶν ἔλεγε πρὸς αὐτόν· *Οὐ πεπόρευται ὁ δοῦλός σου ἔνθεν καὶ ἔνθεν·* δημοσιεύων δὲ αὐτὸν ὁ Ἐλισσαῖος ἔλεγεν· "*Οὐχὶ ἡ καρδία μου ἦν μετὰ σοῦ, ὅτε* κατέβης μετὰ Νεεμάν;" Ἐλισσαίου ἡ καρδία οὐκ ἐπλανήθη καὶ ἡ ἐμὴ θεότης σφάλλεται; Ὡς ἀγνοοῦντί μοι προσῆλθες, *Μήτι ἐγώ εἰμι, ῥαββί;* λέγων. Συνετάξω τοῖς Ἰουδαίοις, ἔδωκες αὐτοῖς σημεῖον λέγων· *Ὃν ἐὰν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν.* Ἐὰν μὴ θέλω, οὐ κρατοῦμαι.

Οὐκ οἶδας τί ἔπαθεν ἡ συκῆ;
Οὐκ οἶδας ποῦ ἀπέστειλα τὸν λεγεῶνα;
Οὐκ ἤκουες τῶν δαιμόνων ὁμολογούντων τὴν δεσποτείαν;
Οὐκ εἶδες τὸν Ἰορδάνην ἀναχαιτίζοντα;
Οὐκ ἐθεάσω τὴν θάλασσαν φεύγουσαν;
Οὐκ ἔγνως τοὺς ἀνέμους δειλιῶντας;
Οὐκ εἶδες τὰ κύματα γαληνιῶντα;
Ἡ κτίσις γνωρίζει καὶ σὺ πιπράσκεις; Ὅμως, Ἰούδα, πορεύου πρὸς τὴν πρότασιν, συντάττου τοῖς Ἰουδαίοις, ἀνάστρεφε πρός με, δός μοι τὸ φίλημα. Καταδέχομαι τοῦ φιλῆσαί σε, οὐχ ὅτι ἄξιος εἶ τοῦ φιλήματος, ἀλλ'ὅτι δεῖ με λαβεῖν ὅπερ ἔδωκα.»

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99 IV Reg. 5, 25 **100/101** IV Reg. 5, 26 **103** Matth. 26, 22 **105** Matth. 26, 48 **107** cf. Matth. 21, 19; Marc. 11, 13 **108** cf. Marc. 5, 9-15; Luc. 8, 30-35 **109** cf. Matth. 8, 28-29; Marc. 5, 6-7 **110** cf. Matth. 3, 13-17; Marc. 1, 9-11; Luc. 3, 21-22 **111/113** cf. Matth. 8, 23-26; Marc. 4, 37-39; Luc. 8, 23-24

ω¹(BOTA) ω²(RHVKP)

95 Οὐδὲ] *add.* κὰν *P* με] *om.* *A* συνκρίνεις *R*, συνέκρινες *V*, συνεκρίνει *K* **96** Γιεζεὶ] γιζει *R* Νεεμὰν] ναιμὰν *V* **97** ὑποστρέψαντος *R*, ἐπιστρέψαντα *H* ὅτε] ὅτι *KP* **98** ὁ] ὅτι *ω¹ P* **99** πορεύεται *V* **100** ὁ] *om.* *HK* **101** ὅτε] ὅτι *H* κατεύης *P* Νεεμάν] ναιμὰν *RV* **103** λέγων] *transp.* *ante* Μήτι *ω²*, *om.* *A* **104** Συνετάξω] *praep.* ἰδοὺ *P* ἔδωκας *VP*, ἔδωκεν *T* σημεῖον] *praep.* τὸ *BT*, *add.* μεῖζον *P* **105** ἐὰν] ἂν *A*, ἀν *R* αὐτός ἐστιν] *om.* *P* **110** οἶδας *KP* **112** δειλῶντας *A* **113** οἶδας *A KP*, οἴδες *V* γαλιῶντα *RK* **114** σὺ πιπράσκεις] σὺ πιπράσκει *VKP*, συμπράζεις *H* (συ ἀγνοεῖς *H*²) **115** πρὸς] *om.* *P* πρότασιν] πρᾶσιν *KP* συντάττω *RV*, συνπράττω *K* **116** το μοι *R* Καταδέχομαι] *add.* καὶ *P* **117** σε] με *P* φιλήματος] *add.* τοῦ ἐμοῦ *H* με] *om.* *P* **118** ὅπερ] ὃ *P* δέδωκα *K*, παρέδωκα *P*

Ἀλλὰ τὰ μὲν κατὰ τὸν Ἰούδαν ἀρκούντως εἰρήσθω. Ὅπως δὲ καὶ τῆς λοιπῆς περικοπῆς ἐφαψώμεθα, οἱ ἀρτίως τῶν παραναγνωσθέντων ἀκηκοότες εὐκαίρως βοήσατε τὰ τοῦ μακαρίου Παύλου· *Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.*

Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί ἐστιν *Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις*;»

Τί ἐστιν; Καθὼς προεῖπον, ἐκ τῶν ἀρτίως παραναγνωσθέντων λάμβανε τὴν ἀπόδειξιν. Τῇ πρὸ ταύτης ἑσπέρᾳ ἡ γυνὴ τοῦ Ἰὼβ τὸν ἄνδρα βλασφημεῖν προετρέπετο, ἡ δὲ ἀρτίως ἡμῖν παραναγνωσθεῖσα γυνὴ τὸν κύριον ἐμύριζε καὶ τὴν οἰκουμένην εὐωδίαζεν. *Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.* Κἀκείνη γυνὴ καὶ αὕτη γυνή, μία φύσις ἀλλὰ διάφορος ὁ τρόπος.

Ἐκείνη τῆς Εὔας συνόμιλος,
αὕτη τῆς παρθένου σύνδρομος·
ἐκείνη τοῦ διαβόλου ὑπηρέτρια,
αὕτη τοῦ κυρίου διακονήτρια·
ἐκείνη τὴν γλῶσσαν πρὸς βλασφημίαν ὤξυνεν,
αὕτη τὸ *ἀλάβαστρον* τοῦ *μύρου* τῷ κυρίῳ *κατέχεεν.*

Τί οὖν ὁ εὐαγγελιστὴς Ματθαῖος; Ἤκουες αὐτοῦ ἀρτίως λέγοντος· *Τοῦ δὲ Ἰησοῦ παραγενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα*

122/125 Rom. 5, 20 **126/128** cf. Hom. V, 222-226; Iob 2, 9 **128/130** cf. Matth. 26, 7; II Cor. 2, 15 **130/131** Rom. 5, 20 **138** Matth. 26, 7 **140/143** Matth. 26, 6-7

ω¹(BOTA) ω²(RHVKP)

119 ϊοῦδα *P* ἀρκοῦντα *A* **120** τοῖς λοιποῖς *A P* περικοπῆς] *om. ω¹* ἐφαψώμεθα] ἐφαψώ *T, sed add.* μεθα *in marg. T²* οἱ] ὁ *H* **121** παραγνωσθέντων *P,* ὑπαναγνωσθέντων *A* ἀκηκωτες $R^{a.c.}$ τὰ] μετὰ *K, om. A P* **122/123** ὑπερπεριέσευσεν *A RV,* ὑπερὲπερίσευσεν *P* **124** Τί ἐστιν] τίς ἐστιν *P, om. BOT* **124/125** Ὅπου – χάρις] τὸ προειρημένον *A* **125** ὑπερπεριέσευσεν *RV* **126** Τί] τίς *BOT P* **126/127** Καθὼς προεῖπον] *post* παραναγνωσθέντων *transp. ω²* **126** ἀρτίως] *om. A* **126/127** παραγνωσθέντων *P,* ὑπαναγνωσθέντων *A* **127** ταύτη *K* ἡ] *om. A* **128** τὸν] *om. A* **128/129** ἀρτίως δὲ *H* **128** δὲ] *om. RVKP* **129** παραγνωσθεῖσα *P* **130** καὶ – εὐωδίαζεν] *om. HK* **131** ὑπερπεριέσευσεν *A RV* **133** Εὔας] ἀσεβείας *K* **134** παρθενίας *P* **135** πειρέτρια *P* **137** γλῶτταν *P* **138** τοῦ μύρου] *om. A* τοῦ κυρίου *K* **139** τίς *P* **139/140** Ἤκουες – λέγοντος] φησίν *ω¹, praep.* ὡς *R* **140** ἰησοῦς *R* παρα(γενομένου)] *erasit* $T^{p.c.}$ **141** προσῆλθον *P*

ἀλάβαστρον μύρου πολυτίμου καὶ κατέχεεν αὐτὸ ἐπὶ τῆς κεφαλῆς αὐτοῦ. Εἶδες ἐργασίαν γυναικός; Μικρὰ πᾶσα γλῶσσα πρὸς τὸν ταύτης ἔπαινον. Ὑπερηκόντισε τὸν Ἀβραάμ· ὁ Ἀβραὰμ τοὺς πόδας ἔνιψε τοῦ κυρίου, αὕτη τὴν κεφαλὴν ἤλειψε τοῦ κυρίου. *Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.* Ὑπερηκόντισεν αὕτη πάσας τὰς γυναῖκας· ἡ Χαναναία ψίχας ἔλαβε συμπαθείας, ἡ Σαμαρεῖτις ὕδωρ ἤντλησεν εὐεργεσίας, ἡ αἱμόρρους πτερὸν ἔτιλεν ἰάσεως, αὕτη δὲ τὴν δεσποτικὴν κορυφὴν *κατέχεεν,* ὅπου τῆς οἰκουμένης ὁ θησαυρός, ὅπου τῆς ἀναστάσεως ἡ ῥίζα. Ἀσύγκριτος ἡ γυνή· ἥψατο τῆς κεφαλῆς τοῦ κυρίου, ἱερέως τάξιν μετῆλθεν, θυσιαστήριον ἐμιμήσατο, τῶν χερουβὶμ τὸν τόπον ἐπλήρωσεν, τὰς ἄνω δυνάμεις ἐζήλωσεν. Ταύτην τις προσειπὼν «λογικὴν περιστερὰν» οὐκ ἂν ἁμάρτοι· καλῶς τοῦ οὐρανοῦ περιεπετάσθη, καλῶς τῷ ἡλίῳ συνέδραμεν ὡς πτέρυξι ταῖς χερσὶ χρησαμένη. Πάντας ὑπερηκόντισεν αὕτη ἡ γυνή, οὐ μόνον γυναῖκας ἀλλὰ καὶ ἄνδρας. Καὶ μηδεὶς στυγνάσῃ τῶν παρόντων ἀνδρῶν γυναῖκα κατανοῶν προκρινομένην ἀνδρός· ἐν γὰρ τὸ κέρδος κἂν τε γυνὴ ἐγκωμιάζηται κἂν τε ἀνήρ· μία ζύμη, ἓν καὶ τὸ αὐτὸ φύραμα. Καὶ τούτου μάρτυς ὁ μακάριος Παῦλος λέγων· *Οὐ δύναται ἡ κεφαλὴ τοῖς ποσὶν εἰπεῖν· Χρείαν ὑμῶν οὐκ ἔχω.* Εἰ τοίνυν ἡ κεφαλὴ τῶν ποδῶν χρῄζει καὶ οἱ πόδες τῆς κεφαλῆς δέονται, πολλῷ μᾶλλον κεφαλὴ πλευρᾶς· μία γὰρ ἡ οὐσία καὶ ἡ κοινωνία.

144/146 cf. Gen. 18, 3-4 **146/147** Rom. 5, 20 **148** cf. Matth. 15, 22 sqq. **148/149** cf. Ioh. 4, 7 sqq. **149/150** cf. Matth. 9, 20 sqq.; Marc. 5, 25; Luc. 8, 43 **150** Matth. 26, 7 **163/164** I Cor. 12, 21

ω¹(BOTA) ω²(RHVKP)

142 λάβαστρον *P* πολυτίμου] *om. K* αὐτὸ] αὐτῷ *RH, om. O* **143** αὐτοῦ] *add.* ἀνακειμένου *A* **144** τὸν²] τὸ *V* **144/145** Ἀβραάμ] *add.* αὕτη *H* **145** ὁ Ἀβραὰμ] *om. R* **145/146** αὕτη – κυρίου] *om. K* **145** αὕτη] *add.* δὲ *P* **147** ὑπερπεριέσευσεν *A RV* **148** γυναῖκας] *add.* οὐ τὴν ἁγίαν παρθένον· οὐκ ἔχει γὰρ σύγκρισιν ἡ ἁγία παρθένος· πάσας *(add.* δὲ *H)* τὰς λοιπὰς γυναῖκας ὑπερηκόντισεν αὕτη *ω²* *(*οὐκ ἔχει – παρθένος *in marg. R)* **148/150** ἡ² – ἰάσεως] *om. A* **148/149** σαμαρίτισα *H* **149** εὐγεργεσίας *R* **150** ἔτιλλεν *BOT,* ἔτειλλεν *K,* ἔστειλεν *H* **151** ὁ] *om. K* **152** κυρίου] χριστοῦ *BOT* **154** τύπον *H* **155** προειπὸν *P* **156** τοῦ ἡλίου *ω²* **157** χρησαμένην *P* **160/161** ἐν – κἂν¹] ἐάν *A* **161** ἐγκωμιάζεται *A ω²* κἂν τε²] καὶ *V* **161/162** καὶ – αὐτὸ] *om. A* **163** λέγων] *om. H* ἡ] *om. K* **164** ἔχει *A* τοίνυν] τί νῦν *A* **166** καὶ] *add.* μία *A* κοινωνία] *add.* κατὰ τὸν ἀμίαντον γάμον *ω²*

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ πῶς αὕτη ἡ καταχέουσα τῷ κυρίῳ τὸ μύρον ὑπερηκόντισε πάντας;»
〈Π〉ῶς; Ἐκ τῆς τοῦ κυρίου μαρτυρίας. Ἤκουες ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Τοῦ δὲ Ἰησοῦ παραγενομένου ἐν Βηθανίᾳ εἰς οἰκίαν Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου πολυτίμου καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες· «Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γεγένηται; οὐκ ἠδύνατο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς;» Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν* τοῖς μαθηταῖς αὐτοῦ· «*Τί κόπους παρέχετε τῇ γυναικί; Καλὸν γὰρ ἔργον εἰργάσατο εἰς ἐμέ.*»
Εἶδες γυναῖκα συνήγορον τὸν κύριον ἔχουσαν; Καλὸν δικαιολόγον ἐκτήσατο· αὕτη σιωπᾷ καὶ ὁ κύριος ὑπὲρ αὐτῆς δικαιολογεῖ λέγων πρὸς τοὺς μαθητὰς ἑαυτοῦ· «*Τί κόπους παρέχετε τῇ γυναικί;* Οὐδὲν ἄκαιρον κατειργάσατο,
τὴν ἐκκλησίαν προζωγραφεῖ,
τὴν ἀνάστασιν προμηνύει,
τὸν διάβολον προλυπεῖ,
τὴν σωτηρίαν τοῦ κόσμου προθεωρεῖ,
τὸν Ἰούδαν προτιμωρεῖ,
τὰς γυναῖκας προχαροποιεῖ.
Τί κόπους παρέχετε τῇ γυναικί; Οἶδεν ὃ ἔπραξεν, πρὸ ὑμῶν ἐγνώρισε τὸ μυστήριον. Ἰούδας πιπράσκει καὶ αὕτη μυρίζει, ὑμεῖς φεύγετε τὸ παθεῖν με καὶ αὕτη προτρέπεται. Οἶδεν τί συμφέρει τῇ ἀνθρωπότητι.

170/178 Matth. 26, 6-10 **175/176** Marc. 14, 4 **181/182** Matth. 26, 10 **189** Matth. 26, 10

ω¹(BOTA) ω²(RHVKP)

168 τὸ] *om. VP* **169** Πῶς] *scripsimus, ὡς codd.* **170** παραγενομένου] παραγεναμένου *A RVK,* γενομένου $T^{p.c.}$ *H* **171** εἰς οἰκίαν] ἐν οἰκία *A H,* εἰς οἶκον *P* **173** τῆς κεφαλῆς *RHV* αὐτοῦ¹] *add.* ἀνακειμένου *R* αὐτοῦ²] *om. HK* **174** αὕτη] *om. VK* **174/175** τοῦ – γεγένηται] *om. A* **175** γίνεται *O K* οὐκ] *om. KP* ἠδύνατο] *add.* γὰρ *KP* πραθῆναι] *praep.* τοῦτο *HP* πολλοῦ] ἐπωλοῦ *R* **176** πτωχοῖς] *praep.* τοῖς *VK* εἶπεν] *om. A* τοῖς – αὐτοῦ] *om. K* αὐτοῦ] *om. H* **177** γὰρ] *om. K* **179** τὸν κύριον συνήγορον *H* κύριον] χριστὸν *P* **180/181** δικαιολόγον – αὐτῆς] *om. V* **180** δικολόγων *P* ἐκστήσατο *H* ἐσιώπα *H* **181** ἑαυτῆς *O* ἐδικαιολόγει *H,* δικολογεῖ *V* τοὺς – ἑαυτοῦ] αὐτοὺς *A* αὐτοῦ *HVKP* **183** προγράφει *KP* **185** λυπεῖ *V* **187** τιμωρεῖ *K* **188** χαροποιεῖ *B HK* **189** ἔπραξεν] *add.* οἶδεν ὃ ἐπραγματεύσατο *V* **191** ὑμεῖς] *add.* δὲ *RH* **192** εἶδεν *P*

Τί κόπους παρέχετε τῇ γυναικί; Καλὸν ἔργον εἰργάσατο εἰς ἐμέ· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ'ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· κατέχεεν *γὰρ αὕτη τὸ μύρον ἐπὶ τοῦ σώματός μου,* εἰς *τὸ ἐνταφιάσαι με* ἐτήρησεν αὐτό. *Ἀμὴν λέγω ὑμῖν, ὅπου δ'ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.*»
Εἶδες, ὦ φίλε, πῶς ὑπερηκόντισεν αὕτη πάσας τὰς γυναῖκας ὁμοῦ τε καὶ ἄνδρας; Πέτρος ὁ κορυφαῖος τῶν ἀποστόλων, ὁ τοσοῦτος καὶ τηλικοῦτος, ἀκούσας τοῦ κυρίου λέγοντος ὅτι *Δεῖ* με *ἀνελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν* παρὰ *τῶν γραμματέων καὶ ἀρχιερέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι,* ἔλεγεν· *Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.* Αὕτη δὲ ἐβάσταζε τὰ πρὸς τάφον, ἵνα ὅτε νεύσῃ ὁ κύριος, εὐθὺς προενταφιάσῃ. Διὸ καὶ ὁ κύριος μεγάλην αὐτῆς τὴν ἐργασίαν θεωρήσας ἀπεκρίνατο λέγων· *Ἀμὴν λέγω ὑμῖν, ὅπου δ'ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.*
Ὦ τῶν παραδόξων πραγμάτων. Οὐδέπω τὸ εὐαγγέλιον οὔτε ἐξεδίδοτο οὔτε συνετάττετο οὔτε ἐγράφετο οὔτε ἐδημοσιεύετο, καὶ αὕτη προεκηρύττετο. *Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.*
Τῷ δὲ θεῷ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

193/198 Matth. 26, 10-13 **202/204** Matth. 16, 21 **204/205** Matth. 16, 22 **208/210** Matth. 26, 13 **213/214** Rom. 5, 20

ω¹(BOTA) ω²(R usque ad ἔργον *l. 193 HVKP)*

193 Καλὸν] *add.* γὰρ *K* **194** γὰρ] *om. P* **195** πάντο *A* γὰρ] *om. H* τὸ] *om. P* μύρον] *add.* τοῦτο *K* **196** εἰς] πρὸς *A* με] *om. P* ἐτήρησεν αὐτό] ἐποίησεν *A* **197/198** λαληθήσεται] κηρυχθήσεται *A* **198** αὕτη] *add.* εἰς ἐμέ *P* αὐτῆς] *add.* εἰς ἐμέ *VK* **201** τοσοῦτος] τοιοῦτος *K* **202** ἀπελθεῖν *H* **203** παρὰ] ἀπὸ *A* ἀρχιερέων καὶ γραμματέων *K* **204** ἀποκτανθῆναι] *add.* καὶ ταφῆναι *HVK* ἔλεγεν] *add.* ὁ πέτρος *H* Ἵλεώς] ἔλεός *P* **205** δὲ] *add.* γυνὴ *V, add.* ἡ γυνὴ *HKP* ἐβάσταζε *O V* **206** ταφὴν *H* ὅτε] ὅταν *A,* ὅτι *P* **206/207** εὐθὺς – κύριος] *om. H* **206** εὐθέως *VKP* προσεντα-φιάση *BT* **208** δ'ἂν] ἐὰν *A* **209** λαθήσεται *A* **211** παραδόξων] *om. HV¹KP* Οὐδέπω τὸ] οὐδέποτε *VP* εὐαγγέλιον] *add.* τοῦτο *A* **212** οὔτε¹] ὅτε *H, om. A* ἐξεδίδοτο] ἐδίττετο *A* οὔτε ἐγράφετο οὔτε συνετάττετο *K* **212/213** οὔτε⁴ – προεκηρύττετο] *om. H* **213** Ὅπου] *add.* γὰρ *O* **214** ὑπερπεριέσσευσεν *BOT,* ὑπερπεριέσευσεν *VK,* ὑπεριέσευσεν *A* **215** θεῷ] *praep.* ἀγαθῷ *BOT, add.* ἡμῶν *ω¹ K* δόξα] *praep.* ἡ *ω¹, praep.* εἴη *K* εἰς] *praep.* καὶ τὸ κράτος *ω¹, praep.* κράτος τιμὴ, νῦν καὶ ἀεὶ καὶ *P* αἰῶνας] *add.* τῶν αἰώνων *BOT P*

HOMILIA VII

IN SANCTAM PARASCEVEN

(BHG[a] 422r, CPG 7889)

Praefatio

Homily VII (BHG[a] 422r) survives complete in the following two MSS:

O *Vaticanus Ottobonianus gr. 14* (ff. 210[v]-214)
m. s. X ff. VI + 272 38 × 24,5 2/38
lectionary for the whole year (type B)
cf. above pp. 77-78

V *Vindobonensis theologicus gr. 5* (ff. 232[v]-237)
m. a. 948 ff. III + 327 38 × 24 2/38
homiliarium (type B)
cf. above p. 78

In addition we find a fragment of this homily in *Oxoniensis Bodl. Baroccianus 143* (*B*), s. XII, f. 26, a MS which contains a *liber* ἀπομνημονευμάτων, sive *locorum communium* (1). The fragment consists of the lines 1/18 (Μεγάλα - σου) and a reworking of the lines 23/31 (2) under the heading Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως, and of the lines 123/128 (Μεγάλα - δωροδοσία) under the heading τοῦ αὐτοῦ.

Neither *O* nor *V* was copied with particular care. Both are given to omissions, some of which are attributable to homoioteleuton (3). In *O* we find, too, a number of transpositions (4). Omission and addition of words are found in both MSS throughout, while *V* is inclined to take liberties with

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(1) See Coxe I, 245-247.

(2) *Baroccianus 143* reads as follows: οὐ μόνον δὲ ὑπὲρ αὐτῶν τοὺς μαθητὰς ὁ κύριος ἐδεδίδαξεν προσεύχεσθαι, ἀλλὰ καὶ ὑπὲρ τῶν ἐπειρεαζόντων αὐτούς· ἀλλὰ καὶ ὁ κύριος ὃ ἐδίδαξεν καὶ ἐποίησε· προσηύξατο γὰρ καὶ αὐτὸς ὑπὲρ τῶν ἀθετούντων αὐτὸν ἐν αὐτῷ τῷ σταυρῷ, ὅτι πάτερ ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην· οὐ γὰρ οἴδασι τί ποιοῦσιν.

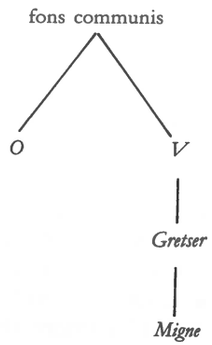
(3) Cf. *O* in 45/46, 47, 97/98, 98, 226/227, and *V* in 129/130, 182, 261/262.

(4) See 1/2, 5 (+ *B*), 48, 108, 143, 167, 172, and 237/238.

the article (5). The curious, ungrammatical mistakes at 65 (ἀρνάσι for ἀρνειοί) and 184 (where we read καταλλαγείη instead of the MSS κατηλλάγη) would suggest that *O* and *V* stem ultimately from the same exemplar. This is confirmed by the common uncial error in 65, where both *O* and *V* read οὖν ἀπόλλωνται, instead of συναπόλλωνται as demanded by the context.

The *editio princeps* of this homily was published by Jacobus Gretser, *Opera omnia...* (Ingolstadii 1616), 1583-1594, and was based on a copy of *V* made for him by Sebastian Tengnagel, librarian of the court library of Austria.

Stemma codicum



(5) E.g. 113, 197, 224, 234, 249, 262 and 270.

CONSPECTUS SIGLORUM

B *Oxoniensis Bodl. Baroccianus 143* m. s. XII f. 26
O *Vaticanus Ottobonianus gr. 14* m. s. X ff. 210^{v}-214
V *Vindobonensis theol. gr. 5* m. a. 948 ff. 232^{v}-237
v *textus vulgatus editionis Migne*, PG 86(2), 1993 B - 2004 B

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὴν ἁγίαν παρασκευὴν καὶ εἰς τὸ πάθος τοῦ Χριστοῦ καὶ εἰς τὸν δίκαιον Ἰώβ

Μεγάλα τῆς προσευχῆς τὰ χαρίσματα, ἀνεξάλειπτα ταύτης τὰ κατορθώματα. Ὅπου δ' ἄν τις περιστρέψῃ τὸ τῆς διανοίας ὄμμα, οὐδὲν προσευχῆς τιμιώτερον εὑρήσει. Προσευχὴ τὸν Νῶε διεκυβέρνησεν καὶ τοῦ θεηλάτου κατακλυσμοῦ ἀναυάγητον διετήρησεν· προσευχὴ τὴν στείρωσιν τῆς Ἄννας διέλυσεν καὶ τῆς ἐπαράτου κατάρας παραδόξως ἀπήλλαξεν· προσευχὴ τῷ Ἰωνᾶ τὴν κοιλίαν τοῦ κήτους εὐκτήριον οἶκον εἰργάσατο καὶ Νινευΐταις τὴν πόλιν ἄτρωτον διετήρησεν· προσευχὴ Ἐζεκίᾳ τῷ βασιλεῖ πεντεκαιδεκαετῆ χρόνον ἐχαρίσατο.

Καὶ ἵνα μὴ μακρολογῶ πόσον δύναται προσευχή, αὐτὸν τὸν κύριον εἰς μέσον ἀγάγωμεν, τὸν ποιήσαντα καὶ διδάξαντα, τὸν μὴ μόνον προσευξάμενον ἀλλὰ καὶ προσεύχεσθαι παραινέσαντα, ὡς ἔστιν αὐτοῦ ἀκοῦσαι λέγοντος πρὸς τοὺς ἑαυτοῦ μαθητάς· «*Ὅταν προσεύχεσθε, λέγετε· Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου.* Ὡς τέκνα πατέρα παρακαλεῖτε, ὡς στρατιῶται τὸν βασιλέα περιμένετε, ὡς πολιτογραφηθέντες εἰς τὴν βασιλείαν τῶν οὐρανῶν, πλὴν τοῦ δεσποτικοῦ ὀνόματος μηδὲν ἕτερον ἐπιβοᾶτε.»

Οὐ μόνον δὲ ὑπὲρ ἑαυτῶν τοὺς μαθητὰς ὁ κύριος ἐδίδαξε προσεύχεσθαι, ἀλλὰ καὶ ὑπὲρ τῶν ἐπηρεαζόντων καὶ ἐχθραινόντων καὶ ἐπιβουλευόντων, ὡς ἔστιν αὐτοῦ ἀκοῦσαι

4/5 cf. Gen. 6, 5-22 **6/7** cf. I Reg. 1, 1-20 **8/9** cf. Ion. 2, 1-11 **10** cf. Ion. 3, 8 **11/12** cf. IV Reg. 20, 1-11 **17/19** Matth. 6, 9-10; Luc. 11, 2

B inde a Μεγάλα *l. 1 usque ad* σου *l. 18, et inde ab l. 23* *OV*

Tit. **2/4** λόγος – Ἰώβ] *om. B* **2** λόγος] *transp. ante* Λεοντίου *(l. 1) v* **3** παρασκευὴν] *add.* τῆς μεγάλης ἑβδομάδος *Vv* **3** καὶ] *om. Vv* **4** δίκαιον] *om. Vv*

1/2 τὰ ταύτης *O* **2** περιστρέψει *Vv* **4** τῶ νῶε *Vv* **5** διετήρησεν ἀναυάγητον *BO* **7** ἀπήλλαξεν] ἀπείλασεν *B* **8** τοῦ ἰωνᾶ *BVv* **11/12** ἐχαρίσατο] ἐδωρήσατο *BVv* **13** μὴ] *om. O*$^{a.c.}$ μακρολογῶ] μακρύνω τῶ λόγω *Vv* αὐτὸν] ταὐτὸν *v* **14** τὸν – διδάξαντα] *om. B* **19** καλεῖτε *O* ὡς^{2}] *om. v* **23** αὐτῶν *BVv* τοὺς μαθητὰς] *om. v* **24** ἐπερεαζόντων *V* **25** αὐτοῦ] *om. O*

τοῦ κυρίου λέγοντος πρὸς αὐτούς· *Προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.* Ὃ ἐδίδαξεν ὁ κύριος καὶ ἐποίησεν· προσηύξατο | καὶ αὐτὸς 1996
ὑπὲρ τῶν ἀθετούντων αὐτὸν ἐχθρῶν. Καὶ πότε προσηύξατο
ὑπὲρ τῶν ἐχθρῶν ὁ κύριος; Πότε; Τῇ παρούσῃ παρασκευῇ, ὅτε παρέστη τῷ σταυρῷ. Σήμερον γάρ, ὡς ἴστε, ὁ πάντων κριτὴς σταυροῦται. Διὸ καὶ ὡς εἶδεν ἑαυτὸν ὁ κύριος ὑπὸ τῶν Ἰουδαίων σταυρούμενον καὶ τοὺς Ἰουδαίους ὑπὸ τῶν ἀψύχων στοιχείων κατακρινομένους,
καὶ ὅτι ὁ ἥλιος ἐσκοτίζετο,
ἐκεῖνοι δὲ οὐκ ἐστύγναζον,
καὶ ὅτι σεισμὸς καθολικὸς ἐγίνετο,
ἐκεῖνοι δὲ τῆς κακίας οὐ μετεφέροντο,
καὶ ὅτι *τὸ καταπέτασμα τοῦ ναοῦ* διερρήγνυτο,
ἐκείνων δὲ αἱ καρδίαι οὐ κατηνοίγοντο,
καὶ ὅτι πολλὰ μὲν ἠνοίγοντο μνήματα,
ἐκείνων δὲ αἱ ψυχαὶ οὐκ ἐφωτίζοντο,
καὶ ὅτι νεκροὶ μὲν ἀνίσταντο,
ἐκεῖνοι δὲ τοῖς νεκροῖς συνελογίζοντο,
οὕτως καὶ ὁ κύριος φιλανθρωπευόμενος τὸ τῶν ἀνθρώπων γένος ἐν αὐτῷ τῷ σταυρῷ προσηύχετο πρὸς τὸν ἑαυτοῦ πατέρα τῇ παρούσῃ παρασκευῇ λέγων· *Πάτερ, ἄφες αὐτοῖς* τὴν ἁμαρτίαν ταύτην, *οὐ γὰρ οἴδασι τί ποιοῦσιν.*
Εἶδες, ὦ φίλε, πῶς ὃ ἐδίδαξε καὶ ἐπλήρωσεν, πῶς ὑπὲρ τῶν ἐχθρῶν προσεύχεται; Διὰ τί; Ἤθελεν ὁ πατὴρ τοῦ κυρίου ὡς ἀγανακτῶν ὑπὲρ τῆς ὕβρεως τοῦ υἱοῦ θανατῶσαι τὸ τῶν Ἰουδαίων φῦλον,
τοὺς ἀντὶ προσκυνήσεως σταυρὸν πελεκῶντας,
καὶ ἀντὶ παρακλήσεως ἥλους χαλκεύοντας,
καὶ ἀντὶ προσφορᾶς ὄξος προσάγοντας,
καὶ ἀντὶ δώρων καλάμῳ τύπτοντας,

26/27 Luc. 6, 27-28 **31/32** cf. Hebr. 12, 23 **35** cf. Matth. 27, 45; Marc. 15, 33; Luc. 23, 45 **37** cf. Matth. 27, 51 **39** cf. Matth. 27, 51; Marc. 15, 38; Luc. 23, 45 **41/43** cf. Matth. 27, 52 **47/48** Luc. 23, 34 **55** cf. Matth. 27, 48; Marc. 15, 36; Luc. 23, 36 **56** cf. Matth. 27, 30; Marc. 15, 19

B usque ad σταυρῷ *l.* 31 *OV*

27 ἐπερεαζόντων *V* **30** ὁ κύριος ὑπὲρ τῶν ἐχθρῶν *v* **30/31** Πότε – ὅτε] *om. O* **31** εἶστε *V*, εἶσθε *v* **33** τῶν] *om. O* **37** ἐγένετο *O* **40** κατενοίγοντο *V*, κατενύττοντο *v* **45/46** τὸ – γένος] *om. O* **47** τῇ – παρασκευῇ] *om. O* **48** ταύτην τὴν ἁμαρτίαν *O* **49** ὃ] *om. Vv*

καὶ ἀντὶ κειμηλίων *ἀκάνθινον στέφανον* πλέκοντας,
καὶ τολμηρῶς βοῶντας· *Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.* Διὰ ταῦτα βουλευομένου τοῦ πατρὸς ἐξαλεῖψαι
παραυτὰ τὸ τῶν Ἰουδαίων φῦλον, ὁ μονογενὴς υἱὸς ὡς μεσίτου τάξιν εἰληφὼς παρεκάλει τὸν πατέρα λέγων· «*Πάτερ, ἄφες αὐτοῖς* τὴν ἁμαρτίαν ταύτην, *οὐ γὰρ οἴδασι τί ποιοῦσιν.* Πολλοὶ γὰρ ἐξ αὐτῶν ἐπιστρέψουσιν· διὸ παρακαλῶ,
μὴ συνθερισθῇ ζιζανίοις σῖτος,
μὴ συναπόλλωνται λύκοις ἀρνειοί,
μὴ συνφθαρῶσι κόραξι περιστεραί,
μὴ συγκαυθῶσιν ἀκάνθαις ῥόδα.
Οὐ μόνον Καϊάφας ἐνταῦθα μαστίζων,
ἀλλὰ καὶ Παῦλος ἐπιστρέφων·
οὐ μόνον ὁ δοῦλος τοῦ ἀρχιερέως ῥαπίζων,
ἀλλὰ καὶ Στέφανος τὸ μαρτύριον εὐτρεπίζων.
Πάτερ, ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην.»
Ταῦτα δὲ ὁ υἱὸς ἔλεγε πρὸς τὸν πατέρα οὐχ ὡς τοῦ πατρὸς ἀγνοοῦντος τί βούλεται ὁ υἱὸς ἢ τοῦ υἱοῦ ἀμφιβάλλοντος τί θέλει ὁ πατήρ – μία γὰρ βούλησις πατρὸς καὶ υἱοῦ· ἐκεῖνο γὰρ οἶδεν ὁ λόγος ὃ θέλει ὁ νοῦς, ⟨καὶ ἐκεῖνο οἶδεν ὁ νοῦς⟩ ὃ θέλει ὁ λόγος –, οὐχ ὡς ἀγνοῶν τοίνυν τὴν τοῦ πατρὸς βούλησιν ἔλεγε ταῦτα, ἀλλ' ὡς βουλόμενος καὶ ἐν αὐτῷ τῷ σταυρῷ ὁ μονογενὴς υἱὸς τὴν ἐμφάνειαν τοῦ πατρὸς ποιήσασθαι, ἵνα μὴ ὡς ξένος καὶ νόθος διαβληθῇ, ἀλλ' ὡς γνήσιος καὶ τῆς αὐτῆς οὐσίας ὤν. Διὰ ταῦτα προσεύχεται ὁ μονογενὴς υἱός, ὅπως τοῦ πατρὸς τὴν ἐμφάνειαν ποιήσηται, ὅπως ὃ ἔλαβε παρὰ τοῦ πατρὸς ἀντιδῷ καὶ αὐτὸς τῷ πατρί.

Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί ἐστιν ὃ ἔλαβε παρὰ τοῦ πατρός, ἵνα ἀντιδῷ καὶ αὐτὸς τῷ πατρί;» |

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57 Marc. 15, 17; cf. Matth. 27, 29; Ioh. 19, 2 **58/59** Matth. 27, 25 **61** cf. I Tim. 2, 5 **61/63** Luc. 23, 34 **64** cf. Matth. 13, 24-30 **65** cf. Luc. 10, 3; Matth. 10, 16 **72** Luc. 23, 34 **81/83** cf. Ioh. 6, 39

OV

61 παρακαλεῖ *Vv* **62** αὐτοὺς *V* **63** ἐπιστρέψωσιν *O* **64** συνθερισθείη *O* **65** συναπόλλωνται] *scripsimus*, οὖν ἀπόλλωνται *codd. v* ἀρνειοί] *scripsimus*, ἀρνάσι *codd.* ἄρνες *v*, *forsan scribendum est* ἀρνοί **67** συνκαυθῶσι *O* **76/77** καὶ – νοῦς] *suppl. Tengnagel (cf. PG 86, 1996 C 15 cum nota 17*)* **80** πατρὸς] σταυροῦ *O* **82/83** ὅπως – ποιήσηται] *om. v* **83** ἐνφάνιαν *V*

Ἄκουε ἅπερ οὐκ ἀγνοεῖς· διὸ ὑπομιμνήσκω, οὐ διδάσκω. 1997
Ἤκουες ἐν τῷ βαπτίσματι τῷ Ἰορδανιαίῳ ἄνωθεν τοῦ πατρὸς βοῶντος· *Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ ἠὐδόκησα, αὐτοῦ ἀκούετε.* Ὁ πατὴρ τὸν υἱὸν σημαίνει καὶ γνωρίζει τοῖς ἀνθρώποις. Βουλόμενος τοίνυν ὁ υἱὸς ἀνταποδοῦναι ταύτην τὴν μαρτυρίαν τῷ πατρὶ ἐν αὐτῷ τῷ σταυρῷ ἐβόα· *Πάτερ, ἄφες αὐτοῖς* τὴν ἁμαρτίαν ταύτην, *οὐ γὰρ οἴδασι τί ποιοῦσιν.* Καὶ ὅτι δι' ἐμφάνειαν ταῦτα ὁ μονογενὴς υἱὸς ἐφώνησεν, ἄκουε αὐτοῦ τοῦ υἱοῦ πρὸς τὸν πατέρα λέγοντος· «*Πάτερ, ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις.*» Τούτου γὰρ χάριν καὶ ἡ οἰκονομία, ἵνα ὁ πατὴρ γνωρίσῃ τὸν υἱόν, ἵνα ὁ υἱὸς γνωρίσῃ τὸν πατέρα, ὡσαύτως μεταξὺ πατρὸς καὶ υἱοῦ γνωρισθῇ καὶ τὸ ἅγιον πνεῦμα.

Ὁμοίως πάλιν ἄκουε τὸν υἱὸν προσευχόμενον καὶ λέγοντα πρὸς τὸν πατέρα· «*Πάτερ, ἄφες αὐτοῖς* τὴν ἁμαρτίαν ταύτην.» Ἀλλὰ σύ, ἀκρόατα, μὴ ἀρνήσῃ τὴν γνώμην, μὴ σμικρύνῃς τὸν ἀκατάληπτον. Ἐὰν γὰρ τὸν υἱὸν σμικρύνῃς, καὶ τὸν πατέρα σμικρύνεις· ἐκεῖ γάρ ἐστιν ὁ πατήρ, ὅπου ἐστὶν ὁ υἱός. Διὰ τοῦτο καὶ υἱὸς προσηγόρευται ἀπὸ τοῦ οἷος, τουτέστιν οἷος ὁ πατήρ, τοιοῦτος καὶ ὁ υἱός. Διὸ ἀκούων τὸν μονογενῆ τοῦ θεοῦ υἱὸν προσευχόμενον, κατὰ τὸν τῆς ἐνανθρωπήσεως λόγον ἐκλάμβανε. Προσεύχεται γὰρ οἰκονομικῶς, θαυματουργεῖ δὲ θεοπρεπῶς· οὐκ ἄλλος ὁ πάσχων καὶ ἄλλος ὁ θαυματουργῶν.
Εἷς καὶ ὁ αὐτὸς ὁ καθεύδων καὶ ὁ νεκροὺς ἐγείρων,
εἷς καὶ ὁ αὐτὸς ὁ πεινῶν καὶ ὁ χορτάζων,
εἷς καὶ ὁ αὐτὸς ὁ μονογενὴς υἱὸς
ὁ καὶ ἐν τῷ παρθενικῷ σηκῷ ἀστενοχωρήτως οἰκήσας, καὶ ἐν τῷ σταυριαίῳ ξύλῳ ἀρρήτως παγείς,

89/90 Matth. 17, 5 **93/94** Luc. 23, 34 **96/97** Ioh. 17, 1 et 6 **102/103** Luc. 23, 34 **106/107** cf. Anast. Sin., Hodegos, II, 2, 30-32

OV

87 ἅπερ] ὅπερ *O*, ὥσπερ *scr. et* ὅσπερ *vel* ὅπερ *conj. v* ὑπομιμνήσκω] -ν- *inter lineas O* **88** Ἰορδανίῳ *O* **90** εὐδόκησα *v* **94** ἐνφάνιαν *V* **94/95** ὁ μονογενὴς υἱὸς ταῦτα *v* **95** ἐφώνησεν] ἐβόησεν *O* **97/98** ὁ πατὴρ] *om. O* **98** ἵνα – πατέρα] *om. O* ὁ] *om. v* **103** σύ, ἀκρόατα] εὐακρόατα *Vv* τῇ γνώμῃ *O* **105** μησκρύνης *O* **106** ἐστὶν] *add.* καὶ *O* καὶ] *om. O* **108** υἱὸν τοῦ θεοῦ *O* **109** λάμβανε *v* **112** ὁ²] *praep.* καὶ *O* **113** ὁ¹] *om. V* ὁ²] *praep.* καὶ *O, om. V* **114** ὁ¹] *om. V* ὁ²] *om. O* **116** παρεὶς *O*

καὶ ἐν τῷ λελαξευμένῳ μνημείῳ τὸ τριήμερον καθευδήσας,
καὶ ἐν τῇ νεφέλῃ τῆς ἀναλήψεως τὴν ἀπαρχὴν τῆς ἀνθρωπότητος ἀνασφαιρίσας,
καὶ ἐν τῷ πατρῴῳ κόλπῳ ἀφράστως καὶ ἀχρόνως αὐλιζόμενος,
καὶ ἄνω καὶ κάτω μηδαμοῦ λειπόμενος.

Μεγάλα τοίνυν τὰ τῆς προσευχῆς χαρίσματα, ἀνεξάλειπτα τὰ ταύτης δωρήματα.
Προσευχὴ θλίψεως ἀπουσία,
εὐφροσύνης ἐπιστασία,
φίλων παραμυθία,
τοῦ ἐπὶ πάντων θεοῦ δωροδοσία.
Ἔστι δὲ πάντως εἰπεῖν τινα· «Τί ἐστι προσευχὴ τοῦ ἐπὶ πάντων θεοῦ δωροδοσία;»
Τί ἐστιν; Ἤκουες ἀρτίως τοῦ συγγραφέως Μωσέως λέγοντος· *Εἶπεν ὁ κύριος Ἐλιφὰζ τῷ Θεομανείτῃ· Ἥμαρτες σὺ καὶ οἱ δύο σου φίλοι· οὐ γὰρ ἐλαλήσατε ἐνώπιόν μου οὐδὲν ἀληθές, ὥσπερ ὁ θεράπων μου Ἰώβ. Καὶ νῦν λάβετε ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς καὶ πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ, καὶ ποιήσει καρπώσεις ὑπὲρ ὑμῶν,* καὶ ζήσεσθε, *ὅτι εἰ μὴ πρόσωπον αὐτοῦ ἔλαβα, ἀπώλεσα ἂν ὑμᾶς.* Εἶδες προσευχὴν φίλων εὐεργεσίαν, καὶ πῶς ὁ θεὸς ἀνθρώποις διὰ προσευχῆς λύσιν πλημμελημάτων χαρίζεται; *Εἶπεν ὁ κύριος τῷ Ἐλιφάζ· Ἥμαρτες σὺ καὶ οἱ δύο σου φίλοι. Πορεύθητε οὖν πρὸς τὸν παῖδά μου Ἰώβ,* καὶ προσεύξηται *ὑπὲρ ὑμῶν ὁ θεράπων μου Ἰώβ.* Καλῶς ὁ κύριος ἐν ταὐτῷ τὸν Ἰὼβ καὶ *παῖδα* καὶ *θεράποντα* προσαγορεύει· *παῖδα* τὸ τῆς | δουλείας ὄνομα, *θεράποντα* τὸ τῆς εὐσεβείας 2000
κατόρθωμα. *Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ, ὁ θεράπων μου προσεύξηται ὑπὲρ ὑμῶν* καὶ ζήσεσθε.

128 cf. Eph. 4, 6 **129/130** cf. Eph. 4, 6 **132/138** Iob 42, 7-8 **140/142** Iob 42, 7-8 **143/144** Iob 42, 8 **145/146** Iob 42, 8

$B^{ab\ l.\ 123\ ad\ l.\ 128}$OV

119 ἀνασφετερίσας *v* **122** κάτω] τῶ *Vv* **124** ταύτης τὰ *B* **125** θλίψεων *B* **129/130** Ἔστι – δωροδωσία] *om. Vv* **132** ἐλιφὰτ *V* θαμανίτη *O*, Θεμανίτῃ *v* **136** ὁλοκαρπώσεις *O* **137** ἔλαβον *v* **139** ἀνθρώποις] *om. v* **140** ἐλίφας *V* **141/142** προσεύξεται *v* **142** ὑπὲρ] περὶ *O* **143** τὸν ἰὼβ ἐν ταὐτῶ *O* **146** προσεύξεται *v* ὑπὲρ] περὶ *O*

Ὢ τῆς τοῦ κυρίου ἀγαθότητος. Αὐτὸς φιλανθρωπεύεται καὶ τῷ Ἰὼβ τὴν χάριν παρέχει. Σφόδρα καλῶς.
Ὥσπερ γὰρ ἐν τοῖς παροῦσι κοσμικοῖς βασιλεὺς
βουλόμενος τὸν ἔγγιστα αὐτοῦ καὶ πλουτίσαι καὶ δοξάσαι,
δι' αὐτοῦ δέλτους δωρεῖται καὶ σωτηρίαν καταδίκοις χαρίζεται,
ὅπως κἀκείνους εὐεργετήσῃ καὶ τὸν ἔγγιστα πλουτίσῃ,
οὕτω καὶ ὁ τῶν πάντων βασιλεὺς θεὸς
βουλόμενος τὸν Ἰὼβ ὡς ἴδιον ἄνδρα δοξάσαι,
δι' αὐτοῦ τὴν ἁμαρτίαν τοῖς φίλοις συγχωρεῖ,
ὅπως καὶ αὐτὸς δοξασθῇ κἀκεῖνοι τῆς ἁμαρτίας ῥυσθῶσιν.
«*Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ.* Εἰ μὴ παρ' αὐτοῦ παρακληθῶ, συγγνώμην οὐ δίδωμι.
Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ·
ὃν ὑβρίσατε παρακαλέσατε,
ὃν ἠθετήσατε δοξάσατε,
τὸν εἰλκωμένον ἱερέα δέξασθε,
τὸν *ἐπὶ τῆς κοπρίας* ἐπὶ τῷ θυσιαστηρίῳ κατανοήσατε.
Οὐ γὰρ ὡς ἁμαρτωλὸν αὐτὸν ἐγκατέλιπον, ἀλλ' ὡς δίκαιον ἐδόξασα. *Χρυσὸς ἐν καμίνῳ δοκιμάζεται*, καὶ δίκαιος ἐν πειρασμοῖς λαμπρύνεται. Μὴ ἐζημίωσεν αὐτὸν ἡ κοπρία; Μὴ οὐ γέγονεν ἐνδοξότερος; Μὴ κακῶς ἐπραγματεύσατο; Οὐκ ἔδωκεν ἁπλᾶ, καὶ διπλᾶ ἔλαβεν;
Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ, τὸν ἀπὸ καμάτου καὶ συγκοπῆς εἰς ἄνεσιν ἐλθόντα. Μάθετε φίλου πιστοῦ προκοπήν· ἐκεῖνος πιστός, ὑμεῖς δὲ ἄπιστοι. Ἐξ ὧν εἴδατε, μάθετε ὅτι οὐδεὶς πιστεύσας εἰς κύριον ἐγκατελείφθη.
Πορεύθητε πρὸς τὸν παῖδά μου Ἰώβ, ὅτι εἰ μὴ δι' αὐτὸν ἀπώλεσα ἂν ὑμᾶς.»

Ταῦτα ἀκούσας Ἐλιφὰζ εὐθέως παραλαβὼν τοὺς δύο

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159 Iob 42, 8 **161** Iob 42, 8 **165** Iob 2, 8 **167** Prov. 17, 3 **170** cf. Iob 42, 10; Matth. 25, 14-29; Luc. 19, 11-26 **171** Iob 42, 8 **174** cf. Is. 28, 16 = Rom. 9, 33 = I Petr. 2, 6 **175/176** Iob 42, 8

OV

148 τῷ] τοῦ *V* παρέχεις *V* **149** βασιλεὺς] *praep.* ὁ *v* **152** δέλτους] *praep.* τὰς *O* **154** εὐεργετήσει *v* **159** πορεύεσθε *V* **167** ἐν καμίνῳ δοκιμάζεται χρυσός *O* **169** ἐνδοξότερος] *add.* καὶ πλουσιότερος *O* **172** ἐλθόντα εἰς ἄνεσιν *O* **173** δὲ] *om. O* οἴδατε *Ov* **177** ἐλίφας *V*

φίλους, Βάλδαν καὶ τὸν Σοφάρ, ἐπορεύθησαν δρομαίῳ ποδὶ πρὸς τὸν γενναιότατον Ἰώβ, καὶ πορευθέντες προσέπεσαν, ἐδεήθησαν, ἠξίωσαν, παράκλησιν ᾔτησαν λέγοντες πρὸς τὸν Ἰώβ· «Ἐσφάλημεν γενναιότατε, οὐκ ἤδειμεν τὸ συμβάν σοι. Νῦν ἔγνωμεν τοὺς ἀγῶνας σου, νῦν ἔγνωμεν ὅτι ἐρράγη ὁ ἀντίπαλος, ἐξ ὧν σὺ στεφανηφόρος ἀνεδείχθης. Πρέσβευσον ὑπὲρ ἡμῶν· καταλλαγείη ἡμῖν ὁ ἡμέτερος βασιλεύς, σὸς δὲ καὶ θεὸς καὶ ἀγωνοθέτης. Αὐτὸς ἡμᾶς ἀπέστειλε πρὸς σὲ εἰρηκώς, ὡς δίχα τῆς σῆς παρακλήσεως συγγνώμην ἡμᾶς τῶν πλημμελημάτων μὴ δέξασθαι.»

Ταῦτα ἀκούσας ὁ φιλόφιλος Ἰὼβ οὐκ ἀνεβάλετο, οὐκ ἐδίστασεν, οὐκ ὠνείδισεν, οὐκ ἀπεστράφη· ἤδει καὶ φίλων παίσματα συγχωρεῖν. Διὸ παραυτὰ τὴν θυσίαν τῆς προσευχῆς πληρώσας, τὸν μὲν θεὸν ἐδυσώπησεν, τοὺς δὲ φίλους εὐεργέτησεν, ἑαυτὸν δὲ πρὸς εὐχαριστίαν παρέστησεν.

Τί οὖν ὁ συγγραφεὺς Μωϋσῆς; Καλὸν γὰρ καὶ τὰ ἀκόλουθα μηνύσαι. Προσευξαμένου *δέ* φησι τοῦ Ἰὼβ *περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐτοῖς ὁ κύριος τὴν ἁμαρτίαν αὐτῶν. Προσέθηκε δὲ ὁ θεὸς τῷ Ἰὼβ διπλᾶ πάντα ὧν εἶχεν ἔμπροσθεν. Ἀκούσαντες δὲ οἱ ἀδελφοὶ αὐτοῦ καὶ αἱ ἀδελφαὶ πάντα τὰ συμβάντα αὐτῷ* παρεγένοντο *πρὸς αὐτόν· φαγόντες δὲ καὶ | πιόντες παρ' αὐτῷ παρεκάλεσαν αὐτόν.* 2001
Ὢ ἀδελφῶν καὶ συγγενῶν καταδρομή. Ἐν πένθει οὐδείς, ἐν εὐωχίᾳ πολλοί.
Ὅτε *ἐπὶ τῆς κοπρίας* ἐκαθέζετο, πάντες ἀπέφευγον· ὅτε ἐν τοῖς βασιλείοις ηὐλίζετο, πάντες ἔτρεχον.
Τοῦτο δὲ οὐ μόνον τότε, ἀλλὰ καὶ νῦν συμβαίνει. Πολλάκις τις πένεται, καὶ οὐ μόνον ὑπὸ τῶν συγγενῶν οὐ γνωρίζεται, ἀλλὰ καὶ τοὐναντίον ὅρκους δέχεται μηδέποτε τῷ γένει πλησιάζειν. Ἐὰν δὲ προνοίᾳ τοῦ τὸν Ἰὼβ ἐκ δευτέρου πλουτίσαντος πλουτήσῃ καὶ οὗτος καὶ ἀξιώματος

194/199 Iob 42, 10-11 **202** Iob 2, 8

OV

179 προσέπεσον *v* **181** εἴδομεν *v* **182** τοὺς – ἔγνωμεν²] *om. Vv* **184** καταλλαγείη] *scripsimus*, κατηλλάγη *codd.*, καταλλάχθητι *conj. v* **185** καὶ¹] *om. Ov* **187** ἡμᾶς] *om. O* **188** ἀνεβάλλετο *O* **189** ἀπεστράφην *O* ἤδη *v* καὶ] τῶν *v* **193** μωσῆς *O* **195** αὐτοῦ] αὐτῶν *V* **197** αὐτοῦ] *om. v* αἱ] *om. Vv* **202** ἀπέφυγον *O* **205** παίεται *v* **207** πλησιάζων *Vv* **208** πλουτήσῃ] *om. Vv*

ἐπιλάβηται, εὐθέως πάντες οἱ συγγενεῖς κατατρέχουσιν, παρακαλοῦσιν, θάλπουσιν, πολλάκις λέγουσιν· «Ἃ ηὐξάμεθα, εἴδαμεν», ὡς εἶναι τοὺς τοιούτους τῆς ὑπάρξεως καὶ οὐ τῆς φύσεως συγγενεῖς. Τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ γενναιοτάτου Ἰώβ· ὅτε *ἐπὶ τῆς κοπρίας* ἐκαθέζετο καὶ τοὺς ἰχῶρας ἀπέξεε καὶ κάμνων ἀνελέγετο καὶ στένων ἔλεγεν·

Διὰ τί ἐν κοιλίᾳ μητρός μου οὐκ ἐτελεύτησα;
Διὰ τί δὲ ἐξελθὼν εὐθέως οὐκ ἀπωλόμην;
Διὰ τί δὲ συνήντησάν μοι γόνατα;
Διὰ τί δὲ μαζοὺς ἐθήλασα μητρός μου;

τότε οὐκ ἀδελφὸς δακρύων, οὐκ ἀδελφὴ πενθοῦσα, οὐ συγγενὴς στενάζων. Μόνον δὲ τῆς βασιλείας ἐπελάβετο καὶ διπλῆς ὑπάρξεως δεσπότης γέγονεν, εὐθέως οἱ ἀδελφοὶ παρατασσόμενοι, αἱ ἀδελφαὶ σοβαρευόμεναι, οἱ φίλοι ἐπερειδόμενοι.

Τί δὲ λέγω περὶ τῶν ἀδελφῶν καὶ τῶν συγγενῶν καὶ οὐ μεταφέρω θᾶττον τὸν λόγον διὰ τὸ τῆς ὥρας ὀψὲ ἐπὶ τὴν γαμετὴν τοῦ Ἰώβ; Καὶ γὰρ καὶ αὐτὴ κάμνοντος τοῦ Ἰὼβ καὶ ἐν ἀγωνίᾳ διάγοντος σκληροτέρα πάντων γεγένηται, τουτέστιν ὀνειδίζουσα, λοιδοροῦσα, βλασφημεῖν παρακελευομένη, λέγουσα πρὸς τὸν ἄνδρα·

Μέχρι τίνος καρτερήσεις λέγων·
Ἰδοὺ ἀναμένω χρόνον ἔτι μικρὸν
προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου;
Ἰδοὺ γὰρ ἠφάνισταί σου τὸ μνημόσυνον ἀπὸ τῆς γῆς·
υἱοὶ καὶ θυγατέρες, τῆς ἐμῆς κοιλίας ὠδῖνες καὶ πόνοι,
ἐτελεύτησαν,
οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων·
σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων κάθῃ διανυκτερεύων αἴθριος,
ἐγὼ δὲ πλανῆτις καὶ λάτρις

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213 Iob 2, 8 **215/218** Iob 3, 11-12 **230/244** Iob 2, 9-9e

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OV

209 εὐθέως] *om. v* **210/211** εὐξάμεθα *O* **211** οἴδαμεν *O*, εἴδομεν *v* **214** ἀπέζεεν *O* ἀνελέγετο] *sic codd., forsan* ἀπελέγετο *legendum est* **218** δὲ] *om. v* **220** στυγνάζων *v* **221** οἱ] καὶ *O* **222** σοβαρευόμεναι] πορευόμεναι *v* **224** τῶν²] *om. Vv* **226/227** καὶ² – διάγοντος] *om. O* **228** λοιδοροῦσα] *om. Vv* **233** τὸ μνημόσυνόν σου *v* **234** τῆς] *om. Vv* ὠδῖνες – πόνοι] καὶ πόνοι καὶ ὠδῖνες *O* **237** τε] δὲ *v* **237/238** διανυκτερεύων αἴθριος κάθη *O* **239** πλανήτις *codd.*, πλάνη τις *v*

τόπον ἐκ τόπου καὶ οἰκίαν ἐξ οἰκίας περιερχομένη.
Πότε δύσεται ὁ ἥλιος,
ἵνα ἀναπαύσωμαι τῶν μόχθων καὶ τῶν ὀδυνῶν, αἵ με νῦν συνέχουσιν;
Ἀλλ' εἶπόν τι ῥῆμα πρὸς κύριον καὶ τελεύτα.

Εἶδες ἀνελπιστίας ῥήματα; *Μέχρι τίνος καρτερήσεις λέγων· Ἰδοὺ ἀναμένω χρόνον ἔτι μικρόν;* Τουτέστιν· «Ἕως πότε φρεναπατᾷς σεαυτὸν προσδοκίαν ἀγαθῶν καραδοκῶν; Ποία σοι ἐλπὶς ὑπολέλειπται; Τί δέ σοι ὤνησε τὸ συχνῶς τὰς χεῖρας εἰς τὸν οὐρανὸν ἐπαίρειν καὶ τὰς εὐχὰς πλατύνειν; Ἄνωθεν ἐπολεμήθης καὶ ἐκ τοῦ οὐρανοῦ πῦρ κατηνέχθη.»

Ταῦτα τῆς γυναικὸς λεγούσης ἔτι τοῦ Ἰὼβ ἐν τῷ πειρασμῷ διάγοντος, τότε μὲν ὁ Ἰὼβ οὐδὲν ἀπεκρίνατο· μόνον δὲ τῆς βασιλείας ἐπελάβετο καὶ τῆς ὑπάρξεως τετύχηκεν καὶ εἶδεν ἀδελφοὺς καὶ φίλους καὶ συγγενεῖς καὶ πάντας εὐωχουμένους, ὁμοίως καὶ τὴν γαμετὴν τῷ βασιλικῷ πέπλῳ φαιδρυνομένην καὶ τῶν αὐτῶν τέκνων μητέρα γινομένην, στραφεὶς πρὸς τὴν γυναῖκα ὁ Ἰὼβ ἔλεγεν· «Τί 2004
λέγεις, γύναι; Οὐ σὺ εἶ ἡ πάντων μοι χαλεπώτερον ἐπιπλήττουσα; Οὐκ ἔλεγές μοι· *Μέχρι τίνος καρτερήσεις λέγων· Ἰδοὺ ἀναμένω χρόνον ἔτι μικρὸν προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου;* Ἦλθεν ἡ ἐλπὶς τῆς σωτηρίας μου. Ἦ ὁ γεωργὸς τὸν στάχυν οὐκ ἐκδέχεται; Κἀγὼ τὸν θεὸν οὐ περιμένω τὸν *ἀνιστῶντα ἀπὸ γῆς πένητα καὶ ἀπὸ κοπρίας ἐγείροντα πτωχόν*; Μὴ οὐκ ἦλθε τὸ θέρος τῶν ἀγαθῶν; Μὴ οὐκ ἔφθασε τὸ ἔαρ τῆς ἀπολαύσεως; Οὐχὶ μᾶλλον νῦν πλουτεῖς ἢ πρότερον; Περίβλεψαί σου τὰ τέκνα· μὴ ἀμορφότερα ταῦτα τῶν πρώτων; Μὴ οὐ γέγονας ἄμπελος δίφορος; Ἐκείνους ἐτρυγήθης, ἀλλὰ τούτους κρατεῖς· κἀκεῖνοι ζῶσι καὶ οὗτοι σκιρτῶσιν. Οὕτω γὰρ διπλᾶ

245/246 Iob 2, 9-9a **246/247** cf. Gal. 6, 3 **259/262** Iob 2, 9-9a **263/264** I Reg. 2, 8; Ps. 112, 7

OV

240 διερχομένη *v* **241** δύσηται *V* **244** πρὸς κύριον] εἰς θεὸν *O* **245** λέγων] *om. O* **247** ἑαυτὸν *Vv* **249** τὸν] *om. Vv* **251** ἔτι λεγούσης *v* τῷ Ἰὼβ *Vv* **258** γύναι] *praep.* ὦ *O* **261/262** Ἦλθεν – μου] *om. Vv* **262** τὸν¹] *om. Vv* οὐκ] *om. O* **263** πένητα ἀπὸ γῆς *v* ἀπὸ²] *om. v* **266** νῦν] *om. Vv* πότερον *V* **266/267** Περίβλεψαί – πρώτων] *om. v* **267** γέγονε *V* **268** διάφορος *Vv*

ἀπέλαβα τὰ πάντα· εἰ ἤκουσά σου, γύναι, καὶ βλασφημήσας τὸν βίον ἐξῆλθον, πόθεν ἡ ἀνάστασις τῶν ἀγαθῶν; Εἶδες ἡ κοπρία τῆς ὑπομονῆς πόσον καρπὸν ἐβλάστησεν; Διό, γύναι, ἀπὸ τοῦ λοιποῦ μὴ ἄρξῃ λέγειν· *Ἐγὼ πλανῆτις καὶ λάτρις.* Ἔπεσε γὰρ ὁ πλάνος καὶ κατήργηται ὁ εἰδωλολάτρης.»

Ὄντως ἔπεσεν ὁ πλάνος διάβολος, ὁ ἀεὶ καθ' ἑαυτοῦ τοὺς βοθύνους ἐγείρων.
Σήμερον γὰρ καὶ σταυρὸς πλέκεται καὶ Ἰὼβ στεφανοῦται, σήμερον καὶ ὁ Ἀδὰμ ἀνακαινοῦται καὶ λῃστὴς ἐπαινεῖται, σήμερον καὶ τάφος σφραγίζεται καὶ οὐρανὸς ἀνοίγεται, σήμερον ὁ δεσπότης ῥαπίζεται καὶ ἡ ἀνθρωπότης τὴν ἐλευθερίαν δέχεται.
Καὶ μαρτυρεῖ μοι τῷ λόγῳ Παῦλος βοῶν· *Τῇ ἐλευθερίᾳ Χριστὸς ἡμᾶς ἐξηγόρασεν, στήκετε* ἑδραῖοι.
Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

273/274 Iob 2, 9d **276/277** cf. Prov. 26, 27 **279** cf. Luc. 23, 43 **281/282** cf. Ioh. 18, 22 **283/284** Gal. 5, 1

OV

270 ἀπέλαβες *v* τὰ] *om. Vv* **273** πλανήτις *codd.*, πλάνη τις *v* **274/275** εἰδωλολάτρος *v* **276** διάβολος] *praep.* ὁ *v* **278** σταυρὸς] στέφανος *v* **279** σήμερον] *om. v* καὶ[1]] *om. O* **284** ἐξηγόρασεν] ἠλευθέρωσεν *Vv* ἑδραῖοι] βέβαιοι *v*

HOMILIA VIII

IN SANCTUM PASCHA
(CPG 7891)

Praefatio

This homily (CPG 7891) has been transmitted to us in its entirety in two MSS:

V *Vaticanus gr. 455* (ff. 45-48) (1)
m. s. IX-X ff. I + 290 36,2 × 25,4 2/38
panegyricon for six months (type B)
Ehrhard II, 113-119; Devreesse 210-215; Leroy 100-101; 117-118

and in a copy of *V*:
Vaticanus Barberinianus gr. 497 (ff. 2-5[v])
chart. s. XVII ff. 331 27,5 × 20,5 1/28-29
cf. above p. 63

The *editio princeps* was published by AUBINEAU, *Homélies Pascales*, 368-384, and was based solely on *V*, although the editor had already pointed to the fact that parts of this homily of Leontius also appeared in two homilies of ps. Chrysostom on Easter: (1) Aldama 237 (CPG 4740), also published by Aubineau in *Homélies Pascales*, 318-324 and (2) CPG 4996, Πάντοτε μὲν χαίρειν, published by us in JÖB 29 (1980) 9-20.

We find it appropriate to take these two other homilies into account in our constitution of the text of Leontius' eighth homily, the more so since we have made it plausible that both of them derive from Leontius (2).

Aldama 237 (CPG 4740) drew on the first 66 lines of Leontius, of which lines 3-8 and 17-66 (ἀπηλλάγη) have been adopted virtually literally. The following differences may be noted:

5/6 ἄπωσται μάχη, καταπεπάτηται ἡ ἔχθρα] καταπεπάτηται μάχη *Ald. 237*

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(1) Because of a bad spot in the parchment on f. 46[v] an area corresponding to 13 lines has not been used by the scribe.
(2) See our article in JÖB 29 (1980) 18-20.

17 Ἀδὰμ] *add.* τὸν πρωτόπλαστον *Ald. 237*
18 ἀλλὰ τὸν Χριστὸν δοξολογοῦμεν] ἀλλὰ (Χριστὸν) τὸν δεύτερον Ἀδὰμ δοξάζομεν *Ald. 237*
19 τὴν] *add.* παραβᾶσαν *Ald. 237*
20 παρθένον] θεοτόκον *Ald. 237*
22 σταυρὸν] *add.* τοῦ κυρίου *Ald. 237*
24 δυσωπούμεθα] δυσωποῦμεν *Ald. 237*
25 ἀπερχόμεθα] κατερχόμεθα *Ald. 237*
26 ἀνερχόμεθα] ἀνατρέχομεν *Ald. 237*
29 μητέρα] ἡμέραν *Ald. 237*
30 ἐγενήθη – ἐπίγνωσιν] *om. Ald. 237*
36 ὅτι] *om. Ald. 237*
37 ἀλλὰ] ἀλλ' *Ald. 237*
στηρίζεται] γνωρίζεται *Ald. 237*
38 φοινίκων] *praep.* τῶν *Ald. 237*
40/41 οὐχ αὗται] οὐκ ἄλλη *Ald. 237*
41 βασίλισσα] βασίλεια *Ald. 237*
45 βαβαλίστρια] ἔθιμος *Ald. 237*
46 ἡ] καὶ *Ald. 237*
47 ἡ – εὐωχήτρια] *om. Ald. 237*
48 ἡ] καὶ *Ald. 237*
διαμελίστρια] διαμερίστρια *Ald. 237*
50 ἡ καμνόντων ἀναπαύστρια] καὶ τῶν πενήτων οἰκονομήτρια *Ald. 237*
51 Αὕτη – κύριος] *om. Ald. 237*
61 γὰρ] *om. Ald. 237*
οὐχὶ δὲ] οὐχ *Ald. 237*
62 ἀνέρχεται] ἀναβαίνει *Ald. 237*
64 Μηδεὶς] *add.* τοίνυν *Ald. 237*
ὑμῶν] ἡμῶν *Ald. 237*
τὴν ἡμέραν] *post* ταύτην *transp. Ald. 237*
λυπήσῃ] ἀτιμάσῃ *Ald. 237*

Before examining these variants we shall do well to take into consideration the corresponding passages in Πάντοτε μὲν χαίρειν (CPG 4996), in which also the lines 17-63 have been reworked.

17 Ἀδὰμ] *add.* τὸν πρωτόπλαστον Π (= CPG 4996)
18 τὸν] *add.* δεύτερον Ἀδὰμ Π
19 τὴν] *add.* παραβᾶσαν Π
20 παρθένον] *praep.* θεοτόκον Π
24 δυσωπούμεθα] δυσωποῦμεν Π
25 ἀπερχόμεθα] κατερχόμεθα Π
29 μητέρα] ἡμέραν Π

30 ἐγενήθη – ἐπίγνωσιν] *om.* Π
34 οὐκέτι] *post* ἥλιος *transp.* Π
35 ἀλλὰ – φωτίζεται] *om.* Π
37 ἀλλὰ] ἀλλ' Π
στηρίζεται] γνωρίζεται Π
38 βαΐα] *praep.* τὰ Π
φοινίκων] *praep.* τῶν Π
39 περιφέρομεν] *add.* λέγοντες· Δίκαιος ὡς φοῖνιξ ἀνθήσει Π
40 κύριος] *add.* ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ· εὐφρανθῶμεν αἰσθητῶς καὶ νοητῶς. Αὕτη ἡ ἡμέρα Π
40/41 οὐχ αὗται] οὐκ ἄλλη Π
42/50 Αὕτη – ἀναπαύστρια] *om.* Π
60 ψάλλοντες] *add.* εὐθυμεῖ τις, φησὶν ὁ Ἰάκωβος, ψαλλέτω Π
61 γὰρ] *om.* Π
δὲ] *om.* Π
62 ἀνέρχεται] ἀναβαίνει Π

A comparison of *V* with Aldama 237 and CPG 4996 shows that the latter two agree against *V* in 17, 18, 19, (20), 24, 25, 29, 30, 37 *(bis)*, 38, 40/41, 61 *(bis)* and 62. On the other hand, there are four cases where *V* and CPG 4996 agree against Aldama 237: 18, 26, 41 and 61. From this we may conclude that Leontius' homily, in the model from which Aldama 237 and CPG 4996 derive separately, contained a text-type different from that of *V*.

This conclusion is supported by evidence from the other passages which the reviser of CPG 4996 borrowed from Leontius. The corresponding passages are:

CPG 4996, 84-88 = Leontius 197-204 (Ἀψευδῆ – σπείραντος)
94-97 = Leontius 171-180 (ἡ – ἀνεσφαιρίσθησαν)
98-99, 100-101 = Leontius 212-214
117-123 = Leontius 215-221 (ὁμολογίαν)
102 = Leontius 222-223 (Εἰπάτωσαν – παραπεμψάτωσαν)
103-112 = Leontius 224-246 (Εἷς – ἥλιον)

We find the following variants:

198 γένους] ἔθνους Π (= CPG 4996)
πάσης] *om.* Π
199 τούτους] *add.* τοὺς Π
200 ἐζώγρησεν] ἐθήρασεν Π
201 λίνας] λίνα Π
203 παρὰ] ὑπὸ Π

κυρίου] *add.* οὗς ἐλυτρώσατο Π
204 τοῦ ζιζανιοσπόρου διαβόλου] τοῦ τὰ ζιζάνια σπείραντος Π
214 ἁμαρτίαι] *add.* Τί εἰπάτωσαν ; Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου. Τί εἰπάτωσαν ; Π
215 κυρίου] *add.* τί εἰπάτωσαν Π
222 καὶ] *om.* Π
μὴ²] μηδὲ Π
226 κάτω] *om.* Π
εἰπάτωσαν] λεγέτωσαν Π
227 ἄνω] *om.* Π
φλυαρείτωσαν] φρονήτωσαν Π
228 Ὡς] *praep.* ἀλλ' Π
230 καὶ αὔξανε] *om.* Π
231 φύλαξον] φύλαττε Π
232 ὃ – περίσχιζε] *om.* Π
235 μὴ ὑποστρέψῃς εἰς τὰ ὀπίσω] εἰς τὰ ὀπίσω μὴ ὑποστρέψῃς· εἰς τὸ ὄρος σῴζου μὴ περιβλέψῃ εἰς τὰ ὀπίσω Π
238 τὸν Ἰούδαν] τῷ Ἰούδα Π
239 τῷ κόρακι] *post* πλησιάσῃς *transp.* Π
240 βουκέφαλον] *post* θεοποιήσῃς *transp.* Π
241/246 δαιμόνων – ἥλιον] ἐκ τῶν ἐθνῶν ἀπεσπάσθης μὴ προσκυνήσῃς τὸν ἥλιον, εἰδωλολατρείας ἐρρύσθης μὴ περιεργάσῃ τῆς σελήνης τὰ σχήματα, δαιμόνων ἐλυτρώθης μὴ ὑπολάβῃς ἀστέρας εἶναι ἁγίους, τῆς τῶν ἀνθρώπων πολυθεΐας ἀπηλλάγης μὴ θεοποίει τὰ πάθη, ἐλευθερίας ἠξίωσαι μὴ γίνου δοῦλος ἡδονῶν, ᾧ γάρ τις ἥττηται τούτῳ καὶ δεδούλωται. Ἐξεδύσω – μολυσμῶν (= 243/245) Π

If we contrast now the text of CPG 4996 with the text of Leontius as it is transmitted in *V*, we believe that the preference must be given to the text of CPG 4996 in several instances (e.g. in 203, 214, 215 and 235). In the lines 241-246 the original text is more likely to be found in CPG 4996 than in the text of *V*. We have admitted the readings of CPG 4996 into the text only where the corrupt text of *V* has to be improved on. To go any further than this seemed to us unjustifiable.

CONSPECTUS SIGLORUM

V	*Vaticanus gr. 455* m. s. IX-X ff. 45-48
Homilia Πάντοτε μὲν χαίρειν	(CPG 4996), ed. P. ALLEN and C. DATEMA, JÖB 29 (1980) 9-20
Aub.	M. AUBINEAU, *Homélies Pascales*, 368-384

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως εἰς τὸ ἅγιον πάσχα

f. 45r
Aub. p. 368

Σύμβολα πάντα τῆς δεσποτικῆς ἀναστάσεως τῇ τε σωματικῇ εὐωχίᾳ καὶ ψυχικῇ σωτηρίᾳ·
πέπαυται δόλος,
ἐξώρισται φθόνος,
ἄπωσται μάχη,
καταπεπάτηται ἡ ἔχθρα,
διαλέλυται πόλεμος,
εἰρήνη τιμᾶται,
ἀσπασμὸς πληθύνεται,
ἀγάπη γνωρίζεται,
διάθεσις συμπλέκεται,
τὸ φάσκον ῥητὸν πεπλήρωται· *Ἰδοὺ δὴ τί καλὸν ἢ τί τερπνὸν ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό*, κἀκεῖνο εἶναι τῇ γνώμῃ ὅπερ πάσχουσι τῇ φύσει.
Ὄντως σύμβολα τῆς δεσποτικῆς ἀναστάσεως τὰ παρόντα.
Διὰ τί;
Ὅτι οὐκέτι τὸν Ἀδὰμ πενθοῦμεν,
ἀλλὰ τὸν Χριστὸν δοξολογοῦμεν·
οὐκέτι τὴν Εὔαν ὀνειδίζομεν,
ἀλλὰ τὴν παρθένον Μαρίαν μακαρίζομεν·
οὐκέτι τὸ ξύλον ἀποστρεφόμεθα,
ἀλλὰ τὸν σταυρὸν βαστάζομεν·
οὐκέτι τὸν ὄφιν φοβούμεθα,
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον δυσωπούμεθα·
οὐκέτι εἰς γῆν ἀπερχόμεθα,
ἀλλ' εἰς οὐρανοὺς ἀνερχόμεθα·
οὐκέτι ἔξω τοῦ παραδείσου γινόμεθα,
ἀλλ' ἐν τοῖς κόλποις τοῦ Ἀβραὰμ αὐλιζόμεθα·
οὐκέτι ἀκούομεν ἰουδαϊκῶς· *Νυκτὶ ὡμοίωσα τὴν μητέρα σου· ἐγενήθη ὁ λαός μου ὡς οὐκ ἔχων ἐπίγνωσιν*,
ἀλλὰ ψάλλομεν πνευματικῶς· *Αὕτη ἡ ἡμέρα ἣν ἐποίησεν*

12/13 Ps. 132, 1 **22** cf. Luc. 14, 27 **23** cf. Gen. 3, 1 **25** cf. Gen. 3, 19 **27** cf. Gen. 3, 23-24 **28** cf. Luc. 16, 22-23 **29/30** Os. 4, 5-6 **31/32** Ps. 117, 24

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5 ἀπέωσται *Aub.* **27** γενόμεθα *V* **30** ὁ λαός] *conj. Aub.*, μέλος *V*

ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Διὰ τί;
Ὅτι οὐκέτι ὁ ἥλιος σκοτίζεται,
ἀλλὰ πάντα φωτίζεται·
ὅτι οὐκέτι τὸ καταπέτασμα ῥήγνυται, p. 370
ἀλλὰ ἡ ἐκκλησία στηρίζεται·
οὐκέτι *βαΐα φοινίκων* βαστάζομεν,
ἀλλὰ τοὺς νεοφωτίστους περιφέρομεν.
Αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος. «*Αὕτη*» καὶ οὐχ αὗται· μία γὰρ βασίλισσα καὶ οὐ πολλαὶ τυραννίδες.
Αὕτη ἡ ἡμέρα,
ἡ κυριώνυμος,
ἡ τροπαιοῦχος,
ἡ τῆς ἀναστάσεως βαβαλίστρια,
ἡ τῆς χάριτος καλλωπίστρια,
ἡ τῶν πιστῶν εὐωχήτρια,
ἡ τοῦ λογικοῦ ἀμνοῦ διαμελίστρια,
ἡ τῶν ἀναγεννηθέντων γαλακτοδότρια,
ἡ καμνόντων ἀναπαύστρια.
Αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ,
μὴ εἰς καπηλεῖα τρέχοντες
ἀλλ᾽εἰς μαρτύρια σπεύδοντες,
μὴ μέθην τιμῶντες
ἀλλὰ συμμετρίαν ἀγαπῶντες,
μὴ ἰουδαϊκῶς σκιρτῶντες
ἀλλὰ ἀποστολικῶς τρυφῶντες,
μὴ ἐν ταῖς ἀγοραῖς παίζον|τες f. 45ᵛ
ἀλλ᾽ἐν τοῖς οἴκοις ψάλλοντες.
Ἀναστάσεως γὰρ ἡ παροῦσα ἡμέρα, οὐχὶ δὲ ὕβρεως· οὐδεὶς ὀρχούμενος εἰς οὐρανοὺς ἀνέρχεται, οὐδεὶς μεθύων βασιλεῖ παρίσταται.
Μηδεὶς ὑμῶν τὴν ἡμέραν ταύτην λυπήσῃ, ἀλλὰ θεϊκῶς ψάλλῃ· ἐν ταύτῃ γὰρ τῇ ἡμέρᾳ ὁ Ἀδὰμ ἠλευθερώθη, ἡ Εὔα τῆς λύπης ἀπηλλάγη, ἡ ἀνθρωπότης τῆς ὀδύνης ἐλυτρώθη.

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34 cf. Matth. 27, 45; Marc. 15, 33; Luc. 23, 44 **36** cf. Matth. 27, 51; Marc. 15, 38; Luc. 23, 45 **38** Ioh. 12, 13 **40** Ps. 117, 24 **42** Ps. 117, 24 **48** cf. Ex. 12, 8-11 **49** cf. I Cor. 3, 2 **51/52** Ps. 117, 24 **65/66** cf. Gen. 3, 16

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56 συμετρίαν $V^{a.c.}$ **65** ἐλευθερώθη *V*

Σήμερον γὰρ ὁ δεσπότης ἡμῶν Χριστὸς νυκτίων ἐκ νεκρῶν ἀναστὰς πρὸ πάντων Μαρίᾳ τῇ Μαγδαληνῇ καὶ τῇ ἄλλῃ Μαρίᾳ ἐφάνη καὶ πρὸς αὐτὰς ἔφησεν· «*Χαίρετε*, καὶ διʼ ὑμῶν ἅπαν τὸ γένος.» *Χαίρετε*, ὁ κύριος πρὸς τὰς γυναῖκας.

Ἐροῦσι δὲ πάντως τινές· «Καὶ διὰ τί ὁ κύριος | ἐγερθεὶς p. 372
ἐκ νεκρῶν τοῖς ἀποστόλοις πρῶτον οὐκ ὤφθη ἀλλὰ ταῖς γυναιξὶ καὶ ταύταις ἔφη· *Χαίρετε*;»
Διὰ τί; Ἐπειδήπερ διὰ γυναικὸς ἡ λύπη ἤνθησεν, ὁ κύριος πάλιν διὰ γυναικὸς τὴν χαρὰν ἐβλάστησεν, ἵνα πληρωθῇ τὸ φάσκον ῥητόν· *Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.* Ἀλλὰ μὲν τοῦ κυρίου σταυρωθέντος καὶ τάφῳ προσομιλήσαντος διʼ ἡμᾶς, οὐ διʼ ἑαυτόν, πάντες οἱ ἀπόστολοι φυγῇ τὴν σωτηρίαν πορισάμενοι διεσκορπίσθησαν *ὡς πρόβατα μὴ ἔχοντα ποιμένα*· αὗται δὲ αἱ γυναῖκες τῷ φόβῳ ἀγρυπνοῦσαι καὶ παννυχίζουσαι τὸν σωτῆρα προσδεχόμεναι, ὅθεν μέχρι σήμερον φιλοπαννύχιον τὸ τῶν γυναικῶν ὑπάρχει γένος. Ἐπεὶ οὖν αὗται παρέμειναν ἐν τῷ τάφῳ, ἀναγκαίως συναντήσας αὐτὰς ὁ κύριος ἔφη· «*Χαίρετε*, ἐπειδὴ καὶ ἐκλαύσατε· *οἱ* γὰρ *σπείροντες ἐν δάκρυσιν, ἐν ἀγαλλιάσει θεριοῦσιν. Χαίρετε*, τὴν φωνὴν γνωρίσατε· τὸ σχῆμα γὰρ παρήλλαγμαι, οὐ κατὰ τὸν τῆς ὑπάρξεως λόγον, ἀλλὰ κατὰ τὸν τῆς ἀμφιάσεως. *Χαίρετε*, γυναῖκες ὑμεῖς· ἐκεῖ γὰρ στρατιωτικὴ κουστωδία κόπτεται τὸν τάφον τὸν ἐν τῷ τάφῳ μὴ ὁρῶντες, τὴν σφραγῖδα κατέχουσι τὸν θησαυρὸν ἀπολέσαντες, ἀργύρια σπείρουσιν ἵνα τὸ ψεῦδος θερίσωσιν. Ἔδοξάν με τεθνάναι Ἰουδαίων παῖδες τὸν τῶν νεκρῶν ἐγέρτην.»
Μάθωμεν νεκροῦ δύναμιν. Ἴστε γὰρ πάντες ὑμεῖς
οἱ γνήσιοι *τῆς ἀναστάσεως υἱοί,*
οἱ ἔμψυχοι τοῦ κόσμου φωστῆρες,
οἱ *λόγον ζωῆς ἐπέχοντες,*
οἱ τῆς ἄνω Ἱερουσαλὴμ πολιτάρχαι,

69/70 Matth. 28, 9 **74** Matth. 28, 9 **75** cf. Gen. 3, 16 **77/78** Rom. 5, 20 **81** Matth. 9, 36; Marc. 6, 34 **86** Matth. 28, 9 **86/87** Ps. 125, 5 **87** Matth. 28, 9 **89** Matth. 28, 9 **90/92** cf. Matth. 27, 66 **92** cf. Matth. 28, 12 **96** Luc. 20, 36 **97** cf. Phil. 2, 15 **98** Phil. 2, 16 **99** cf. Gal. 4, 26

77/78 ὑπερπεριέσευσεν *V* **89** ἀφιάσεως $V^{a.c.}$ **93** θερίσουσιν *V* με] μοι *Aub.*

ὅτιπερ μετὰ τὴν τοῦ κυρίου ἐκούσιον ταφὴν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι προσελθόντες τῷ Πιλάτῳ εἶπον αὐτῷ· *Κύριε, ἐμνήσθημεν ὅτι ὁ πλάνος* | *ἐκεῖνος εἶπεν ἔτι ζῶν·* p. 374
Μετὰ τρεῖς ἡμέ|*ρας ἐγείρομαι. Νῦν οὖν κέλευσον ἀσφα-* f. 46r
λισθῆναι τὸν τάφον ἕως τρίτης ἡμέρας.
Ὁ δὲ Πιλᾶτος πρὸς αὐτούς· «*Ἔχετε κουστωδίαν* στρατιωτικήν, *ὡς οἴδατε* ποιήσατε.» *Οἱ δὲ* Ἰουδαῖοι ἀπελθόντες φησὶν *ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.*
Ὦ νεκροῦ φόβος, ὦ τάφου τρόμος. Οἱ ζῶντες τὸν νεκρὸν δεδοίκασιν, οἱ ἀποστρεφόμενοι τὸν κύριον Ἰουδαῖοι νῦν τὸν τάφον τοῦ κυρίου παρακαθέζονται, στρατιώτας παρεκατέστησαν τῷ μνήματι, ἄκοντες ὁμολογοῦσιν ὅτι βασιλεὺς ἦν ὁ κατακείμενος· στρατιῶται γὰρ βασιλέως φρουροί. Ἀλλ'ὦ φαρισαῖοι, εἰ πλάνος ἦν ὁ δεσπότης Χριστός, τί δεδοίκατε τὸν πλάνον; Τί στρατιώτας μισθοῦσθε εἰς βοήθειαν; Τίς νεκρὸν ποτὲ πολεμεῖ; Τίς ποτὲ τάφον ἀντιπαρατάττεται; Εἰ ἐφοβήθη, ὦ Ἰουδαῖοι, ὁ δεσπότης Χριστὸς τὴν σφραγῖδα καὶ τὸν λίθον καὶ τὴν κουστωδίαν τὴν στρατιωτικήν, ὁ κάτω μὲν τῷ σώματι κείμενος, μηδαμοῦ δὲ ἀπολειπόμενος τῇ θεότητι, καὶ οὐκ ἀνέστη ἐκ νεκρῶν, καλῶς καλεῖτε «πλάνον». Εἰ δὲ ἀνέστη, καθὼς εἶπεν, τί Πιλᾶτον παρακαλεῖτε; Οὐχὶ μᾶλλον τὰς γραφὰς κατανοεῖτε; Μὴ γὰρ ἐν τῇ ἐνανθρωπήσει μόνον εἶπεν ὁ κύριος ὅτι *Μετὰ τρεῖς ἡμέρας ἐγείρομαι*;
Ἀκούσατε αὐτοῦ, ὦ Ἰουδαῖοι, ὅτι πρὸ πολλῶν τῶν χρόνων διὰ τοῦ προφήτου Σοφονίου προεγνώρισε καὶ προέλεγε τὴν μέλλουσαν ἀνάστασιν, ἵνα γνῶτε ὅτι οὐ νεαρὸν τὸ πρᾶγμα ἀλλὰ παλαιὸν τὸ βράβευμα.
Ἀκούσατε αὐτοῦ λέγοντος πρὸς τὴν τῶν ἐθνῶν συναγωγὴν διὰ Σοφονίου τοῦ προφήτου· καλὸν γὰρ ἐν τῇ ἀναστάσει τὰ τῆς ἀναστάσεως προβάλλεσθαι. Τί οὖν ὁ κύριος πρὸς τὴν τῶν ἐθνῶν συναγωγήν; Τῇ Ἰουδαϊκῇ συναγωγῇ βιβλίον | δέδωκεν ἀποστασίου, τῇ δὲ ἐθνικῇ p. 376
προϊκῷον χάριτος ὑπηγόρευσεν. *Ὑπόμεινόν με, λέγει κύρι-*

100/101 cf. Matth. 27, 62 **102/104** Matth. 27, 63-64 **105/106** Matth. 27, 65 **106/108** Matth. 27, 66 **114** cf. Matth. 27, 63 **118/119** cf. Matth. 27, 66 **121** cf. Matth. 27, 63 **123/124** Matth. 27, 63 **134/136** Soph. 3, 8

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114 φαρισαῖε *V*

ος, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον, διότι τὸ φῶς μου εἰς συναγωγὴν ἐθνῶν.
Τί ἐρεῖς πρὸς ταῦτα, ὦ Ἰουδαῖε, ὁ τὸ γράμμα κατέχων καὶ τὸ πνεῦμα λακτίζων; Τίς λέγει ὅτι *Ὑπόμεινόν με εἰς ἡμέραν ἀναστάσεώς μου*; Μὴ ἄρα Δαυῒδ ἢ εἰς τὸν Δαυῒδ εἴρηται τοῦτο; Ἀλλὰ ψεῦδος τὸ λεγόμενον· μετὰ γὰρ τὸν Δαυῒδ ταῦτα ἐλέχθη· ἄλλως τε δὲ ὁ Δαυῒδ τῶν Ἰσραηλιτῶν ἦν βασιλεύς, οὐχὶ δὲ τῶν ἐθνῶν καθηγητής. Εἰ δὲ φιλονεικοῦσιν Ἰουδαίων παῖδες – πολεμικὸν γὰρ τὸ τούτων φῦλον – ὅτι εἰς τὸν Δαυῒδ εἴρηται, ἀκουσάτωσαν ὅτι οὐ μόνον ταῦτα **οὐκ** εἰς τὸν Δαυῒδ προεφητεύετο, ἀλλὰ καὶ αὐτὸς ὁ Δαυῒδ περὶ τῆς ἐνσάρκου | τοῦ κυρίου ἀναστάσεως πρὸ f. 46v
πολλῶν τῶν χρόνων κελαδῶν ἔλεγεν· *Οὐκ ἐγκατελείφθη ἡ ψυχὴ αὐτοῦ εἰς τὸν ᾅδην οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.* Εἰ ταῦτα ἀληθῶς εἴρηται, ὦ Ἰουδαῖοι, τί στρατιώτας μισθοῦσθε ἵνα τὴν ἀνάστασιν κλέψητε; Ἥλιον τάφῳ ἐναποκλείει τίς;
Ἀκούσατε αὐτοῦ, ὦ Ἰουδαίων παῖδες, διὰ Ἡσαΐου τοῦ προφήτου ὀνειδίζοντος ὑμᾶς καὶ τὸν πατέρα ὑμῶν τὸν διάβολον καὶ ταύτην προσαλπίζοντος τὴν ἀνάστασιν καὶ λέγοντος οὕτως· *Νῦν ἀναστήσομαι, λέγει κύριος, νῦν δοξασθήσομαι, νῦν ὑψωθήσομαι.* Νῦν φοβηθήσεσθε. *Ματαία ἐστὶν ἡ ἰσχὺς τοῦ* πατρὸς *ὑμῶν.* Καὶ τίς ὁ πατὴρ τῶν Ἰουδαίων; Ὁ διάβολος. Καὶ τίς τούτου μάρτυς; Αὐτὸς ὁ κύριος λέγων πρὸς αὐτοὺς αὐτοψὶ ὅτι «*Ὑμεῖς ἐκ τοῦ διαβόλου ἐστέ,* καὶ ὁ πατὴρ ὑμῶν ὁ σατανᾶς. *Ματαία ἡ ἰσχὺς τοῦ* πατρὸς *ὑμῶν,* καὶ ἀληθὴς ὁ λόγος·

ἐκεῖνος γὰρ ξύλον κατάρας ἔπηξεν,
ἐγὼ σταυρὸν εὐλογίας τεκτονεύω·
ἐκεῖνος τάφον ἐλατόμησεν,
ἐγὼ | θυσιαστήριον αὐτὸ κατεργάζομαι· p. 378
ἐκεῖνος Ἰουδαίοις με κατέλιπεν εἰς θάνατον,
ἐγὼ θᾶττον αὐτὸν ἀποπνίγω.»

Ὄντως *ματαία ἡ ἰσχὺς τοῦ* πατρὸς αὐτῶν, τοῦ διαβόλου· ἤδη γὰρ καὶ σήμερον ἄθρει πόσους ζεζημίωται παῖδας,

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137/138 cf. II Cor. 3, 6 **138/139** Soph. 3, 8 **147/149** Act. 2, 31; cf. Ps. 15, 10 **153/154** cf. Ioh. 8, 44 **155/157** Is. 33, 10-11 **159/160** Ioh. 8, 44 **160/161** Is. 33, 11 **168** cf. Is. 33, 11

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135 ἐν ἡμέρα *V, sed cf. ll. 138-139* **135/136** εἰς[2] – μου] *in marg. V* **141** ἀλλ' ὥστε *V* **154** προσαλπίζοντος] προελπίζοντος *Aub.*

τοὺς παρόντας νεοφωτίστους λέγω·
ἡ γὰρ τούτων λαμπρότης
〈ἐκείνου σκοτία〉,
ἡ τούτων εὐωχία
ἐκείνου ἀηδία·
〈οὗτοι ἐν ἐκκλησίᾳ,〉
ἐκεῖνος ἐν ἐρημίᾳ·
οὗτοι μετ' ἀγγέλων,
ἐκεῖνος μετὰ χοίρων·
ὅθεν ἐκεῖνος ἐξέπεσεν,
οὗτοι ἀνεσφαιρίσθησαν καὶ ἐκεῖ ἐρριζώθησαν·
οἱ πάλαι δοῦλοι νῦν δὲ ἐλεύθεροι,
καὶ ὁ ποτὲ ἀρχάγγελος νῦν διάβολος·
οἱ ποτὲ ἐχθροὶ νῦν φίλοι,
καὶ ὁ ποτὲ φίλος νῦν κατάκριτος·
οἱ ποτὲ πένητες νῦν πλούσιοι,
καὶ ὁ ποτὲ πλούσιος νῦν ῥακοδύτης·
οἱ ποτὲ ἄδοξοι νῦν ἔνδοξοι,
καὶ ὁ ποτὲ *ἔνδοξος* νῦν *ἐν χειροπέδαις σιδηραῖς*·
οἱ ποτὲ αἰχμάλωτοι νῦν δὲ λελυτρωμένοι,
καὶ ὁ ποτὲ αἰχμαλωτίζων νῦν μηδένα κατέχων.

Καὶ ὅτι ὡς ἀπὸ αἰχμαλωσίας οἱ νεοφώτιστοι ἐρύσθησαν f. 47r
τῇ τοῦ βασιλέως Χριστοῦ ἐπιστασίᾳ, ἄκουε τοῦ ἁγίου πνεύματος διὰ τοῦ προφήτου Δαυῒδ λέγοντος περὶ τούτων τῶν νεοφωτίστων ἐκ πολλῶν τῶν χρόνων· *Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου οὓς ἐλυτρώσατο ἐκ χειρὸς ἐχθρῶν, καὶ ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης.* Ἀψευδῆ τὰ λεχθέντα· ἀπὸ παντὸς γὰρ γένους καὶ πάσης φυλῆς καὶ χώρας τούτους λογικοὺς ἰχθύας διὰ τῶν ἁλιέων ἀποστόλων ἡ σαγήνη τῆς κολυμβήθρας ἐζώγρησεν. Τοιαύτη γὰρ ἡ τέχνη τῶν ἁλιέων Χριστοῦ· οὐ λίνας ἱστῶσιν ἀλλὰ πίστει ζωγροῦσιν.

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176 cf. Luc. 8, 29 **178** cf. Matth. 8, 31; Marc. 5, 13; Luc. 8, 33 **188** Ps. 149, 8 **194/197** Ps. 106, 2-3 **199/200** cf. Matth. 4, 19; Marc. 1, 17

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172 ἐκείνου σκοτία] *addidimus (cf. homiliam* Πάντοτε μὲν χαίρειν *94:* σκοτία τῶν Ἰουδαίων*)* **175** οὗτοι ἐν ἐκκλησίᾳ] *ex homilia* Πάντοτε μὲν χαίρειν *96 supplevimus* **177** μετα V^2 **202** ζωγρῶσιν *V*

Εἰπάτωσαν οἱ λελυτρωμένοι παρὰ κυρίου ἐκ χειρὸς ἐχθροῦ, τοῦ ζιζανιοσπόρου διαβόλου, τοῦ σπείραντος καὶ μὴ θερίσαντος· ἡ γὰρ ἔρημος παράδεισος γέγονεν, οὐκέτι κνίδας ἐχθρῶν προβάλλουσα, ἀλλὰ κρίνα | νεοφώτιστα ἀνθοῦσα. p. 380
Τούτους γὰρ θεωρήσας καὶ Ἡσαΐας πρὸ πολλῶν χρόνων ἔλεγεν· *Ἀγαλλιάσθω ἡ ἔρημος τοῦ Ἰορδάνου καὶ ἀνθείτω ὡς κρίνον.* Διὰ τί δὲ καὶ *κρίνα* οἱ νεοφώτιστοι προσαγορεύονται; Διὰ τὸ λευκὸν μὲν τῆς ἀμφιάσεως ἔξωθεν, χρυσαυγὲς δὲ τῇ πίστει ἔνδοθεν.
Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου. Τί *εἰπάτωσαν*; *«Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Ἡ παγὶς συνετρίβη καὶ ἡμεῖς ἐρρύσθημεν.»* *Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου· «Ἐξεδυσάμην τὸν χιτῶνά μου, πῶς ἐνδύσωμαι αὐτόν; Ἀγαλλιάσθω ἡ ψυχή μου ἐπὶ τῷ κυρίῳ· ἐνέδυσε γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης περιέθηκέ μοι.»* Ποῖον *ἱμάτιον*; Τὸ τῆς πίστεως ἔνδυμα. Καὶ *χιτῶνα εὐφροσύνης*, ποῖον; *Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε,* δηλαδὴ τὴν τῆς ἀδιαιρέτου τριάδος ὁμολογίαν. *Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου. Εἰπάτωσαν* καὶ μὴ σιωπάτωσαν, μὴ λήθῃ τὴν εὐεργεσίαν παραπεμψάτωσαν.
Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου· «Εἷς κύριος, μία πίστις, ἓν βάπτισμα, εἷς θεὸς ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.» Μὴ ἄλλα κάτω *εἰπάτωσαν* ἐν τῇ κολυμβήθρᾳ καὶ ἄλλα ἄνω φλυαρείτωσαν.
Ὡς ἐδιδάχθης, ὦ νεοφώτιστε, θρήσκευε·
ὡς ἐβαπτίσθης, δόξαζε·
ὡς ἀνεγεννήθης, πίστευε καὶ αὔξανε·
ὃ ἐπιστεύθης, φύλαξον·
ὃ ἐνεδύσω, μὴ | περίσχιζε· f. 47v
ὃ ἐκτήσω, 〈μὴ〉 πίπρασκε·
ὡς ἀετὸς ἀνεγεννήθης, *τὰ ἄνω ζήτει*·
ἐκ Σοδόμων ἐξῆλθες, μὴ ὑποστρέψῃς εἰς τὰ ὀπίσω, ἵνα μὴ γένῃ στήλη ἁλὸς ὡς ἡ γυνὴ τοῦ Λώτ·

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203 Ps. 106, 2 **204** cf. Matth. 13, 39 **208/209** Is. 35, 1-2 **212** Ps. 106, 2 **213/214** Ps. 31, 1 **214** Ps. 123, 7 **215** Ps. 106, 2 **215/216** Cant. 5, 3 **216/219** Is. 61, 10 **219/220** Gal. 3, 27 **221/222** Ps. 106, 2 **224** Ps. 106, 2 **224/226** Eph. 4, 5-6 **226** Ps. 106, 2 **234** Col. 3, 1 **235/236** cf. Gen. 19, 26

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233 μὴ] *recte supplevit Aub.; cf. homiliam* Πάντοτε μὲν χαίρειν *107* **235** ἐξῆλθες *(sic) V*

τέκνον ἐκλήθης, τὸν Ἀβεσσαλὼμ μὴ μιμήσῃ· |
μαθητὴς ἐγένου, τὸν Ἰούδαν μὴ συντύχῃς· p. 382
εἰς τὴν κιβωτὸν εἰσῆλθες, τῷ κόρακι μὴ πλησιάσῃς·
τῆς Αἰγύπτου ἠλευθερώθης, βουκέφαλον μὴ θεοποιήσῃς·
δαιμόνων ἐλυτρώθης, μὴ ὑπολάβῃς ἀστέρας εἶναι ἁγίους·
ἐλευθερίας ἠξιώθης, μὴ γίνου δοῦλος ἡδονῶν.
Ἐξεδύσω *τὸν παλαιὸν ἄνθρωπον* καὶ ἐνεδύσω *τὸν νέον*, ὅς ἐστι Χριστός· ἀσφαλῶς τήρει σου τὴν ψυχὴν καὶ τὸ σῶμα
ἀπὸ μολυσμῶν, ἐκ τῶν ἐθνῶν ἀπεσπάσθης, τὸν ἥλιον μὴ προσκυνήσῃς· ὁ ἥλιος γὰρ διὰ σέ, οὐ σὺ διὰ τὸν ἥλιον.
Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου. Τί *εἰπάτωσαν*; «*Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος.*» Ταῦτα ἡμῖν ἀρτίως Ἰωάννης ὁ εὐαγγε-
λιστὴς παρέθηκεν,
ὁ τῶν ἐπουρανίων ἰχνηλάτης,
ὁ ἄτρωτος τοῦ ἁγίου πνεύματος στύλος,
ὁ μόνος τολμήσας πολυπραγμονῆσαι τὸν πατρῷον κόλπον,
ὁ τὸν Ἑλληνισμὸν διαλύσας,
ὁ Ἰουδαϊσμὸν ἀφανίσας,
ὁ πᾶσαν αἵρεσιν ὡς ἀράχνην διασπάσας,
ὁ τοσοῦτον ὕψος ἐν τῇ πηλίνῃ γλώσσῃ βαστάξας,
ὁ εἰς τὸ στῆθος τοῦ κυρίου ἀναπεσὼν ὡς εἰς ἀέναον πηγὴν κἀκεῖθεν τὸ νᾶμα τῆς θεογνωσίας τῷ κάδῳ τῆς πίστεως ἀρυσάμενος.
Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος. Ἄκουε συνετῶς.
Πανταχοῦ τὸ *ἦν*,
οὐδαμοῦ τὸ «ἐγένετο» ἢ «ἐκτίσθη»·
πανταχοῦ *θεός*,
****
πανταχοῦ «ποιητής»,
οὐδαμοῦ τὸ «ὑπεξούσιον».
Τίνι πεισθῶμεν; Ἰωάννῃ τῷ θεολόγῳ ἢ Ἀρείῳ τῷ βλασφη-

237 cf. II Reg. 13, 29 sqq. **239** cf. Gen. 8, 7 **242** cf. Tit. 3, 3 **243** Col. 3, 9-10 **246** cf. Marc. 2, 27 **247** Ps. 106, 2 **248/249** Ioh. 1, 1 **258** cf. Ioh. 21, 20 **261/262** Ioh. 1, 1 **263** Ioh. 1, 1 **265** Ioh. 1, 1

240 ἐλευθερώθης *V* **248** θεὸν] *sup. l. V* **252** στύλος] στόλος *Aub.* **266** *lacunam suspicamur; forsan* οὐδαμοῦ κτίσμα *addendum est* **268/269** ὑπεξούσιον – Ἰωάννῃ] ὑπεξούσιόν τινι. Πεισθῶμεν Ἰωάννῃ *Aub.*

μολόγῳ; Οὐδείς μοι λόγος πρὸς Ἄρειον τὸν τῆς θεότητος ζυγοστάτην.
Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου. Τί *εἰπάτωσαν*; Οὐδεμία μοι κοινωνία πρὸς Μαρ(α)θώνιον τὸν τοῦ ἁγίου πνεύματος τομέα.
Ἀλλ᾽ *ἐν ἡμέρᾳ ἀγαθῇ ἀμνησία κακῶν·* | διὸ πάντα αἱρετικὸν p. 384
τῶν ἱερῶν περιβόλων καὶ σήμερον ὡς κύνα λαθροδάκτην διώξαντες ἡμεῖς πεισθῶμεν τῷ προπάτορι Ἰακὼβ λέγοντι καὶ αὐτῷ συνεισφέροντι περὶ τῆς τοῦ κυρίου ἀναστάσεως οὕτως· *Ἀναπεσὼν ἐκοιμήθη* φησὶν *ὡς λέων καὶ ὡς σκύμνος λέοντος· τίς ἐγείρει αὐτόν;* Ταῦτα Ἰακὼβ εἰς τὸν δεσπότην ἡμῶν Χριστὸν προεφήτευσεν. Διὰ τί δὲ *ὡς λέων ἐκοιμήθη* ὁ Χριστός; Τὸ μὲν διὰ τὸ βασιλικὸν ἀξίωμα, τὸ δὲ διὰ τὸ δυνατὸν τῆς ἀνασ|τάσεως· ὥσπερ γὰρ λέοντα f. 48r
καθεύδοντα οὐδεὶς διυπνίσαι ἀνέχεται, εἰ μὴ αὐτὸς ἑαυτὸν διυπνίσει, οὕτω καὶ τὸν δεσπότην Χριστὸν οὐδεὶς ἀνέστησεν ἐκ νεκρῶν, ἀλλ᾽αὐτὸς ἑαυτὸν ἤγειρεν, ὡς ἔστιν αὐτοῦ ἀκοῦσαι λέγοντος· *Ἐξουσίαν ἔχω τὴν ψυχήν μου θεῖναι καὶ ἐξουσίαν ἔχω λαβεῖν αὐτήν·* καὶ αὖθις· *Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγείρω αὐτόν.*
Ἀναπεσὼν ἐκοιμήθη ὡς λέων φησίν, ἐπειδὴ *λέων* προσηγόρευται ὁ Χριστός. Διὰ τί; Ὥσπερ ὁ σωματικὸς λέων καθεύδων ἀνεῳγμένους ἔχει τοὺς ὀφθαλμούς – τοῦτο γὰρ φύσις τῷ λέοντι –, οὕτω καὶ ὁ δεσπότης ἡμῶν Χριστὸς καθευδήσας τῷ λόγῳ τῆς ἐνανθρωπήσεως τῷ τριημέρῳ οὐκ ἔκλεισε τὸ ὄμμα τῆς θεότητος, ὅτι αὐτῷ πρέπει τιμὴ καὶ κράτος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

272 Ps. 106, 2 **275** Eccli. 11, 25 **279/282** Gen. 49, 9 **287/288** Ioh. 10, 18 **288/289** Ioh. 2, 19 **290** Gen. 49, 9

273 μαρθόνιον *V* **275** *post* αἱρετικὸν *coni.* ‹ἐκ› *Aub.* **279** φησὶν] *in marg. V* **280** ἐγειρεῖ *V* **289** ἐγειρῶ *V*

HOMILIA IX

IN RESURRECTIONEM DOMINI
(CPG 7890)

Praefatio

The following Easter homily (CPG 7890) is transmitted in three MSS, one of which is a copy of one of the other two:

E *Scorialensis Φ-III-20* (ff. 282-285)
m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32
panegyricon for the whole year (type A)
cf. above p. 119

V *Vaticanus gr. 455* (ff. 48-49^{v})
m. s. IX-X ff. I + 290 36,2 × 25,4 2/38
panegyricon for six months (type B)
cf. above p. 253

and in a copy of *V*:
Vaticanus Barberinianus gr. 497 (ff. 5-7^{v})
chart. s. XVII ff. 331 27,5 × 20,5 1/28-30
cf. above p. 63

For a discussion of *E* and *V* the reader is referred to our description on pp. 57-58 of the MSS which are important for the transmission of Leontius' homilies.

In his *editio princeps* of this homily Aubineau rightly recognises the superiority of *E* over *V*. The copyist of *V* has taken liberties with the text and is guilty of many inaccuracies, which may well be partly attributable to the transliteration. Furthermore *V* contains three additions, which strike the reader as being secondary (84, 108, 132). Aubineau points to the difficult position of an editor who has access only to two MSS: "Pour le reste, quand on ne possède que deux manuscrits, il est toujours hasardeux de préférer l'un à l'autre: rien de plus facile aussi, et de plus gratuit, que d'opposer à la leçon adoptée par l'éditeur la leçon éliminée par lui"(1). Nonetheless, our text and critical apparatus differ from Aubineau's in several instances and for reasons which will be given below.

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(1) AUBINEAU, *Homélies pascales* 427.

1. To begin with, Aubineau fails to note seven variants (2). In the addition at 84 *V* reads πράός and not πραΰς as printed by Aubineau.

2. Questions of punctuation which have repercussions on the meaning of the text occur at three points, and here, too, we beg to differ from Aubineau. The words μήποτε – εὑρεθέντων in 58 are to be taken with ἀκούσωμεν and not with the preceding sentence, as construed by Aubineau; in 72-74 we have taken Ὅτι – ἡμᾶς with ἤκουες, and not with the preceding sentence, since this conforms with Leontian practice; in 126 we have followed the punctuation of the MSS: Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ διὰ τί... on the grounds that it is a typical Leontian expression (3), and not read Ἔστι δὲ πάντως εἰπεῖν τίνα καὶ διὰ τί, as Aubineau has done.

3. In six cases we are at variance with Aubineau in giving the preference to *E* above *V*:
5 εὐφρανθῶμεν] *add.* ἐν αὐτῇ *V Aubineau.* These words would, however, more easily be added than omitted.
76 εἰς] θεωρῆσαι *V Aubineau.* This is an adaptation of a biblical citation.
77/78 κατελθὼν – ἀποκυλίσας] ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ ἀπεκύλισεν *V Aubineau.* The latter variant is the actual Gospel text.
92 ὑετὸς] ὅϋτος ὁ καταβὰς *V*, ὑετὸς ὁ καταβὰς *Aubineau.* We consider ὁ καταβὰς as an addition which arose from the difficult ὅϋτος (for ὑετός).
107 κράτος] κρίμα *V Aubineau.* This is again a case of the adaptation of a biblical citation.
108 φεύγεις] *add.* πολλῷ – κρίσεως *V Aubineau.* The addition destroys the parallel between ll. 95-108 and 109-125.

4. In three cases, on the other hand, we have given the preference to *V*:
39 ἐφόρεσαν] ἐφόρησαν *Aubineau*
43 ἐφόρεσας] ἐφόρησας *E Aubineau*
Unlike Aubineau, we see no reason in 39, where *E* has an omission, for changing the ἐφόρεσαν of *V* to ἐφόρησαν. In

(2) 6 ὃ] ἃ *E*; 19 ὄρθρον] *add.* τῆς ἡμέρας *E*; 92 οὗτος] ὅϋτος ὁ καταβὰς *V*; 104 ἕτερος] *post* ἐστιν *transp. V*; 115 καὶ λέγοντος] *om. V*; 118 ἀναστάντα] *add.* καὶ *V*; 119 λέγεις] λέγετε *V*.
(3) Cf. p. 42 above.

43 *V* also reads ἐφόρεσας in contradistinction to *E*, which has ἐφόρησας, the latter reading being chosen by Aubineau.
97 εὐφρανθῶμεν] εὐφραινομεθα *E*, εὐφραινώμεθα *Aubineau.* We have preferred εὐφρανθῶμεν because of the occurrence of the same word in 111.

5. In 2 we read ἱεροψάλτῃ with the MSS, while Aubineau has ἱερῷ ψάλτῃ.

6. In 53 and 68 Aubineau has overlooked the fact that *E* reads φορεῖν and φοροῦσιν, respectively; in his text we find the readings of *V*: φέρειν and φέρουσιν.

7. Finally, we have not followed Aubineau in 131/132, where, on the basis of Homily VIII, 295, we read τὰ ... ὄμματα, as opposed to τοὺς ... ὀφθαλμοὺς *V Aubineau*, τοὺς ... ὀμμάτους *E*.

CONSPECTUS SIGLORUM

E	*Scorialensis Φ-III-20*	m.	s. IX	ff. 282-285
V	*Vaticanus gr. 455*	m.	s. IX-X	ff. 48-49^{v}
Aub.	M. AUBINEAU, *Homélies Pascales* 430-440			

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως εἰς τὴν ἀνάστασιν τοῦ κυρίου

Aub. p. 430

Εὔκαιρον καὶ παναρμόνιον καὶ πρέπον τῷ παρόντι καιρῷ πεισθέντας ἡμᾶς τῷ ἱεροψάλτῃ Δαυῒδ λέγειν ἅπερ ἀρτίως ὑπεψάλλομεν· *Αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ. Ὄντως ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν,*
ὅτι εἴδομεν ὃ ἐπεθυμήσαμεν,
ὅτι ἐψηλαφήσαμεν ὃ ἐζητήσαμεν,
ὅτι κατενοήσαμεν ὃ προσεδοκήσαμεν,
ὅτι τὸ ἔαρ τῶν Χριστιανῶν ἀνέτειλεν,
ὅτι ἀνέτειλε τῶν ὁσίων τὰ ἄνθη,
ὅτι ὑψώθη τῶν νεοφωτίστων τὰ κρίνα,
ὅτι λάμπει τῆς κολυμβήθρας τὰ τέκνα.
Ὄντως *αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.*
Ὦ ἡμέρα, πάσης ἡμέρας ἡμέρα,
ὦ ἡμέρα, ἡ τὸ σκότος τῆς ἀγνωσίας παύσασα
καὶ τὸ φῶς τῆς γνώσεως γνωρίσασα,
ὦ ἡμέρα, ἡ τὴν νύκτα τῆς συναγωγῆς ἀχρειώσασα
καὶ τὸν ὄρθρον τῆς ἀναστάσεως ὑποδείξασα,
ὦ ἡμέρα, ἡ τὸν ζόφον τῶν ἀπίστων καταργήσασα
καὶ τὸν λόγον τῶν πιστῶν κατευνάσασα,
ὦ ἡμέρα, ἡ βασιλέα καὶ ἰδιώτην ὡσαύτως γνωρίσασα,
ὦ ἡμέρα, ἡ τὸν διάβολον συλήσασα
καὶ μηδένα | χρεώστην καταλείψασα, p. 432
ὦ ἡμέρα, ἡ τοὺς πρὸ τούτου δούλους νῦν τῶν δεσποτῶν ἱερεῖς ἀναδείξασα,
ὦ ἡμέρα, ἡ τοσαύτας λογικὰς περιστερὰς τῷ θυσιαστηρίῳ παραστήσασα.

3/5 Ps. 117, 24 **13/14** Ps. 117, 24 **17** cf. Os. 10, 12

EV

Tit. ἰωάννου ἀρχιεπισκόπου κωνσταντινουπόλεως τοῦ χρυσοστόμου λόγος εἰς τὸ ἅγιον πάσχα *E*

2 ἱερῷ ψάλτῃ *Aub.* **3** Αὕτη – ἣν] ταῦτην τὴν ἡμέραν *V* **5** εὐφρανθῶμεν] *add.* ἐν αὐτῇ *V Aub.* **6** εἴδομεν] *Aub.*, ἰδωμεν *E*, ἴδαμεν *V* ὃ] ἃ *E* ἐπεθυμοῦμεν *E* **7** ὅτι – ἐζητήσαμεν] *om. V* **9** τὸ] *om. V* **16** ἡ] *om. V* ἀγνοίας *V* **18** ὠχριασασα *E* **19** ὄρθρον] *add.* τῆς ἡμέρας *E* **22** γνωρίζουσα *V* **23** λυσασα *E* **27/28** ὦ – παραστήσασα] *om. E*

Ποῦ νῦν τῶν Σαββατιανῶν οἱ κόρακες βόσκονται; Ποῦ τῶν συλησάντων τὸ πάσχα τὰ μάταια προβλήματα; Πότε ὁ διάβολος ἀθρόως ἀπώλεσε παῖδας, τότε ἢ νῦν; Πότε τὸ δεσποτικὸν τῆς διδασκαλίας δίκτυον τοσούτους λογικοὺς νεοττοὺς ἐζώγρησεν, τότε ἢ νῦν; Πότε ὁ οὐρανὸς τῆς ἀναστάσεως τοσούτους λογικοὺς ἀστέρας ἐπὶ γῆς ἀνέδειξεν, τότε ἢ νῦν; Πότε τὰ ἐλαίῳ καὶ κηρῷ ἀρδευόμενα φῶτα τὰς ἡλιακὰς ἀκτῖνας ὑπερηκόντισεν, τότε ἢ νῦν; Πότε οἴκων θυρίδες, πυλῶνές τε καὶ προπύλαια τοσαύτην λύχνων ἐφόρεσαν πεζίδα, τότε ἢ νῦν; Οὐ πείθει σε, κλεψοπασχίτα, τὰ ῥήματα; Πληροφορείτω σε τὰ μηνύματα. Οὐχ ὁρᾷς σήμερον πάντα τὰ ὑπ᾽οὐρανὸν λαμπροῖς πέπλοις καλλωπιζόμενα; Σὺ δὲ οὔτε ἐν τῷ προσαγορευομένῳ σου πάσχα δεδοικὼς καθαρὰν ἐφόρεσας ἐσθῆτα, οὔτε νῦν ἐν τῇ πανδήμῳ ἑορτῇ ἐρυθριῶν λαμπρὰν περιβέβλησαι στολήν. Πῶς οὖν ἑώρτασας, ὁ μηδέποτε καθαροῖς ἡμφιεσμένος;

Ἔστι δὲ πάντως εἰπεῖν τινα ἐξ αὐτῶν· «Τί οὖν; Καθαρὸν ἔνδυμα σῴζει τὸν ἄνθρωπον; Εἰ μὴ δέ τις ἀμφιάσηται τὴν στολὴν ἑορτάζων, οὐκ ἑορτάζει;»

Ἄκουε, ὁ ταῦτα λέγων· κυρίως μὲν ἔνδυμα καθαρὸν οὐ σῴζει τὸν ἄνθρωπον, ἀλλὰ ψυχὴ ἔκλαμπρος καὶ βίος ἐνάρετος· δεῖ δὲ παντὶ τρόπῳ τὸν | τὴν ἀνάστασιν ἑορτάζοντα ἀναλόγως τῆς ἑορτῆς φορεῖν τὸ ἔνδυμα, καθ᾽ὅσον ἔχει, οὐ καθ᾽ὃ οὐκ ἔχει. Οὕτω γὰρ καὶ σήμερον παρ᾽ἡμῖν καὶ οἱ πτωχοὶ βασιλικοῖς τοῖς πέπλοις τῇ προθέσει κοσμοῦνται. Διὸ δεῖ τοὺς υἱοὺς τῆς ἀναστάσεως καὶ τῷ ψυχικῷ ἐνδύματι καὶ τῷ σωματικῷ ἐξάσπρους καὶ καθαροὺς ὑπάρχειν, μήποτε ἀνεπιτηδείων ἡμῶν εὑρεθέντων ἀκού- p. 434

56 cf. Luc. 20, 36

EV

30 τὸ] *om. V* προθήματα *V* 31 Πότε] πόσους *V* ἀθρῶον *V* 33/34 νεοττοὺς – λογικοὺς] *om. V* 36 ἐλαίῳ] -ω *supra l. V* 37 ὑπερ᾽ἠκόντησαν *V* 38/39 Πότε – νῦν] *om. E* 39 ἐφόρησαν *Aub.* 40 πείθει σε] πείθεις $E^{a.c.}$, πείθησαι *V* κλεψοπασχίτα] ἐξενοπαστη $E^{a.c.}$, ξενοπαστη $E^{p.c.}$ πληροφορίτοσαι *V* 42 λαμπροῖς] *add.* τοῖς *V* Σὺ δὲ οὔτε] οὐδε *E* τῷ] *om. E* 43 ἐφόρησας *E Aub.* 47 τινὰς *V* 48/49 ἀμφιάσηται τὴν στολὴν] ἀλλάξη τὴν ἐσθῆτα *V* 50 λαλῶν *V* 51/52 ψυχὴ – ἐνάρετος] ψυχῆς ἐνάρετος βίος *V* 53 φέρειν *V Aub.* 54 καθ᾽ὃ] καθ᾽ὥσον *V* καὶ] *om. V* 58 μήτε *V*

σωμεν παρὰ τοῦ νυμφίου Χριστοῦ· *Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;* Οὕτω γὰρ καὶ αὐτὸς ὁ τῆς ἀναστάσεως τροπαιοῦχος Χριστὸς τὴν ἀνάστασιν μηνύων ἐν τῷ ὄρει τῆς μεταμορφώσεως, οὐ μόνον τὸ πρόσωπον ἔξασπρον ἀπέδειξεν, ἀλλὰ καὶ τὸν ἱματισμὸν ὑπερήστραψεν, ὡς ἕνα τῶν εὐαγγελιστῶν ἀπομνημονεύσαντα λέγειν· *Καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα, λευκὰ ὡς χιών, οἷα οὐ μὴ δυνηθῇ κναφεὺς ἐπὶ γῆς λευκᾶναι.* Διὰ τοῦτο καὶ οἱ υἱοὶ τῆς ἀναστάσεως, καθὼς ὁρᾶτε, οὐ μόνον τὴν στολὴν λαμπράν, ἀλλὰ καὶ τὰ ὑποδήματα ὁμοιόσχημα φοροῦσιν, τὴν παλαιότητα τοῦ Ἀδὰμ ἀποδυσάμενοι καὶ τὴν καινότητα τοῦ δεσπότου Χριστοῦ ἡμφιεσμένοι, κατὰ τὸν μακάριον Παῦλον τὸν λέγοντα· *Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.* Ὅτι δὲ πάντα ἐν τῇ ἀναστάσει λευκὰ καὶ ἔξασπρα οὐ μόνον ἐπὶ γῆς ἀλλὰ καὶ ἐν οὐρανοῖς δεῖ κεκτῆσθαι ἡμᾶς, | ἤκουες Ματθαίου λέγοντος· *Ὀψὲ σαβ-* p. 436
βάτων ἐπιφωσκούσης κυριακῆς *ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία εἰς τὸν τάφον τοῦ Ἰησοῦ, καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· κατελθὼν γὰρ ἄγγελος ἐκ τῶν οὐρανῶν ἀποκυλίσας τὸν λίθον ἐκάθητο ἐπάνω αὐτοῦ· ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.*

Ὄντως *αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ,*
ὅτι οὐκέτι ὁ ζυγὸς τοῦ νόμου βαρεῖ,

59/60 Matth. 22, 12 64/66 Marc. 9, 3 67 cf. Luc. 20, 36 69/70 cf. Eph. 4, 22-24; Col. 3, 9-10 71/72 Gal. 3, 27 74/80 Matth. 28, 1-3 81/82 Ps. 117, 24 83/84 cf. Matth. 11, 30

EV

61 τροπαιοῦχος] τροποῦται *V* προμηνύων *V* 63 ἔδειξεν *V* 64/66 Καὶ – λευκᾶναι] ἐγένετο τὰ ἱμάτια αὐτοῦ λευκᾶ ὡσεὶ χιών· οἷα κναφεὺς οὐ δύναται λευκάναι *V* 67 καθὼς ὁρᾶτε] *om. V* 68 φέρουσιν *V Aub.* 73 γῆς] *praep.* τῆς *V* 74 ἤκουες] *add.* ἐν ταύτῃ τῇ ἀναστασίμῳ νυκτὶ τοῦ εὐαγγελιστοῦ *V* 74/75 σαββάτω *V* 75 κυριακῆς] *praep.* τῆς *V* 75/76 ἡ – Μαρία] *om. E* 76 εἰς] θεωρῆσαι *V Aub.* τοῦ] *add.* κυρίου *V* 77 μέγας ἐγένετο *V* 77/78 κατελθὼν – ἀποκυλίσας] ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ ἀπεκύλισεν *V Aub.* 78 λίθον] *add.* καὶ *V* 81 αὕτη – ἣν] ταύτην τὴν ἡμέραν *V*

ἀλλὰ τὸ ἐλαφρὸν τῆς χάριτος παρακαλεῖ.
Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ,
ὅτι οὐκέτι ἡ κιβωτὸς τὸν Νῶε μόνον διασῴζει,
ἀλλ' ὁ ἐκ τῆς παρθένου πάντα τὸν κόσμον διασῴζει.
Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ,
ὅτι οὐκέτι γιγαντιαῖος οἶκος καταστρέφεται,
ἀλλ' εὐκτήριος οἶκος ἐγείρεται·
ὅτι οὐκέτι πῦρ ἐπὶ Σόδομα βρέχει,
ἀλλ' ὑετὸς ἐπὶ τὴν παρθένον δροσίζει·
ὅτι οὐκέτι στήλη ἁλὸς ἡ γυνὴ τοῦ | Λὼτ σχηματίζεται, p. 438
ἀλλ' ἐν ἡμέρᾳ φωτὸς ἡ τοῦ κυρίου νύμφη δοξάζεται.

Αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Ἡμεῖς *εὐφρανθῶμεν*· Ἰουδαῖοι γὰρ πενθοῦσιν,
μὴ πεισθέντες Δαυῒδ τῷ προφήτῃ,
ἐκ πολλῶν τῶν χρόνων περὶ τῆς ἀφθάρτου τοῦ κυρίου
ἀναστάσεως διαγορεύοντος καὶ λέγοντος οὕτως·
Οὐκ ἐγκατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδην, οὔτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.
Τί λέγεις, Ἰουδαῖε; Εἰ ἕτερος ἀνέστη ἐκ νεκρῶν ἄφθαρτος, λέγε καὶ πιστεύομεν. Εἰ δὲ οὐδεὶς ἕτερός ἐστιν εἰ μὴ ὁ

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85 Ps. 117, 24 **88** Ps. 117, 24 **91** cf. Gen. 19, 24 **92** cf. Ps. 71, 6 **93** cf. Gen. 19, 26 **95/97** Ps. 117, 24 **101/102** Act. 2, 31; cf. Ps. 15, 10

EV

84 ὁ ἐλαφρὸς *V* παρακαλεῖ] ζυγὸς τοῖς ἀναγεννομένοις διὰ τοῦ βαπτίσματος ἐπιτήθεται. παρακαλοῦντος τοῦ δεσπότου χριστοῦ καὶ λέγοντος· δεῦτε πρός με πάντες οἱ κοπιόντες καὶ πεφορτισμένοι κἀγὼ ἀναπαύσω ὑμᾶς· ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ ὅτι πράός εἰμι καὶ ταπεινὸς τῇ καρδία καὶ εὑρίσηται ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν *(Matth. 11, 28-29)*· τίς οὖν μὴ προσδράμει· τίς μὴ εὐφρανθῇ ἐν τῇ τῆς ἀναστάσεως ἡμέρα· διὸ ὡς ἐκελεύσθημεν *V* **86** οὐκέτι – μόνον] οὐχ ἡ κιβωτὸς μόνη τὸν νῶε *E* τὸν] τῶ *V* **87** πάντα] ὅλον *V* διασῴζει] *add.* καὶ φαιδρύνει *V* **89/91** γιγαντιαῖος – οὐκέτι] *om. V* **91** πῦρ] *praep.* τὸ *V* **92** ὑετὸς] ὄυτος ὁ καταβὰς *V*, *add.* ὁ καταβὰς *Aub.* **93** σχηματίζεται] γίνεται *V* **94** ἐν] *om. E* ἡ νύμφη τοῦ κυρίου *V* **95** Αὕτη – ἣν] ταύτην τὴν ἡμέραν *V* **97** εὐφραινομεθα *E*, εὐφραινώμεθα *Aub.* **98** τῷ προφήτῃ] *om. V* **100** οὕτως] *add.* πρὸς τὸν θεὸν· ὡς ἐκ προσώπου τοῦ χριστοῦ· ὅτι *V* **101** ἐγκατελείφθη] *scripsimus cum Aub.*, ἐγκαταληφθη *E*, ἐγκαταλίψης *V* **101/102** ἡ[1] – διαφθοράν] τὴν ψυχήν μου εἰς ἄδου· οὐδε δώσεις τὸν ὅσιόν σου ἰδεῖν διἀφθοράν *V* **104** λέγε] δεῖξον *V* ἔστιν ἕτερος *V*

δεσπότης Χριστός, ὁ ἐκ πολλῶν τῶν χρόνων βοήσας διὰ τοῦ προφήτου πρὸς τὸν ἐθνικὸν λαόν· *Ὑπόμεινόν με εἰς ἡμέραν ἀναστάσεώς μου, λέγει κύριος, διότι τὸ κράτος μου εἰς συναγωγὰς ἐθνῶν*, τί οὐ προστρέχεις, ἀλλὰ φεύγεις;

Αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Ἡμεῖς *εὐφρανθῶμεν*· φαρισαίων γὰρ παῖδες πενθοῦσιν. Διὰ τί;
Μὴ πεισθέντες τῷ πατριάρχῃ Ἰακώβ,
ἐκ πολλῶν τῶν χρόνων περὶ τῆς βασιλικῆς τοῦ κυρίου
ἀναστάσεως | ἐκβοήσαντος καὶ λέγοντος οὕτως· p. 440
Ἀναπεσὼν ἐκοιμήθη ὡς λέων καὶ ὡς σκύμνος· τίς ἐγείρει αὐτόν;
Τί λέγεις, Ἰουδαῖε; Δὸς ἡμῖν ἕτερον βασιλικῶς ἀναστάντα καθ' ὁμοιότητα λέοντος, καὶ πιστεύομεν οἷς λέγεις. Εἰ δὲ οὐδεὶς ἕτερος εἰ μὴ μόνος ὁ δεσπότης Χριστὸς *ὡς λέων* ἐκαθεύδησε τὸ τριήμερον καὶ *ὡς σκύμνος* ἀνέστη, ὡς ἔστιν αὐτοῦ τοῦ κυρίου ἀκοῦσαι λέγοντος ἐκ πολλῶν τῶν χρόνων πρὸ τῆς ἐνανθρωπήσεως· *Ἐγὼ ὡς πανθὴρ τοῦ Ἐφραὶμ καὶ ὡς λέων τοῦ οἴκου Ἰούδα*, τί οὐ προσκυνεῖς τῷ ἀναστάντι;

Ἔστι δὲ πάντως εἰπεῖν τινα· «Καὶ διὰ τί καθ' ὁμοιότητα ὁ κύριος τοῦ λέοντος ἐν τῷ τύμβῳ ἐποίησεν;»
Διὰ τί; Διὰ τὴν φυσικὴν ἕξιν τοῦ λέοντος· λέων ὑπνῶν ἐν τῷ οἰκείῳ σπηλαίῳ ἐν ᾧ καθεύδει, τοὺς ὀφθαλμοὺς ἀνεῳ-

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106/108 Soph. 3, 8 **109/111** Ps. 117, 24 **116/117** Gen. 49, 9 **120/121** cf. Gen. 49, 9; Os. 5, 14 **123/124** Os. 5, 14

EV

105 τῶν πολλῶν *V* **107** κράτος] κρίμα *V Aub.* **108** φεύγεις] *add.* πολλῶ μὲν γὰρ κρεῖττον νῦν προσδραμεῖν σε αὐτῶ ἐξ οἰκίας προαιρέσεως καὶ σωθῆναι· ἢ τότε ἄκοντα ὄψεσθαι εἰς ὃν ἐξεκέντισαν *(cf. Ioh. 19, 37)* καὶ κατακριθῆναι· αὕτη ἡ ἡμέρα σωτηρίας, ἡ δὲ μέλλουσα κρίσεως *V Aub.* **109** Αὕτη – ἣν] ταύτην τὴν ἡμέραν *V* **113** Μὴ πεισθέντες] ὅτι οὐκ ἐπίσθησαν *V* **114** περὶ] *praep.* τὰ *V* **115** καὶ λέγοντος] *om. V* **116** ἐκοιμήθης *E* ἐγειρεῖ *V* **118** ἀναστάντα] *add.* καὶ *V* **119** λέγετε *V* **121** καθεύδησεν *V* **121/124** ὡς[2] – Ἰούδα] *om. V* **123** ὡς πανθὴρ] *coni. Aub.*, ὀσφρανθην *E* **124/125** τί – ἀναστάντι] *om. E* **126/127** τοῦ λέοντος ὁ κύριος *V* **127** πεποίηκεν *V* **128** λέων ὑπνῶν] ὥσπερ γὰρ ὁ λέων *V* **129/130** ἐν – ἔχει] καθεύδων ἀνεωγμένους ἔχει τοὺς ὀφθαλμοὺς *V*

γμένους ἔχει· τὸν αὐτὸν τρόπον καὶ ὁ δεσπότης Χριστὸς καθευδήσας ἐν τῷ θανάτῳ τριήμερον τὰ τῆς θεότητος ὄμματα οὐκ ἐκάμμυσεν.
Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

EV

131 θανάτῳ] τάφῳ *V* τριήμερον] *praep.* τὸ *V* **131/132** τὰ ... ὄμματα] *ex Hom. VIII, 295 scripsimus,* τοὺς ... ὀφθαλμοὺς *V Aub.*, τοὺς ... ὀμμάτους *E* **132** ἐκάμμυσεν] *add.* καὶ ἀναστὰς ἐκ νεκρῶν τῷ σώματι ἄφθαρτος, τὴν ἀφθαρσίαν τοῖς φθαρεῖσιν ἀνθρώποις ἐπραγματεύσατο *V* **133** καὶ τὸ κράτος] πᾶν νῦν καὶ ἀεὶ καὶ *V* **133/134** αἰώνων. Ἀμήν] *om. V*

HOMILIA X

IN MESOPENTECOSTEN

(BHG[a] 1488e, CPG 7888)

Praefatio

Leontius' homily on the feast of mid-Pentecost (BHG[a] 1488e) was clearly a great favourite in the Greek church, as the large number of MSS in which the homily is transmitted testifies. We have been able to collate the following(1):

1. *Atheniensis 2083* (ff. 289-295[v])
   m. s. XIII-XIV ff. XXIII + 361 37,3 × 27 2/35
   panegyricon with metaphrastic texts (type B)
   Ehrhard III, 300-301

2. *Atheniensis 2471* (ff. 41-47)
   chart. s. XV-XVI ff. 401 27,2 × 19,7 2/36
   panegyricon with metaphrastic texts (type A)
   Ehrhard III, 225-226

3. *Athous Dionysiou 130* (ff. 147-155[v])
   chart. a. 1596 ff. 340 31 × 19 1/26
   post-metaphrastic homiliarium (type A)
   Ehrhard III, 331; Lambros I, 339-340

4. *Athous Koutloumousiou 40* (ff. 404-414)
   m. s. XIII pp. 522 28,6 × 27,1 2/38
   panegyricon
   Ehrhard II, 257; Lambros I, 278

5. **L** *Athous Lavra Δ 84* (ff. 213-224)
   m. s. XII-XIII ff. 432 37 × 24 2/33
   panegyricon with metaphrastic texts (type B)
   Ehrhard III, 297-299; Spyridon-Eustratiades 73-74

6. *Athous Lavra E 188* (ff. 255[v]-261)
   chart. a. 1627 ff. 434 39 × 25 2/33

(1) *Taurinensis gr. B.III.28*, s. XV, ff. 260[v]-276, we have dismissed because of the fact that it is seriously damaged. The following MSS have remained inaccessible to us: *Achridensis 44*, s. XVI, ff. 406-423; *Athous Iviron 263*, s. XI, ff. 308-316[v]; *Lesbiacus Leimon 51*, a. 1607, ff. 585[v]-597[v]; *Messanensis S. Salvatoris 92*, s. X-XI, ff. 157-161[v]; *Sofia Bibl. Nat. 101*, s. XVIII, ff. 166-176.

panegyricon with metaphrastic texts (type B)
Ehrhard III, 299-300; Spyridon-Eustratiades 100-101

7. *Athous Pantocratoros 3* (f. 144^{r-v}; *des.* συνδήσαντες 70)
ff. 4-162: m. s. XIII 26,6 × 37,8 2/42
non-liturgical lectionary
Ehrhard III, 216-217; Lambros I, 91-92

8. *Cantabrigiensis Trinity College B.8.7 (191)* (f. 399^{v}; *des.* ἠφά-νι- 12)
m. s. XI ff. 475 30 × 22 2/30
panegyricon for the whole year (type A)
Ehrhard II, 27-28; James I, 244-248

9. *Hierosolymitanus S. Crucis 35* (ff. 137-141^{v})
chart. s. XV ff. 451 28,5 × 20,1 2/35
non-menological lectionary
cf. above p. 203

10. **S** *Hierosolymitanus S. Sabae 13* (ff. 8^{v}-16)
m. s. X-XI ff. 148 35,4 × 26 2/34
panegyricon for six months (type A)
Ehrhard II, 106-107; Papadopoulos-Kerameus III, 23-26

11. **P** *Hierosolymitanus S. Sepulcri 6* (ff. 137^{v}-142^{v})
ff. 1-241^{v}: m. s. X 37 × 27,5 2/42
lectionary for the whole year (type A)
Ehrhard I, 174-179; Papadopoulos-Kerameus I, 19-30

12. **H** *Hierosolymitanus S. Sepulcri 136* (ff. 206-211; *inc.* τῆς 9)
chart. s. XIV ff. 228 31,5 × 21 1/33
panegyricon with metaphrastic texts (type B)
cf. above p. 103

13. *Mediolanensis Ambrosianus C 92 sup.* (ff. 242-247)
bomb. s. XIV ff. VI + 328 + I 30 × 21,7 2/34
Italo-Greek non-menological lectionary
Ehrhard III, 823-824; Martini-Bassi I, 205-212; Carter CCG V, 77-78

14. *Messanensis S. Salvatoris 3* (ff. 59-69^{v})
ff. 2^{a}-215: m. a. 1141 35,5 × 27 2/26
Italo-Greek panegyricon (type C)
Ehrhard II, 192-194; Mancini 6-9; Carter CCG V, 34-35

15. *Mosquensis gr. 5 (Vlad. 412)* (ff. 242-247)
chart. a. 1445 ff. 407 28,8 × 22 1/34

ff. 112-407: homiliarium
Ehrhard II, 261; Vladimir 610-612

16. *Oxoniensis Bodl. Auctarium T.3.12* (ff. 253^{v}-263)
chart. s. XIV ff. 296 28 × 21 2/24
non-menological lectionary
Ehrhard III, 766; Coxe I, 780-783; Aubineau CCG I, 167-168

17. **B** *Oxoniensis Bodl. Baroccianus 199* (ff. 185-191^{v})
m. s. X ff. IX + 357 34 × 23 2/36
panegyricon for six months (type A)
cf. above p. 77

18. *Oxoniensis Bodl. Baroccianus 234* (ff. 369-375)
m. s. XII ff. IV + 437 34 × 25,5 2/32-33
lectionary for the whole year (type A) with metaphrastic texts
Ehrhard III, 104-107; Coxe I, 398-403; Aubineau CCG I, 197-198

19. **R** *Oxoniensis Bodl. Baroccianus 241* (ff. 192-197)
m. s. XIV ff. 292 39 × 28 2/39
homiliarium for the whole year (type A)
Ehrhard II, 273-274; Coxe I, 413-416; Aubineau CCG I, 199-201

20. *Oxoniensis Bodl. Canonicianus gr. 50* (ff. 102-115)
chart. c. 1600 ff. 197 20 × 14,5 1/23
various homilies
Coxe III, 54-56; Aubineau CCG I, 203-204

21. *Oxoniensis Bodl. Laudianus gr. 64 A* (pp. 401-417)
chart. s. XVI-XVII pp. 426 36 × 24,5 1/27
collection of diverse patristic texts
cf. above p. 77

22. **T** *Parisinus gr. 582* (pp. 436-444; *des.* πληρῶ 327)
m. s. X pp. 552 36,5 × 24 2/37
panegyricon for the whole year (type C)
cf. above p. 118

23. **F** *Parisinus gr. 766* (ff. 56-65^{v}, 72-73)
m. s. IX ff. 159 29,5 × 20 1/26
panegyricon for the whole year (type C)
cf. above p. 118

24. **Z** *Parisinus gr. 771* (ff. 243-248)

m. s. XIV ff. 361 27 × 18,2 1/35
panegyricon with metaphrastic texts (type A)
cf. above p. 118

25. **M** *Parisinus gr. 772* (ff. 417^{v}-424)
chart. s. XV ff. 555 28 × 20 1/28
panegyricon with metaphrastic texts (type B)
cf. above pp. 118-119

26. *Parisinus gr. 1174* (ff. 245-254^{v})
m. s. XII ff. 345 30 × 20 1/29
panegyricon for the whole year (type A)
Ehrhard II, 35; Halkin 123-124

27. *Parisinus gr. 1175* (ff. 142-146; *inc.* παραθέσθαι 183)
m. s. XI ff. 204 30,5 × 22 1/32
panegyricon for six months (type A)
cf. above p. 185

28. **Y** *Parisinus gr. 1186* (ff. 182-186^{v})
m. a. 1306 ff. 264 32 × 24 2/33
homiliarium with metaphrastic texts
Ehrhard III, 325-326; Halkin 135-136

29. *Parisinus gr. 1505* (ff. 136^{v}-138^{v}; *des.* ποι- 18; *iterum inc.* Τί 339)
m. s. XII ff. 169 32,5 × 26,2 2/33
Italo-Greek lectionary for the whole year (type A)
Ehrhard III, 96-99; Halkin 188-189

30. **I** *Patmiacus 190* (ff. 137-139; *inc.* -κὼς 367)
m. s. IX (unc.) ff. 144 32,3 × 24,3 2/36
panegyricon for the whole year (type A)
cf. above p. 104

31. **X** *Scorialensis Y-II-3* (ff. 65-72^{v})
m. s. XII ff. VI + 300 28,8 × 20 2/31
later lectionary, independent of the Metaphrast
Ehrhard III, 874; Andrés II, 103-106; Carter CCG III, 77

32. *Scorialensis Y-II-11* (ff. 186^{v}-191)
chart. s. XIV ff. III + 216 25,2 × 19,3 1/varied
non-menological lectionary
Ehrhard III, 761; Andrés II, 131-134; Carter CCG III, 79-81

33. **A** *Vaticanus gr. 455* (ff. 69^{v}-75)

m. s. IX-X ff. I + 290 36,2 × 25,4 2/38
panegyricon for six months (type B)
cf. above p. 253

34. **U** *Vaticanus gr. 564* (ff. 107-112)
m. s. XII ff. 198 38,5 × 26,3 2/32
homiliarium
cf. above p. 120

35. **W** *Vaticanus gr. 1255* (ff. 118-124^{v})
m. s. X ff. 132 21,6 × 16,2 1/28
Italo-Greek panegyricon for the whole year (type A)
cf. above pp. 104-105

36. *Vaticanus gr. 1587* (ff. 338^{v}-345^{v})
chart. a. 1389 ff. I + 372 20,7 × 14,7 1/23
homiliarium
cf. above p. 77

37. **K** *Vaticanus gr. 1633* (ff. 262^{v}-266^{v})
m. s. X-XI ff. V + 359 28 × 21 2/46-49
Italo-Greek panegyricon for the whole year (type A)
Ehrhard II, 134-142; Giannelli 319-331

38. **C** *Vaticanus gr. 1990* (ff. 215^{v}-222^{v})
ff. 180-280: m. s. X 33 × 24 2/33
panegyricon for the whole year (type C)
Ehrhard II, 15-17; Leroy 88

39. **D** *Vaticanus gr. 2013* (ff. 125-133)
m. s. X ff. 214 24,5 × 19,4 2/38
Italo-Greek panegyricon for the whole year (type A)
Ehrhard II, 143-146

40. *Vaticanus gr. 2119* (ff. 44-45^{v}; *des.* Χριστός 126)
ff. 38-53: m. s. X 24,5 × 11,2 2/35
panegyricon for the whole year (type A)
Ehrhard II, 20-21

41. *Vaticanus Barberinianus gr. 430* (ff. 11^{v}-25^{v})
m. s. XIII ff. 116 22 × 16,5 2/23
Italo-Greek panegyricon for the whole year (type A)
Ehrhard II, 174-175

42. *Vaticanus Barberinianus gr. 436* (ff. 108-117^{v})
chart. a. 1627 ff. 198 22 × 17 1/21
collection of homilies copied by Lucas Holsten
AB 19 (1900) 84-85

43. *Vaticanus Barberinianus gr. 455* (ff. 24^{r-v}, 29^{r-v}, 92^{v-r}-21^{r-v}, 27^{v-r}-26^{v-r})
palimpsest
homiliarium
Voicu et Noret, AB 89 (1971) 323-342

44. *Vaticanus Barberinianus gr. 516* (ff. 232-238)
chart. s. XIV-XV ff. 266 27,5 × 19,5 1/33
non-menological lectionary
Ehrhard III, 838-839

45. **O** *Vaticanus Ottobonianus gr. 1* (ff. 251-257^{v})
m. s. X ff. 359 27,5 × 21,3 2/34
Italo-Greek lectionary for the whole year (type A)
Ehrhard I, 293-298; Feron-Battaglini 3-6

46. **V** *Vindobonensis theologicus gr. 5* (ff. 271^{v}-278)
m. a. 948 ff. III + 327 38 × 24 2/38
homiliarium (type B)
cf. above p. 78

This large group of MSS falls quite distinctly into two groups: ω^2, which contains an excursus after βαδιοῦμαι in 186, and ω^1, which does not.

ω^1 *a* Within ω^1 two branches are to be distinguished: *a* and *β*. We can reconstruct *a* by means of three copies, *Vindobonensis theologicus gr. 5* (*V*), *Parisinus gr. 771* (*Z*), and *Hierosolymitanus S. Crucis 35* (*9*). The characteristic variants of *a* are:

32 Παύλῳ – λέγοντι] παύλω τῶ ἀποστόλω λέγοντι *a*
60 ματαιοπονοῦντες] μάταια πονοῦντες *a*
71 στρατιώτας] *praep.* δεκαὲξ *a*
107 διαφθαρείς] φθαρείς *a*
153/154 καὶ[1] – Ἐλισσαῖον] *om. a*
163 αὐτοῦ] αὐτῶ *a*
326 νόμῳ] *om. a*

This subgroup can be broken down further into a^1, represented by *V* and *9*, and a^2, for which *Z* is the sole witness.

a^1 The oldest representative of a^1, *V*, we are acquainted with already, in that this MS also contains Homilies II, IV, V, VI and VII. As we have said before, it is possible that *V* derives from a collection including homilies of Leontius (2). *Hierosolymitanus S. Crucis 35* (*9*) appears to be related to *V*. Their common variants are:

5/6 ἐλυτρώθημεν] ἠλευθερώθημεν *V9*
80/81 ἄπορον] ἄπειρον *V9*
86 ὁ[2]] *om. V9*
87 καὶ – δυνάμενος] *om. V9*
137/138 ἁμαρτωλοποιὸν] ἁμαρτωλόν· ποῖον *V9*
139/140 τὴν ἐκ] τῶν *V9*
186 βαδιοῦμαι] βαδιοῦμεν *V9*
233 εἰργάσατο] ἐδέξατο *V9*
286 αἱματολουσίαν] αἱματολυσίαν *V9*
289 καὶ] κἂν *V9*
305 Μὴ – συκοφαντίαν] *om. V9*
321 γλώσσης] γλώττης *V9*
326 ἵνα] *add.* μὴ *V9*
328/329 πραγματευτικὸν] πραγματικὸν *V9*
352 λυποῦν] λοιπὸν *V9*
376/377 βουλῆς – πατρὸς] *om. V*, τῆς τοῦ πατρὸς *om. 9*
381 καὶ – διαρρήξας] *om. V9*
404 τὰ – διαρρήσσεται] *om. V9*
411 ἡ] *om. V9*
426 τῆς βάσεως] βασιλέως *V9*
439 ἡ] *om. V9*
490 ἑορτὴν] *praep.* ἐμὴν *V9*
498 μόνον] *add.* ἐὰν *V9*
499/500 χαλεπωτέραν] περισσοτέραν *V9*

That *9* cannot be a copy of *V* or derive from it is clear from the instances where *9* does not share the (variant) reading of *V*:

8 τέκνα] *9*, *om. V*
142 δὲ] *9*, *om. V*
268 ξίφος ὀξῦναι] *om. V*, σάββατον τηρῆσαι *9*
344 ἡ[1] – ὥρα] *9*, ἡ ἡ ὥρα καὶ ἡμέρα *V*
477 ἐλάμβανεν] *9*, ἔλαβεν *V*
485 βδέλλαν] *V*, βδελυρὰν *9*

Besides the variants which *9* has in common with *V*, it has

(2) Cf. above p. 57.

27 variant readings, of which two agree with *Z*, the third witness to group *a* (3).

*a*² Another copy of *a* is preserved only in *Parisinus gr. 771* (*Z*). This MS transmits a text which differs considerably from *a*¹. Because we possess only one witness to *a*², it is not obvious to what extent the variant readings must be ascribed to the copyist of *Z*, or whether they already existed in the exemplar, *a*². Noteworthy among the variants of *Z* are:

Omissions
43/45 εὐαγγελιστῶν – γνησίων] *om. Z*
288/289 Ἀεὶ – κρίνατε] *om. Z*
339/342 Τί – αὐτοῦ] *om. Z*

Additions
23 μεσίτης] ποιητὴς ἡμῶν *Z*
309 ἐκκλησίᾳ] *add.* ἁγίων *Z*
418 σκιαῖς] *add.* αὐτῶν *Z*

Variants
59 ἠλευθέρωσεν] ἐξήγαγεν *Z*
230 προσαναχαιτίσῃ] ἐξαναχαιτίση *Z*
441 ἐφθίνει] εὐθήνει *Z*
465 τοῦ – Χριστοῦ] χριστοῦ τοῦ ἀθανάτου βασιλέως *Z*
498 τίμιον] μὴ ὂν αὐτοῖς *Z*
501 ἄγχοντες] κατάγχοντες *Z*

β A second copy of *ω*¹ can be reconstructed with the aid of eight MSS, of which the oldest date from the twelfth century. The eight MSS are: *Scorialensis Y-II-3* (*X*); *Oxoniensis Bodl. Baroccianus 234* (*18*); *Parisinus gr. 772* (*M*); *Vaticanus Barberinianus gr. 436* (*42*); *Vaticanus gr. 564* (*U*); *Oxoniensis Bodl. Baroccianus 241* (*R*); *Parisinus gr. 1186* (*Y*) and *Oxoniensis Bodl. Canonicianus gr. 50* (*20*). The model from which these MSS derive, *β*, contains the following significant variants:
2 ἡμῶν ἑορταζόντων] ἑορταζόντων ἡμῶν *β*
μὲν] *om. β*
32 Παύλῳ – λέγοντι] παύλω λέγοντι τῶ ἀποστόλω *β*
42 οὐκ ὤρυξε] οὐ γέγονε *β*

(3) 221 γράμματα οἶδε] οἶδε γράμματα *9Z*; 252 ἔδωκεν] δέδωκεν *9Z*. Among the remaining variants, which are insignificant, we need mention only the following: 112 κατεσκεύαζεν] κατασκευάζει; 228 σπογγίον] σπογγίαν; 262 τυφλὰς] τυφλοὺς; 398 Ὄντως] ὄνπερ; 497 τινα] ὄντα; 500 παρ' ἑαυτοῖς] περὶ αὐτοὺς.

46 θεοσφίγκτων] θεοσόφων *β* (+ *F*)
57/58 Χριστός] *om. β*
71 στρατιώτας] *add.* τριακονταδύο *β*
88 λέγων] *om. β*
101 ἄχρι] μέχρι *β*
107 διαφθαρείς] καταφθαρείς *β*
116 παρακαλεῖ] μακροθυμεῖ *β*
126 Ἰουδαϊκῶν] Ἰουδαίων *β* (+ *W*)
135 τὸ] *om. β*
160 ὅλος] *om. β* (+ *W*)
162/163 Ἠλίας – διεπράξατο] *om. β*
164 μέγιστος] *om. β*
178 νομιζόμενος] προσαγορευόμενος *β*
227 μήλην] σμίλην *β*
256 Καὶ] *om. β*
283 εὐλυτώσῃ] ἐκλυτ(τ)ώση *β*
289 παρεκρίνατε] παρεκρίνετε *β*
290 Μιχαίας] *om. β*
303 Ὅπου] *add.* καθ' ὑπόκρισιν ἀναγνωστέον *β*
317 τὸν] *om. β*
318 μου] ἡμῶν *β* (+ *BO*)
326 νόμον νόμῳ] νόμω νόμον *β*
331 οὐδέπω] οὔπω *β*
335 Ἰωάννου] *add.* τοῦ *β*
340 αὐτῷ] *om. β*
375 ἐν θλίψει] *om. β*
383 ἀφανίσας] διασκεδάσας *β*
415 σωτῆρος] πατρὸς *β*
442 ἄρτος] *om. β* (+ *γ*)
453 ἐκτήσατο] ἐχρήσατο *β*
454 χρημάτων] κτισμάτων *β*
463 πολεμεῖς] κατασφάττεις *β*

A glance at these variants informs us that *β* is characterised in particular by a large number of small, insignificant omissions, and one glaring omission (162-163), and by many instances where a word is replaced by another, seemingly in order to clarify the text. This tendency comes to the fore as well in the addition in line 303, a line which is difficult to understand without a question-mark.

*β*¹ One copy of *β* can be reconstructed with the assistance of three MSS: *Scorialensis Y-II-3* (*X*), *Oxoniensis Bodl. Barocc. 234* (*18*), and *Parisinus gr. 772* (*M*). Significant variants of this branch, which we shall call *β*¹, are:

5/7 δουλείας – πνευματικῆς] *om.* β^1
23 γὰρ] *om.* β^1
77 βασιλέα] *add.* ἐπήρωσαν β^1
82 Τί] τίσιν β^1
118/119 ἐλευθεροῖ σταυρούμενος] *om.* β^1
155 ὑμῖν] ὑμῶν β^1
319 παρ' – ἡμῶν²] *om.* β^1
348 ὥρισται] *om.* β^1

Within β^1 we may postulate a common model for *X* and *18*, although the evidence for this is meagre:
80 δυνηθῆναι] δυναστῆναι *X 18*
141 ηὐθέντησεν] ηὐθέτησεν *X 18* (+ *U*)
In 438, where *X* reads καθ' ὃν instead of καὶ, *18* omits the words καὶ οἱ ἀπόστολοι ηὐπόρουν through homoioteleuton, and in so doing deprives us of perhaps more evidence.

A second copy of β^1 is transmitted through *Parisinus gr. 772* (*M*), on which the edition of Combefis is based, as can be established from a number of variants which appear only in both:
22 γηφάγον] φυγόντα *M Combefis*
105 ἐδεσπότευσε] ἐδέσποσε *M Combefis*
141 ηὐθέντησεν] ἠθέλησεν *M Combefis*
A copy of *M* is to be found in *Vaticanus Barb. gr. 436* (*42*), a collection of homilies copied by Lucas Holsten. This relationship is attested not only by the words *Ex Regio Manuscripto CCCXLIII* on f. 108 in *42*, but also by common variants, e.g.:
22 γηφάγον] φυγόντα *M42*
54 ἤκουες] ἀκούεις *M42*
334 ἔκδοτον] ἔκδοντον *M42*
Combefis' text was adopted by Migne (*v*) with some small changes, e.g.:
85 ἔχειν] ἔχεις *Combefis*, ἔχειν *v*
93 τῶν] τὸν *Combefis*, τῶν *v*
122 ὅτιπερ *Combefis*, ὅτι παρ' *v*
257 λέγεις *Combefis*, *add.* ὅτι *v*
494 τέλος *Combefis*, *praep.* τὸ *v*

β^2 A second copy of β is found in the MSS *Vaticanus gr. 564* (*U*), *Oxoniensis Bodl. Baroccianus 241* (*R*), *Parisinus gr. 1186* (*Y*), and *Oxoniensis Bodl. Canonicianus gr. 50* (*20*). Within these MSS we may suppose a common model for *U* and *R*, on the basis of the following:

Omissions
238 δὲ – βλέποντας] *om. UR*
239 ὦ] *om. UR*
261 ὅλον] *om. UR*
262/272 καὶ – σαββάτῳ] *om. UR*
297 Τί – ὀξύνετε] *om. UR*
341 τοῦ – βοῶντος] *om. UR*
389 ἐν] *om. UR*
438 καὶ – ηὐπόρουν] *om. UR*
470 ὡς ἴστε] *om. UR*
505/507 τότε – ἐλευθερώσει] *om. UR*

Additions
176 στενάξαντες] *praep.* τε καὶ *UR*
χρόνῳ] καὶ χρόνου *UR*
254 ποιοῦμεν] *add.* ἡμεῖς *UR*
261 σαββάτῳ] *praep.* τῷ *UR*
498 μόνον] *add.* εἰ *UR*
504 Θέλεις] *add.* κυρίως *UR*

Variants
219 Γραφεῖον] γραφίδιον *UR*
223 ἐρευνᾶν] ἐρευνῆσαι *UR*
232 Μὴ] ἢ *UR*
256 σφίγγων] συσφίγγων *UR*
292 οἱ – διαστρέφοντες] οἱ διαστρέφοντες πάντα τὰ ὀρθὰ καὶ βδελυσσόμενοι κρίμα *UR*
307 Μὴ γὰρ «διαβολήν»] μὴ γὰρ τὸ στόμα μου λαλήσει συκοφαντίαν καὶ ἡ μελέτη τῆς καρδίας μου διαβολήν *UR*
365 δέξασθαι] δέχεσθαι *UR*
382 κἀκεῖ] καὶ *UR*
430 ἐγγαστρίμυθοι] γαστρίμυθοι *UR*
469 εἰς προσευχὴν μὴ ἐκτεινόμεναι] οὐκ εἰς προσευχὴν ἐκτεινόμεναι *UR*
477 φάσγανον] σφάγιον *UR*
508 Τῷ – Ἀμήν] ὅτι τῷ θεῷ πρέπει δόξα κράτος τιμὴ καὶ προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς ἀτελευτήτους (*om. R*) αἰῶνας τῶν αἰώνων ἀμήν *UR*

The two other witnesses to β^2, namely *Oxoniensis Bodl. Canonicianus gr. 50* (*20*) and *Parisinus gr. 1186* (*Y*), also derive from β^2 via a common exemplar, as is apparent from:
20 ποῖον] ποίου *20 Y*
21 ὁ] *om. 20 Y*

64 μνημείῳ] μνήματι *20 Y*
178 ἐμοὶ] ἐμοῦ *20 Y*
184 προκειμένων] κειμένων β^2, προκειμένων *20 Y*
216 διδάσκαλον] διδασκαλίον *20 Y*
223 ἐρευνᾶν] ἐρωτᾶν *20 Y*
336 τί γὰρ] καὶ *20 Y*
346 ἔλθῃ] ἐλύθη *20 Y*
357 παρασκευαζόμεθα] παραταττόμεθα *20 Y*
368 αὐτῷ] αὐτὸν *20 Y*
498 τίμιον] ἐπιτίμιον *20 Y*

It is striking that in two places *Y* has the reading of ω^2: 166 and 351.

Common variants of three of these MSS, which at the same time seem to be the variants of β^2, are:

77 βασιλέα] *add.* καὶ τοσαῦτα *R 20 Y*, *add.* εἰργάσαντο *U*
79 Ἰουδαίων] ἱερέων *R 20 Y*
82 Τί] τί οὖν *R 20 Y* (lacuna in *U*)
86 ἀοράτως] *om. R 20 Y*
89 οἶδά] οἴδαμεν *R 20 Y*
91 δαιμονιῶντα] δαιμονῶντα *R 20 Y*
98 δαιμόνων] ἀγγέλων μόνον *R 20 Y* (lacuna in *U*)
223 τὸν] *om. R 20 Y*
362 θάνατος] ἀποθανεῖν *R 20* (*Y*)
375 εὐθέως] *praep.* καὶ *R 20 Y* + *U*

What is noteworthy in the above list is the special place of *U*, which often does not share the variants of β^2. In two important places *U* unfortunately has a lacuna (82 and 98); in the other places we assume that *U* spontaneously reinstated the correct reading, otherwise we should have to postulate contamination, no traces of which are to be found elsewhere in this MS. The close similarities between *U* and *R* over against *20* and *Y* presuppose a common exemplar, in which the above-mentioned variants must also have been present.

A peculiar place within ω^1 is occupied by *Atheniensis 2083* (*1*) and *Athous Pantocratoros 3* (*7*). MS *7* unfortunately transmits the text only as far as συνδήσαντες ἴσχυσαν κρατῆσαι (cf. line 70), but the part which is transmitted exhibits unmistakably the relationship with *1*:

22 γηφάγον] *add.* δόλιον *1 7*
25 σήμερον] *om. 1 7*
32 Παύλῳ τῷ λέγοντι] τῶ ἀποστόλω παύλω λέγοντι *1 7*
35 ἄλωνος καὶ] *om. 1 7*
40 ἐκκοπή] *add.* αἱμάτων προφητικῶν πεπληρωμένη *1 7*

41 Ποία – αἵρεσις] *om. 1 7*
43 γὰρ] γοῦν *1 7*
51 Διὰ τί] *om. 1 7*
60 οἱ παρδάλεοι θῆρες] *om. 1 7*
65 κολάψαντες] τῶ τάφω ἀσφαλισάμενοι *1 7*

The reason why the text in *7* breaks off is to be sought in the fact that the exemplar of this MS also went no further, as the scribe of *7* remarks in the margin: οὗτος ὁ λόγος ἀπλήρωτός ἐστιν διοτὶ ἐχοώθη τὸ ἀντιβόλαιον ἀφ' οὗ μετεγράφετο. In order to assign to the model of *1* and *7* a place in the MS tradition we are thus totally dependent on *1*.

Here we are indubitably dealing with a contaminated branch of the tradition, since *1* contains the excursus of 187-209 which is characteristic of ω^2. However, in a number of other places *1* also has the reading of ω^2; cf.

164/165 ἤπειρον οὐκ ἐποίησεν] οὐ πεποίηκεν βατήν *1*, *cf.* ω^2
166 ἐθήλασε] κατήγαγεν *1* ω^2
168 ἐμέσαι] ἐκβλύσαι *1* ω^2
169 παῦσαι[2]] *om. 1* ω^2
183 παρόντι] *add.* κατὰ δύναμιν *1* ω^2
360 εἰ ὥρισται ἑκάστῳ] *1* ω^2, *om.* ω^1
452/454] 454, 453, 452 *1* ω^2
458 τὴν – σκάφην] τῆ ἁλιευτικῆ σκάφη ἀπετάξατο *1* ω^2
477 φάσγανον] ξίφος *1* ω^2

Because of this evident and demonstrable contamination it is difficult to determine more precisely the place of *1* and *7* within ω^1. Nonetheless it seems probable that *1* and *7* are to be situated within β:

46 θεοσφίγκτων] θεοσόφων *1 7* + β
57/58 Χριστός] *om. 1 7* + β
303 Ὅπου] *add.* καθ' ὑπόκρισιν *1*, *cf.* β

The numerous other readings which are characteristic of β can easily have disappeared through contamination. Moreover, *1* has two striking lacunae: 151/155 πεπαρρησιασμένη – ἁμαρτωλόν] *om. 1*; 280/295 Μὴ – κρίνατε] *om. 1*. These lacunae we shall have to attribute to a conscious reworking of the text, a process which can be detected in other passages as well; cf.

71/82 καὶ – παῖδες] ἴσχυσαν κρατῆσαι ἀλλὰ τοῦ σπουδαζομένου ἀποτυχόντες αἰσχύνης γεγόνασιν ἀνάμεστοι ὅτε ἡρώδης καὶ οἱερεῖς (*sic*) καὶ γραμματοῖς (*sic*) καὶ φαρισαῖοι τῶν ἰουδαίων *1*
89/99 Οἶδά – πάντας] Εἰ – εἰσελθεῖν (93-94)· οἱ δαίμονες

μαστιζόμενοι τὸν υἱὸν τοῦ θεοῦ ἐπέγνωσαν καὶ οἱ Ἰουδαῖοι εὐεργετούμενοι τὸν κύριον χριστὸν ἰησοῦν προσεφώνουν· καὶ τί φησιν οἱ φιλοδαίμονες Ἰουδαῖοι· οὐχὶ ὁ σολομὼν τῶν δαιμόνων ἐδεσπότευσε καὶ πάντας *1*

121/124 Ἡ – λέγοντες] ἔλεγον γὰρ οἱ ψυχικῶς τυφλωττόντες Ἰουδαῖοι τῶ σωματικῶς ἀναβλέψαντι *1*

131/136 Ἐλεύθερος – λύει] ἢ δέσμιος δέσμιον *1*

We encounter also small changes in variants, such as:

107 τὸν ... ἔρωτα] τὸ ... μῦσος *1*

115 μακροθυμίας] φιλανθρωπίας *1*

127 πῶς] *add.* κάκιστοι *1*

202 πληροφορίαν] αἰτίαν *1*

Another MS which can be assigned to a group only with difficulty is *Parisinus gr. 1175* (*27*), in which the first part of the homily as far as line 183 (παρόντι) is missing. MS *27* contains the excursus (187-209), which is characteristic of ω^2. Yet the numerous significant variants of ω^1 present in *27* testify that it is basically a representative of ω^1 (215, 232, 234, 237, 352, 416, 470, 477 and 483). Our conclusion is that *27* transmits a text which originally was based on ω^1 but was contaminated with ω^2. The converse is technically also possible, but given the nature of the variants which *27* has in common with ω^1, it is more probable that in the text transmitted by *27* the larger differences of ω^2 have been reworked in ω^1. In our discussion of *Athous Dionysiou 130* (*3*) below we shall consider the relationship between *27* and *3* and their common readings.

ω^2 Family ω^2 is transmitted in twice as many MSS as ω^1: of the MSS which we have collated 14, including 3 contaminated MSS, belong to ω^1, while the remaining 32 represent ω^2. Within these 32 MSS we can distinguish two groups, γ and δ, of which δ is by far the more strongly represented.

γ A copy of ω^2 which we can reconstruct with the help of two MSS is γ, represented only by *Vaticanus gr. 2013* (*D*) and *Vaticanus gr. 1255* (*W*). The significant variants of γ are:

Omissions

259 τὸν νόμον] *om. DW*

276 λέγει] *om. DW*

371 σαφῶς] *om. DW*

442 ἄρτος] *om. DW*

Additions

20 φραγμοῦ] *praep.* τοῦ *DW*

43 εὐαγγελιστῶν] *add.* λεγόντων *DW*

190 μὴ] *add.* γὰρ *DW*

Variants

40 γὰρ] δὲ *DW*

41 αἵρεσις] ἀναίρεσις *DW*

160 διδάσκεις ἡμᾶς] ἡμᾶς διδάσκεις *DW*

174/175 ἐναβρύνεσθε] ἀναβρύνεσθε *DW*

184 Διὸ] διότι *DW*

189/190 εἰς τὸν Σιλωὰμ] *post* νίψασθαι *transp. DW*

191 ἐκεῖ ὃν] ἐκεῖνον *DW*

286 Ἀχαὰβ] ἄχαβ *DW*

322 παρελεύσεται] παραλεύσεται *DW*

334 Ἑαυτὸν] ἐμαυτὸν *DW*

375 εὐθέως] εὐθὺς *DW*

Of the two representatives of γ, *Vaticanus gr. 2013* (*D*) unfortunately offers a copy of γ with many variants, of which the numerous omissions are the most glaring(4), while *W* transmits a good text with only small variants(5).

δ A second copy of ω^2, which we shall call δ, is found in 30 of the MSS which we have collated. It is difficult to assign the representatives of δ a place in the stemma in that they seem to transmit the most widely disseminated text-form, which will have been in circulation in hundreds of collections. Significant variants of δ are:

18 γάρ] *om.* δ

94 εἰσελθεῖν] ἀπελθεῖν δ

183 καιροῦ] καλοῦ δ

386 κἀκεῖ] ἐκεῖ δ

389 καιρῷ] *om.* δ

411 καρδία] γνώμη δ

415 τοῦ σωτῆρος] *post* ὄνομα *transp.* δ

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(4) Cf. 73/74, 178/179, 194/195, 198/199, 214/216, 277/280, 296/302, 345, 423/425, 481/482, 490.

(5) E.g. 46 θεοσφίγκτων] θεοφυλάκτων; 63 κουστωδίαν] κοστουδίαν; 65 κολάψαντες] κόψαντες; 89 σε] *om.*; 93 ἐπίτρεψον] ἐπιταξον; 110 ἐρρύπωσε] ἐρύπανεν; 145 τὴν] τινὰ; 198 Λοῦσαι] λοῦσασθαι; 201 ἀτονίαν] ἀπόνοιαν; 328 ὀξύνω] ξύλου; 390 συγγραφέως] συγγραφαίου; 501 συγκλείοντες] ἐκκλίνοντες.

429 καὶ – ἐκόπτοντο] *om.* δ
437 ἠπόρουν] ἀπόρουν δ

The oldest representative of δ is *Patmiacus 190* (*I*), an uncial MS from the ninth century. Sadly *I* has not been preserved in its entirety, and the beginning of Homily X has thus been lost: the text begins in 367 with -κὼς. That *I* belongs to ω^2, and within ω^2 to δ, is clear from 386, 389, 411, 415 and 429, where the uncial MS shares the significant variants of δ. *I* has only a limited number of its own variants (6). Among the other MSS belonging to δ there is none that exhibits a closer relationship to *I*.

A second MS within δ also dating from the ninth century is *Parisinus gr. 766* (*F*), a panegyricon for the whole year of the oldest type (C). Of the original c. 246 folios only 159 are preserved, including those in which Homily X is transmitted, attributed in this MS to Leontius, bishop of Neapolis. The other MSS in which Leontius of Neapolis is named as author, namely *Mediolanensis Ambrosianus C 92 sup.* (*13*), *Scorialensis Y-II-11* (*32*) and *Vaticanus Barberinianus gr. 516* (*44*), also appear to be related to *F* as far as their text-type is concerned:

29 ἐκείνην – κυριολεκτεῖ] ταύτην ὁμολογεῖ κἀκείνην θεολογεῖ *F 13 32 44*
29/30 ὁ – ἐστιν] *om. F 13 32 44*
112 εἰδώλοις] *add.* ἐποίησεν *F 13 32 44* (+ *P*)
150 πραγμάτων] θαυμάτων *F 13 32 44* (+ *P*)
210 βοῶντος] λέγοντος *F 13 32 44* (+ *P*)
232 αὐτῷ] τοῦτον *F 13 32 44*
418 σκιαῖς] σκιᾶς *F 13 32 44*

That *13*, *32* and *44* derive from a common model emerges from a number of common variants in *13*, *32* and *44* which do not occur in *F*:

36 ὁ ἀπόστολος λέγει] *om. 13 32 44*
59 φυλακῆς] *add.* σήμερον *13 32 44*
89 Ἰησοῦ] *add.* υἱὲ τοῦ θεοῦ *13 32 44*
152 νόμῳ] λόγω *13 32 44*
156 τοῦτο] *om. 13 32 44*
177 τὸ χάρισμα] τὰ χαρίσματα *13 32 44*
196 ἐπιγράφετε] με ἀπογράφετε *13 32 44*

(6) E.g. 395 εἰς φυλακήν] ἐν τῇ φυλακῇ; 423 Κατ' – καιρὸν] *om.*; 437 καθ' ὃν οἱ νομικοὶ] καὶ νομικοῖς; 466 στρέψῃς] διαστρέψῃς; 471 Ταύτας] *praep.* διὰ; 491 θῦμα] θᾶμα; 496 ἐν δυναστείᾳ] δυναστίαις.

259 ἀλλὰ ὑβρίσαι τὸν νόμον] *om. 13 32 44*
348 ἑκάστῳ] *add.* τῶν ἀνθρώπων *13 32 44*
394 ὃν] *om. 13 32 44*
420 κατεκόσμησεν] κατέστεψεν *13 32 44*

Related to this group of MSS are *Atheniensis 2471* (*2*), *Athous Koutloumousiou 40* (*4*), *Athous Lavra Δ 84* (*L*) and a copy of this MS, *Athous Lavra E 188* (*6*):

29 ἐκείνην – κυριολεκτεῖ] ταύτην ὁμολογεῖ κἀκείνην θεολογεῖ *F 13 32 44*, ταύτην ὑμνολογεῖ ἐκείνην θεολογεῖ *2 4 L*
112 εἰδώλοις] *add.* ἐποίησεν *F 13 32 44* (+ *P*), εἴδωλα πεποίηκε *2 4 L*
169 σῆς] *om. F 13 32 44* + *2 4 L* + *P*
388 Τίς] τί *F 13 32 44* + *2 4 L*
426 βάσεως] βασιλείας *F 13 32 44* + *2 4 L*
493/494 παρά τινων φυλαττομένη] *om. F 13 32 44* + *2 4 L* (cf. *P*)

On the basis of these similarities we are entitled to suppose that *2*, *4*, and *L* derive from the same exemplar as the common model of *F*, *13*, *32* and *44*. In that exemplar Leontius, presbyter of Constantinople, is named as author, and in the model of *F*, *13*, *32* and *44* this has been transformed into Leontius, bishop of Neapolis.

For *2*, *4* and *L*, however, we must postulate a common model, given a large number of joint readings, e.g.:

11 βεβύθισται] βυθίζεται *2 4 L*
17 ὡς] *om. 2 4 L*
20/21 Χριστός] *om. 2 4 L*
35/36 πεπτομένην] ὀπτομένην *2 4 L*
102/103 μάτην – προβάλλεσθε] *om. 2 4 L*
147 (crit. app.) σοφιστεύοντας] σοφιστοῦ τῶ ὄντι *2 4 L*
150/151 τῶν νομικῶν] *om. 2 4 L*
151 γίνεται] *add.* τῶν ἐλλογίμων *2 4 L*
153 καὶ Ἠλίαν] *om. 2 4 L*
174 ἀναπαύεσθε] ἀναπεπαύεσθε *2 4 L*
183 παρόντι] *add.* κατὰ τὸ πρέπον *2 4 L*
237 τυφλοῖ] πηροῖ *2 4 L*
242 ματαιοπονίας] ματαιοκοπίας *2 4 L*
303 ὑμνολογία] ὑμῶν αἱ ματαιολογίαι *2 4 L*
334 Ἑαυτὸν] *add.* ἑκουσίως *2 4 L*
360 ἑκάστῳ] *add.* ὁ θάνατος *2 4 L*
390 συγγραφέως] εὐαγγελιστοῦ *2 4 L*
448 βασιλεύς] *add.* τοῦτο ἂν ἠβουλήθη ποιῆσαι εἰ μὴ *2 4 L*

A MS which has also been mentioned several times in our summary of the common variants of *F*, *13*, *32* and *44* is *Hierosolymitanus S. Sepulcri 6* (*P*). From its many similarities with this group we can deduce that *P* is related to it, but it is not obvious what precisely this relationship is. This uncertainty is caused by the fact that *P* possibly derives from a second exemplar; we shall return to this point in our discussion of *Vaticanus gr. 1633* (*K*).

From the ninth-tenth centuries comes *Vaticanus gr. 455* (*A*), which we have already encountered in Homilies VIII and IX, and which is the only primary witness to Homily VIII. Related to *A* is *Parisinus gr. 1174* (*26*), s. XII, as can be seen from:

28 κἀκείνην ἀσπάζεται] *om. A 26*
29 ἐκείνην – κυριολεκτεῖ] κἀκείνην θεολογεῖ *A 26*
33 μηδὲ ἐν ζύμῃ] *om. A 26*
60 ματαιοπονοῦντες] *add.* ὡς *A 26*
139 ἔρευγμα] ἔρευνα *A 26*
167 λαγόνας] *om. A 26*
242/243 καὶ περιεργίας γραμματικῆς] *post* ῥητορικῆς *transp. A 26*
315 ἐμπλήσει] ἐμπλησθήσεται *A 26*
331 οὐδέπω] οὔπω *A 26*
332 παθεῖν] θανεῖν *A 26*
417 ἐφυγάδευσεν] ἐθεράπευσεν *A 26*
460/461 χαλκὸν] *om. A 26*
472/473 ἐν – λέγων] *om. A 26*
477 παρανομίας] μανίας *A 26*
483 αἱματοποσίας] αἱματοχυσίας *A 26*

Compared with *A*, in which we find for the rest only insignificant variants, *26* offers three noteworthy readings of its own:

49 τὰ] *add.* εὐαγγέλια καὶ *26*
60 γνῶσιν] *add.* οἱ Ἰουδαῖοι *26*
201 ἀτονίαν] ἀγωνίαν *26*

A deserves comment because it is the only MS in *δ* which contains the words καὶ – διαφυγεῖν (350). Even in *26* this phrase has fallen out in the transmission, presumably through the same process as in the other MSS: parablepsis caused by homoioteleuton in ἀποθανεῖν – διαφυγεῖν. Otherwise we must postulate contamination in *A*, and the passage in question does not provide enough convincing evidence for this supposition. In the other instances, too, where *A* has a reading

of ω^1 the evidence is too slender for us to suppose contamination.

3 οὐράνιαι] *A 26* (+ *T*) + ω^1, ἐπουράνιοι ω^2
232 αὐτῷ] *A* + ω^1, τούτω ω^2
331 οὐδέπω] οὔπω *A 26* + *β*

These variants can easily have arisen spontaneously in *A* or its exemplar, without influence from other MSS.

The same conclusion has to be drawn concerning the similar variants in *A* and *Parisinus gr. 582* (*T*), in which the text is transmitted as far as 327. The most striking instance is ἀφίεισιν (127), where the remaining witnesses of ω^2 read ἀφαιρεῖται. Because *26*, too, to which *A* is closely related, reads ἀφαιρεῖται, we shall have to assume that ἀφίεισιν is an independent variant in both *A* and *T*. The same is true for 183, where *A* and *T* both read καιροῦ, instead of καλοῦ, which is the reading of *δ*, and where *26* likewise does not share the reading of *A*. Behind such variants in *A* and *T* we should therefore not look for a closer relationship between the two MSS. Characteristic of *T* or its model is that it has attempted in other places as well to correct the text. In the difficult passage in 29, where ω^2 has ἐκείνην θεολογεῖ, *T* has changed the text to ταύτην ὑμνολογεῖ καὶ θεολογεῖ ἐκείνην, thus partially restoring the parallelism with what has gone before; in 40, *T* adds κακῶν before ἐκκοπή; in 217 *T* corrects παιδείας to σοφίας, as does *Vaticanus gr. 1990* (*C*), s. X, seemingly because of the following words, ὁ σοφίαν ἀποστάζων; in 286 *T* changes the very rare αἱματολουσίαν to αἱματεκχυσίαν. This indicates conscious changes introduced into the text by *T*. Furthermore we wish to draw attention here to a number of additions in *T*, which emphasise the liberty that the copyist took in transcription (7).

Another MS dating from the tenth century is *Vaticanus gr. 1990* (*C*), mentioned above in connection with a variant occurring only in *T* and *C* (line 217). But just as with the similarities between *A* and *T*, so here too we shall have to assume that the common variants do not point to a kind of relationship. In the other cases, too, where we find a variant

(7) 60 θῆρες] *add.* ἐκεῖνοι; 181 τὸν] *add.* ποτὲ; 183 παρόντα] *add.* καιρῷ; 195/196 ἀποστείλαντι] *add.* με; 216 δέεται] *add.* ὦ Ἰουδαῖοι; 263 Ἰουδαῖοι] *add.* ποῖα ἁρά εἰσιν κάλλια.

only in *C* and *T*, this can have arisen spontaneously in both MSS:

53 τῶν ἀποστόλων] ἀπόστολον *C T*
170 πεφαντασμένης] *om. C T*
308 ἀκούειν] ἀκοῦσαι *C T*
312 ἀποστάζει] ἀποστάξει *C T*
326 νόμον[2]] *post* νόμῳ *transp. C T*

C offers a reliable copy of ω^2, in that among the inconsequential variants which it contains we encounter only one characteristic reading ([8]).

Another copy of δ is found in *Oxoniensis Bodl. Baroccianus 199* (*B*), which transmits also Homilies II, III (short), V and VI of Leontius. Here, too, we find once more a copy of *B* in *Oxoniensis Bodl. Laudianus gr. 64 A* (*21*). *B* preserves a fairly reliable text of δ in which we meet only forty variants, the more noteworthy being:

25 ἑορτὴ] πανήγυρις *B*
77 τὸ] *add.* τὸν *B*
222 καταλιπόντες] *add.* Ἰουδαῖοι *B*
234 παρεκέντησεν] εἰργάσατο *B*
299 λόγου] ῥήματος *B*
337 ἐπ᾽ αὐτὸν] αὐτὸ *B*
441 ἐφθίνει] ἐφθόνει *B*
454 χρημάτων] κτημάτων *B*
455/456 Μὴ – ἐμισθώσατο] *post* ἤγειρεν *transp. B*
489 πεπληρωμένη] περισωτέρα *B*

Another group of related MSS can be discerned in three Italo-Greek MSS: *Vaticanus Ottobonianus gr. 1* (*O*), *Messanensis S. Salvatoris 3* (*14*), in which this homily is attributed to λεοντίου πρεσβυτέρου μονῆς τῶν βυζαντίων, and *Parisinus gr. 1505* (*29*). This latter MS is damaged, and as a result some folios between ff. 136 and 137 have fallen out, and with them lines 18-338 of our homily (-ήσας τὰ ἀμφότερα – ὥρα αὐτοῦ). The upper left-hand corner of ff. 133-136 is damaged, which means that the opening lines of our text have also suffered. All that remains of the title, for example, is Λεοντίου ... σταντιν ... καὶ εἰς τ ... καὶ εἰ ... ρω ... θ ... Fortunately enough remains to enable us to demonstrate the relationship between this MS and *O* and *14*:

5/6 ἐλυτρώθημεν] ἐλευθερώθημεν *O 14 29*
339 τοῦ] *add.* εἰπεῖν *O 14 29*

(8) See 49 μερισαμένων] μυησαμένων *C*.

340 οὐδέπω] οὔπω *O 14 29*
418 σκιαῖς ... ἀπεσπόγγιζεν] σκιαὶ ... ἀπεσπόγγιζον *O 14 29*
420 στεφάνῳ μαρτυρικῷ] μαρτυρικῶ στεφάνω *O 14 29* Ἡρῴδης] *post* βασιλεὺς *transp. O 14 29*
449 ὦ] *om. O 14 29*
473 ῥήματα] *om. O 14 29*

In the section that has been lost in *29*, *14* agrees with *O* in a number of cases, e.g.

21 παρακοῇ] παραβάσει *O 14*
66 αὐτὸς] *post* βουληθεὶς *transp. O 14*
148/149 ἐκ – τυφλοῦ] τυφλοῦ γεγενημένου *O 14*
182 κατ᾽ – καιροῦ] κατεκείνω τῶ καιρῶ *O 14*
195 δὲ] *om. O 14*
200/201 φησιν – μαθεῖν] μαθεῖν ἀκριβέστερον ὦ ἰουδαῖοι *O 14*
273 νόμος] *add.* μωσέως *O 14*

MSS *14* and *29* derive very probably via a common model from the source which they have in common with *O*. This is shown by:

365 δέξασθαι] ἐπιδείξασθαι *14 29*(*man. prim.*, ἐπιδέξασθαι *man. sec.*)
489 ὕβρεως] ὕβρεων *14 29*
506 ἐγκαινίζει] ἐγκαινίσει *14 29*

In addition we may note a number of variants peculiar to *14* and *29*, and in doing so point out that in several cases *14* exhibits similarity with *Vaticanus gr. 1633* (*K*):

29 ἐκείνην – κυριολεκτεῖ] ταύτην θεολογεῖ κἀκείνην καραδοκεῖ *14* + *K*
40 γέγονεν] *add.* εὐσεβῶν *14* + *K36*
139 ἔρευγμα] εὕρεμα *14* + *K36 4 L S*
362 θάνατος] θανατόσθαι *14* + *K*

The reading in *29*, in particular, points in the direction of contamination between *14* and an exemplar of *K* ([9]). Characteristic readings of *29* are to be found only in two places ([10]). From this we may conclude that in *29* we have a faithful copy of the model from which it and *14* derive.

(9) Significant readings of *14* are: 34 ἀληθείας] θεωρίας (*et* ἀληθείας *in marg. add.*); 248 προφήτου] *add.* λέγων; 460 κτήσησθε] *add.* χρυσὸν ἢ; 483 αἱματοποσίας] αἱματοχυσίας (+ *AH26*). Moreover, *14* exhibits a doxology peculiar to itself: τῶ δὲ θεῶ ἡμῶν ἡ χάρις καὶ ἡ δόξα σὺν τῶ ἀνάρχω πατρὶ καὶ τῶ παναγίω καὶ ἀγαθῶ καὶ ζωοποιῶ πνεύματι· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(10) 363 φονεύομεν] πιστεύομεν; 496 πολλάκις] *om.*

A further three MSS appear also to be related — *Vaticanus gr. 1633* (*K*), likewise of Italo-Greek origin, *Hierosolymitanus S. Sepulcri 6* (*P*) and *Vaticanus gr. 1587* (*36*):

147 ἀκούσατε (in the addition)] ἠκούσατε *KP36*
246 πηλοπλαστήσας] πλαστουργήσας *KP36*
303 ὑμνολογία] τὰ ὑμῶν λόγια *K*, ὑμῶν λόγια *P*, ὑμῶν λόγοι *36*
308 παρὰ] ὑπὸ *KP36*
310 Ὧν] ὑμῶν *KP36*
322 παρελεύσεται] παρασαλεύσεται *KP36*
360 τινα] ταῦτα *KP36*
362 θάνατος] θανατόσθαι *K*, θανατοῦσθαι *P36*
363 τοὺς] *om. KP36*
415 καθ᾽ ὃν] ὅτε *KP36*

To this list we can add the agreements between *K* and *36* in the first section of this homily, where *P* is related to *F*, as we have remarked on p. 296.

1 Ἤδη] ἰδοὺ *K36*
5 τῆς] *om. K36*
32 Παύλῳ τῷ λέγοντι] τῶ παύλω λέγοντι *K36*
40 γέγονεν] *add.* εὐσεβῶν *K36* (+ *14*)
106 τῷ τέλει] τὸ τέλος *K36*
139 ἔρευγμα] εὕρεμα *K36* (+ *4 L 14 S*)

Within this group a reworked text-form, with many omissions which suggest the negligence of the copyist, is found in *36*, which MS elsewhere too offers a free text-form ([11]). For all that a closer relationship between *P* and *36* can still be detected:

280/289 Μὴ[2] – καὶ] *om. P36*
291 οἴκου[1]] *om. P36*
310 ἢ] *om. P36*
343 τῶν] *om. P36*
344 καὶ[1]] *om. P36*
426/434 Ὅτε – καιρόν] *om. P36*

(11) Here one is struck by the numerous omissions in *36*: 20/21 Καὶ – Χριστός] *om.*; 63/70 καὶ – συνδήσαντες] καὶ παραδόξως ἐκ νεκρῶν ἀναστάντα; 76/81 Ὄντως – συνόμιλον] *om.*; 95/96 ἢ – βαστάζοντι] *om.*; 97/98 Τί – δαιμόνων] *om.*; 130/133 Πότε – λυτροῦται] *om.* (homoioteleuton); 203/207 Ὥσπερ – Σιλωὰμ] *om.* (homoioteleuton); 214/215 Ὦ – γράμματα[2] *om.*; 229/236 ἢ – ὠμμάτωσεν] *om.*; 258/259 Ὁ – νόμον[2] *om.* (homoioteleuton); 260/264 ἵνα – περιτέμνειν] *om.*; 311/316 Τί – ψυχήν] *om.*; 339/342 Τί – αὐτοῦ] *om.* (homoioteleuton); 470/471 Αὗται – ὡπλίσθησαν] *om.*; 487/490 τῷ – πάσχα[2] *om.*

While it cannot be denied that these omissions can have arisen in both MSS independently, it is just as probable that they occurred already in the exemplar from which *P* and *36* descend. Within the group *K*, *P* and *36* we should then have to postulate an intermediary model for *P* and *36*.

The only variant of *36* which is worthy of note here is found in line 29, where the copyist attempts to restore the parallelism by reading ταύτην θεσπίζει κἀκείνην θεολογεῖ.

Another witness from the tenth century is *Vaticanus gr. 2119* (*40*), in which only the beginning of Homily X is transmitted, as far as Χριστός in line 126. That *40* belongs to *δ* is clear, and within *δ* we can detect a relationship with *Hierosolymitanus S. Sepulcri 136* (*H*), which begins with τῆς πλινθοποιΐας in line 9:

10 ἀπολαύομεν] κατηξιώθημεν *40 H*
46 θεοσφίγκτων] θεοφθέγκτων *40 H*
60 ματαιοπονοῦντες] ματαιοπόνοι *40 H*
99 Οὐχὶ πάντας] οὐχ ἅπαντας *40 H*
121 ἴστε] εἰς τὸ *40 H*

On the basis of these agreements we may assume that these two MSS derive from a common model. But it is difficult to determine the place of this model within *δ*; the most striking agreements between *H* and other witnesses to *δ* are not significant enough for us to be able to postulate a relationship with any other MS:

174/175 ἐναβρύνεσθε] ἐναμβρύνεσθε *H* + *A* (*in marg.*) *TO*
223 ἀνεξερεύνητα] ἀνεξηρεύνητα *H* + *WAC*
242 πλεκτάνης] πλεκτανικῆς *H* + *C*
326 νόμον νόμῳ] νόμω νόμον *H* + *CT*
390 γὰρ] *om. H* + *OPS*
441 ἐφθίνει] εὐθίνη *H* + *A*(*L*)
457 ὑπάρχει] ὑπάρχων *H* + *I*
467 Κατ᾽ – καιρὸν] *om. H* + *P*
483 αἱματοποσίας] αἱματοχυσίας *H* + *A 14*
490 δήσητε] δῆσαι *H* + *I*
491 φόνον] φθόνον *H* + *C*

Caution compels us to assume the existence of a separate copy through the medium of which MSS *H* and *40* derive from *δ*. Given the fact that in the lines which they both transmit (9-126) *H* and *40* agree almost *verbatim*, we are further inclined to regard the sequel, which is transmitted only in *H*, as a reliable copy of the common model. In this sequel we note in particular that lines 335-389 (Ἤκουες – ταμιεύ-

σασθαι) are missing, which may indicate a deliberate abridgement of the text. Also omitted are lines 423-444 (Κατ᾽ ἐκεῖνον – ἀνήπτετο), but the copyist partly makes up for this by beginning again with line 434 (Ποῖον καιρόν) after line 451 (ἐμελέτησεν). Significant variants of *H* in the section after 126 are:

252 οὐδεὶς – ποιεῖ] πῶς οὐ ποιεῖτε *H*
299 λόγου] *om.* *H*
310 ἀδικίαν] κακίαν *H*
314 ἐπωφελέστερον] ἐπωφελὲς *H*

Finally we have a copy of *δ* in *Hierosolymitanus S. Sabae 13* (*S*). This MS contains about 50 variants, and exhibits no further relationship with another member of *δ*. What we do find in *S* are common readings with other witnesses of Homily X, but these are to be explained as changes in the transmitted text which have arisen independently:

41 αἵρεσις] ἀναίρεσις *S* + *DW*
64 μνημείῳ] μνήματι *S* + *MRY*
82 Τί] *add.* οὖν *S* + *RYC*
139 ἔρευγμα] εὕρεμα *S* + *K* 4 14 36 *L*
140 κλῆσιν] ἀνάκλησιν *S* + ω^1(-*U*)
283 εὐλυτώσῃ] ἐλευθερώση *S* + *A*
312 ἀποστάζει] ἀποσταλάξει *S* + C^2PW
328/329 πραγματευτικὸν] πραγματικὸν *S* + *V*
466 στρέψῃς] καταστρέψῃς *S* + *AL*
506 ἐγκαινίζει] ἐγκαινιάζει *S* + *AFK*

Other variants are to be attributed to the inattention of the copyist of *S* or of one of his predecessors ([12]).

What remains are four MSS which plainly belong to *δ* but cannot be localised within the branch. From the thirteenth century we have *Vaticanus Barberinianus gr. 430* (*41*), which agrees in turn with various other witnesses to *δ*: e.g.

32 πειθόμεθα] πείθομαι *41* + *FLAT*
46 θεοσφίγκτων] θεοσφίκτων *41* + *COK*
106 τῷ τέλει] τὸ τέλος *41* + *K* 36
123 ἐβόων] ἐβόουν *41* + *OS*
153 καὶ Μωσέα] *om.* *41* + *OP* 15

(12) To be noted are omissions (e.g. 85, 117, 163, 241, 262, 404, 487, 492), small additions (237, 262, 447, 506), transpositions of no account (41, 74/75, 112/113, 272/273), reinforcement of a verb or a noun by means of a preposition (14, 138, 173, 355/356, 374).

183 καιροῦ] καλοῦ *41* + *FCOKS*
198/199 ἀπέστειλεν – ποταμῷ] *om.* *41* + *K*
227 ἐπέδειξεν] ὑπέδειξεν *41* + *T*
238 δὲ] *add.* καὶ *41* + *T*
242/243 καὶ ματαιοπονίας ποιητικῆς] *om.* *41* + *TP*
283 εὐλυτώσῃ] ἐκλυτρώσει *41*, ἐκλυτρώση *OK*
286 αἱματολουσίαν] αἱματοχυσίαν *41* + *K*
363 εἰ] *add.* γε *41* + *CBOK*
457 ὑπάρχει] *om.* *41* + *OPS*
472 θεωρήσας] *om.* *41* + *I*
491 θῦμα] θαῦμα *41* + *C*

MS *41* offers its own variants in

65 κολάψαντες] ἐπιθέντες *41*
367 εἰρηκὼς] εἰπὼν *41*
422 παλαιστὴν] παρεστὴν *41*

Mosquensis gr. 5 (*15*), a. 1445, is likewise a member of *δ*, in that it has the significant variants of this branch in 18, 94, 411, 415 and 429, but it cannot be situated more precisely within *δ*. This MS agrees in turn with various other MSS belonging to *δ*; cf.

14 ἔρρηξεν] διέρρηξεν *15* + *S*
41 αἵρεσις] ἀναίρεσις *15* + *S* (+ *γ*)
46 θεοσφίγκτων] θεοσόφων *15* + *F* (+ *β*)
70 καὶ – συνδήσαντες] *om.* *15* + *FO*
153 καὶ Μωσέα] *om.* *15* + *PO* 41
173 ἐζημίωσεν] ἀνεψιμίωσεν *15*, ἀνεζημίωσεν *S*
243 περιεργίας] περιεργασίας *15* + *PO* (+ *γ*)
362 τοιουτότροπος θάνατος] τοιοῦτος τρόπος θανάτου *15* + *FLA*(*S*)
418 σκιαῖς] αἱ σκιαὶ *15*, σκιαὶ *O*
ἀπεσπόγγιζεν] ἀπεσπόγγιζον *15* + *O*

Readings peculiar to *15* which deserve mention are:

29 κυριολεκτεῖ] ἐναγκαλίζεται *15*
140 κλῆσιν] κίνησιν *15*
168 παρεσκεύασεν] παρεσάλευσε *15*
245 παρόντες] πάντες *15*
286 αἱματολουσίαν] λιτολουσίαν *15*
312 ἀποστάζει] μελετήσει *15*
447 φρόνησις] τύφλωσις *15*
465 κατάσχῃς] κρατήσας *15*

Athous Dionysiou 130 (*3*) also belongs to *δ*, but it is impossible to say what its precise position within this branch is. What is conspicuous about *3* is the affinity it shows with *Parisinus gr. 1175* (*27*), a MS which, as we have concluded above, belongs to ω^1 yet

contains the addition of ω^2. The exact relationship between these two MSS is difficult to pin-point, partly because in *27* the first 182 lines are missing. The most likely explanation is that in the tradition to which *3* belongs contamination occurred with a MS related to *27*. The noteworthy common readings are:

189/190 εἰς τὸν Σιλωὰμ] *post* νίψασθαι *transp. 3 27* (+ *γ*)
190 μὴ] *add.* γὰρ *3 27* (+ *γ*)
195 οὐχὶ δὲ] καὶ οὐχὶ *3 27*
195/196 ἀποστείλαντι] *add.* με *3 27* (+ *T*)
205 θεωρουμένης] *om. 3 27*
270/271 δικαστήριον – ἢ] *om. 3 27*
320 τοίνυν] νῦν *3 27*
345 τὸ πῶς] ὁ τόπον ἐν ᾧ *3*, ὁ τόπος ἐν ᾧ *27*
δεῖ] *add.* αὐτὸν *3 27*
461 χιτῶνα] *add.* ἐνδύσησθε *3 27*
485 Διὰ τί] διὰ τὴν *3 27*
496 Ἢ] μὴ *3 27*

In *3* we find for the rest a number of variants which are due to deliberately made changes, in which *3* sometimes agrees with other witnesses:

29 κυριολεκτεῖ] κυριολογεῖ *3*
41 αἵρεσις] ἀναίρεσις *3* + *S*
46 θεοσφίγκτων] θεοσόφων *3* + *1 βF*
139 ἔρευγμα] ἔρευνα *3* + *A*
303 ὑμνολογία] ὁμόνοια ὑμῶν *3*
486 ἑλκυστρίαν] ἑκλυτρίαν *3*
508 Τῷ – Ἀμήν] τοῦτο γὰρ εὐαπόδεκτον καὶ θυμήρη τῷ φιλανθρώπῳ θεῷ ἡμῶν ᾧ πρέπει πᾶσα δόξα ... ἀμήν *3*

In *Oxoniensis Bodl. Auctarium T.3.12* (*16*) we meet a heavily reworked text-type, where in particular a striving for abridgement is obvious. This shortening of the text finds its expression in the omission of several lines ([13]), as well as in the omission of phrases or words ([14]). Despite this tendency, however, we can conclude with certainty that this MS belongs to *δ*: it shares the characteristic

(13) Glaring omissions in *16* are 9/12, 45/49, 99/100, 131/136, 166/170, 181/186, 214/215, 233/236 (Μὴ – ὠμμάτωσεν), 252/253, 256/259, 285/288 (ἵνα μὴ – κρίνατε), 311/322 (Τί – παρελεύσεται), 339/342 (Τί – αἰτία), 378/389 (Εἰς – ταμιεύσασθαι) and 429/431.

(14) In illustration of this we give a number of examples from the first 60 lines: 13 ἵνα συντόμως εἴπω] *om.*; 20/21 ὁ δεσπότης Χριστός] *om.*; 21/22 ἐργάτην τῆς ἔχθρας] *om.*; 35/37 οὐ – Ἰουδαϊκῆς] τὴν Ἰουδαϊκὴν; 51 Διὰ τί] *om.*; 57 ἐκ νεκρῶν] *om.*; 58 σήμερον] *om.*; 59 παραδόξως] *om.*

readings of this branch in 18, 94, 411 and 415. Within *δ*, *16* is perhaps more closely related to the group to which *O* belongs; cf.

5/6 ἐλυτρώθημεν] ἐλευθερώθημεν *O 14 29*, ἠλευθερώθημεν *16* (+ *V*)
79 συνάθροισμα] συνέδριον *O* (+ *H*), συνέδριον ἄθροισμα *16*
461 μηδὲ] ἢ *O 16*
506 ἐγκαινίζει] ἐγκαινίζεται *O 16*

Variants of *16* which deserve to be mentioned are:

86 ὑπομένει] δύναται *16*
86/87 ἀοράτως μαστιζόμενος] βασανιζόμενος *16*
192 τυφλὸς] ἀναβλέψας *16*
193 με] *add.* χριστὸς αὐτός με *16*
218 σοφίαν] διδασκαλίαν *16*
251 ζητεῖτε] θέλετε *16*
266 ἀκροβυστίαν] σῶμα *16*

Thanks to the generous help of Dr. S.J. Voicu, we have also been able to include the palimpsest *Vaticanus Barberinianus gr. 455* (*43*) in our discussion of the MSS of Homily X. Dr. Voicu kindly took great pains to decipher for us ff. 24^{rv}, 26^{v} and 29^{rv}, and from this information we have been able to assess the text-form that this MS appears to transmit. F. 24^{rv} includes the text from -μοῦ λύσας (19) to ματαιοπονοῦν- (60), and in this passage we have ascertained the following variants:

20 φραγμοῦ] *praep.* τοῦ *43* + *γOL*
21 παρακοῇ] παραβάσει *43* + *O*
26 ἐλεύσεως] ἐπελεύσεως *43* + *OA26*
29 καὶ – κυριολεκτεῖ] *om. 43* + *γCBOHS*
52 μὲν] *om. 43* + *DAT*
57 ἐκ νεκρῶν] *om. 43* + *O*
59 ἠλευθέρωσεν] ἐλευθέρωσεν *43* + *DB*

On the basis of these lines we may conclude, albeit with the necessary caution, that *Vaticanus Barb. gr. 455* is related to *O*, an Italo-Greek lectionary for the whole year. S.J. Voicu and J. Noret have expressed the opinion that the palimpsest is related to *Vaticanus gr. 1633* ([15]), our MS *K*, which is an Italo-Greek panegyricon; like *O*, this MS belongs to family *δ*. Thus the assumption made by Voicu and Noret points in the same direction as our conclusion.

Several passages from Homily X have found their way into a florilegium or a catena. Accordingly, in *Romanus Vallicellianus E.40*, s.

(15) Voicu et Noret 332-340.

X-XI, which contains a catena on the Gospel according to John ([16]), we encounter on f. 126 with the lemma λεοντίου πρεσβυτέρου κωνσταντινουπόλεως the words οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ ἀντὶ τοῦ οὐδέπω ἦν πληρώσας τὰ δοκοῦντα αὐτῷ, i.e. lines 337-338 and 339-340 of Homily X.

Recently W. Lackner unmasked a work ascribed to Macarius Chrysocephalus with the title Περὶ τοῦ ὅρου τῆς ἀνθρωπίνης ζωῆς. The composition in fact is a fragment from our homily on mid-Pentecost: lines 342 (καθὼς) - 370 (με), preceded by several introductory words from the excerptor ([17]). Lackner points out that, as far as he is aware, this passage occurs twice again in literature on the theme of the ὅρος ζωῆς: without mention of the author's name the passage is taken over by the composer of a Quaestio Περὶ ὅρου ζωῆς καὶ θανάτου attributed to Anastasius of Sinai; and with acknowledgment to Leontius it occurs in an unedited tractate of Nicephorus Blemmydes which bears the title Ἀπόδειξις ὅτι οὐχ ὥρισται τοῦ καθ' ἕκαστον ἡ ζωή ([18]).

Here we may add that the fragment as it appears in Nicephorus (Μὴ γάρ τις - ἐμπλήσω αὐτόν, 340-368) is also transmitted by *Ambrosianus H 257 inf.*, s. XIII, ff. 9^{v}-10, with the title λεοντίου πρεσβυτέρου κωνσταντινουπόλεως ἐκ τοῦ εἰς τὴν μεσοπεντηκοστήν, but the fragment ends with the words καὶ δείξω αὐτῷ τὸ σωτήριόν μου (368) ([19]).

Our survey of the extensive transmission of Homily X and the various families and groups which are to be distinguished

(16) Cf. R. DEVREESSE, *Essai sur Théodore de Mopsueste* (Studi e Testi 141), Città del Vaticano 1948, 296-301.

(17) W. LACKNER, *Ein angebliches Opusculum des Makarios Chrysokephalos über den ὅρος ζωῆς*, JÖB 33 (1983) 75-78.

(18) *Ibid.* 78.

(19) We note the following variants in *Ambrosianus H 257 inf.*: 341 εὐαγγελιστοῦ βοῶντος] εὐαγγελίου λέγοντος; ὅτι] *om.*; 342 αἰτία] *add.* ἐστὶ; 342/343 Ἑλλήνων παῖδες] ἕλληνες καὶ μανιχαῖοι; 343 ματαιολογοῦσιν] *add.* φάσκοντες; 343/344 τῶν ἀνθρώπων] ἀνθρώπω; 345 καὶ^{1} - ἀποθανεῖν^{1}] *om.*; ἐστιν] *om.*; 346 τινα] *om.*; εἱμαρμένης] ἡμέρας; 347 Γραώδης] *add.* γὰρ; 348 ἀντίδικος] ἀντίθετος; 350 καὶ - διαφυγεῖν] *om.*; 351 ἀρρωστοῦντες] *add.* πρεσβείας ἁγίων αἰτούμεθα; 351/352 ἵνα - ἐπικόψωμεν] *om.*; 353 ἄστρον] ἄστρων ἐπιτολὰς; 355 τοὺς] *om.*; 357 παρασκευαζόμεθα πρὸς ἐχθροὺς; 360 εἰ] *add.* γὰρ; οὐχ οἷόν τέ] ἀνέκδεκτόν; τινα] τίς ἡ τούτων δύνησις; 361 Ἄλλως - βδελυττόμεθα] *om.*; 361/362 εἰ - θάνατος] εἰ ὥρισται τὸν ἄβελ οὕτως ἀποθανεῖν, διατί κάϊν καταδικάζεται; 363 Διὰ] *om.*; καὶ] *om.*; εἰ] *add.* γε; 363 ἀποθανεῖν] τελευτῆσαι; 365 ἐτῶν] *om.*; 365/367 καὶ - πιστοῦ] παρὰ τοῦ λέγοντος. From 357 and 360 we can conclude that this MS derives from the text-type transmitted by ω^{2}.

within the MSS is now at an end. What remains is naturally to inform the reader what our *modus operandi* has been in the constitution of the text. A question of primary importance is the relationship of the text-forms which ω^{1} and ω^{2} preserve. In order to answer this question as clearly as possible we shall give first of all a more or less exhaustive survey of the main differences between ω^{1} and ω^{2}, in order to put the reader in a position where he or she can gain an impression fairly quickly of the text-forms involved.

3 καὶ πᾶσαι] ω^{1}, πᾶσαι δὲ ω^{2}
οὐράνιαι] ω^{1}, ἐπουράνιοι ω^{2}
4 ἑορτάζουσιν] ω^{1}, πανηγυρίζουσιν ω^{2}
23 μεσίτης] ω^{2}, ποιητὴς ω^{1}
31 Ὄντως] *add.* οὖν ω^{2}
35 ἄλωνος καὶ σίτου] ω^{1}, σίτου καὶ μύλωνος ω^{2}
42 δικαίοις] ω^{1}, δικαίων ω^{2}
45 γνησίων] ω^{2}, δύο ω^{1}
48 τῶν πνευματικῶν ῥητόρων] *om.* ω^{1}
54 δυσὶ] *om.* ω^{2}
56 πάσχα] *add.* τοῦτον ω^{1}
καταθύσαντες] *om.* ω^{1}
75 ἰσχυρός] ω^{1}, ὑψηλός ω^{2}
83 προσώπῳ καὶ] ω^{1}, τῶ ω^{2}
86 τίνος] *add.* ὁ δαίμων ω^{2}
87 ὁ λεγεὼν] *om.* ω^{2}
88 Τί] *praep.* ἔα ω^{2}
90 υἱὸς] ω^{1}, ἅγιος ω^{2}
93/94 Εἰ - εἰσελθεῖν] *post* βαστάζοντι (*l.* 96) *transp.* ω^{2}
100 Οὐχὶ - ἐπέδησεν] *om.* ω^{1}
102 πεταλοράπται] *om.* ω^{1}
106 τῷ τέλει] ω^{2}, τὰ τέλη ω^{1}
117 προσίεται] ω^{1}, φέρει ω^{2}
126 χειλέων] ω^{1}, στομάτων ω^{2}
127 ἁμαρτωλὸς ὁ] ω^{1}, ὁ ἁμαρτωλὸς ω^{2}
ἀφαιρούμενος] ω^{1}, ἀφαιρεῖται ω^{2}
133 κατάδικον] ω^{1}, ὑπεύθυνον ω^{2}
139 ἔρευγμα] ω^{2}, πρόσταγμα ω^{1}
140 κλῆσιν] ω^{2}, ἀνάκλησιν ω^{1}
142 πλάνης] ω^{1}, πλανήσεως ω^{2}
147 Ἰουδαίους] *add.* ἀκούσατε αὐτοῦ λέγοντος μᾶλλον δὲ σοφιστεύοντος ω^{2}
150/151 νομικῶν] ω^{1}, λογικῶν ω^{2}
153 Μωσέα] *add.* δίκαιον ω^{2}
154 δικαίους] *om.* ω^{2}

164 τὴν] *praep.* οὐ ω^1
164/165 θάλασσαν ἤπειρον] ω^1, βατὴν ω^2
165 ἐποίησεν] ω^1, πεποίηκεν ω^2
166 ἐθήλασε] ω^1, κατήγαγεν ω^2
168 ἐμέσαι] ω^1, ἐκβλύσαι ω^2
169 παῦσαι[2]] *om.* ω^2
178 παρ᾽ ὑμῶν] ω^1, παρ᾽ ὑμῖν ω^2
183 παραθέσθαι] *praep.* κατὰ δύναμιν ω^2
185 ἐν τῷ παρόντι ἑαυτὸν] ω^1, ἐμαυτὸν ἐν τῶ παρόντι ω^2
215 φησι γράμματα] *om.* ω^2
215/216 Τούτων] ω^1, γραμμάτων ω^2
225/226 ἀκόνην – ἢ] *om.* ω^1
232 προκαθάρῃ] ω^2, προκαθαρίση ω^1
234 νεφελοχυσίαν] ω^1, νεφελορυσίαν ω^2
237 ὀφθαλμοὺς] *add.* τοῦ τυφλοῦ ω^1
243 καὶ[1] – γραμματικῆς] *om.* ω^1
288/289 Ἀεὶ – παρεκρίνατε] *om.* ω^2
291 Ἰακὼβ – οἴκου[2]] *om.* ω^2
293 ἀλλὰ – κρίνατε] *om.* ω^2
321 λάθριον] ω^1, λαθραῖον ω^2
322 παρελεύσεται] ω^2, πορεύσεται ω^1
335 τὰ αὐτά] ω^2, ταῦτά ω^1
336 Ἐζήτουν] *add.* οὖν ω^2
352 θᾶττον] ω^2, θάνατον ω^1
360 εἰ – ἑκάστῳ] *om.* ω^1
371 Ἦ γὰρ οὐκ ἴσμεν] ω^2, οὐκ ἴσμεν γὰρ ω^1
371/372 ὑπαναγνωσθέντων] ω^1, ἐπαναγνωσθέντων ω^2
387 αἰχμαλωτίσας] ω^1, αἰχμαλωτεύσας ω^2
401 Ἰωάννης ἀγάλλεται] *om.* ω^1
416 ἐχαρίζετο] ω^1, ἐχαρίσατο ω^2
421 Ἰωάννην – ἐδείκνυεν] *om.* ω^1
451 ἀνταρσίαν] ω^1, ἀντάρσιον ω^2
452/454] ω^1, 454, 453, 452 ω^2
458 τὴν ἁλιευτικὴν σκάφην] ω^1, τῇ ἁλιευτικῇ σκάφη ἀπετάξατο ω^2
460 λέγοντι] *om.* ω^2
462 Ὦ Ἡρῴδη, τί] *om.* ω^2
καταλιπὼν] *add.* ἡρῴδη ω^2
463 Τί] *om.* ω^2
464 Τί] *om.* ω^2
470 δικαιοκτονίαν] ω^2, τὸ κτεῖναι δίκαιον ω^1
477 φάσγανον] ω^1, ξίφος ω^2
478 Πέτρον] *praep.* καὶ ω^1
συνέδησε] *praep.* οὐκ ἂν ω^1

482/483 ἐβούλοντο] ἠβουλήθησαν ω^2
483 αἱματοποσίας] ω^2, αἱματεκχυσίας ω^1

A survey of these differences between the two text-types makes quite clear that several of them can assist us in the search for an answer to the question of which text stood closest to that of Leontius. In the first place it will be useful to note that a number of the differences between ω^1 and ω^2 are simply the result of mistakes in ω^1 or ω^2; e.g. the omissions of ω^1 in 48, 100, 102, 225/226, 243, 360 and 421, and those of ω^2 in 54, 288/289, 291 and 293. A consideration of the differences between ω^1 and ω^2 which are without doubt attributable to conscious changes will cause us to examine a number of passages. In 75 ω^2 has adapted the biblical citation to the current text-type, a phenomenon which we find also in 88, 90 and 321; a change in the opposite direction is improbable. In 133, 150/151, 165 and 416, given the context, ω^1 deserves to be followed rather than ω^2. The same is true of several places where the reading of ω^1 has to be seen as the *lectio difficilior*, since an alteration of ω^2 into ω^1 is improbable: 117, 126, 164/165, 166, 168 and 477. On the other hand, there are some instances where ω^1 apparently strove towards simplification or clarification: 45, 139, 140, 352, 470 and 483. In 127 ω^1 obviously is to be preferred; likewise in 462/464, where ω^1 has preserved the rhetorical structure better than ω^2 has. We have no grounds for assuming that ω^1 introduced this structure into the text. As far as the excursus (187-209) is concerned, we believe that the addition is secondary, as it is at variance with the contents of the paragraph which precedes it (181-186). There the homilist asks rhetorically: "What did the Pharisees say to the blind man?" He then explains that the altercation (ἀντίρρησις) between the two parties was a long one, and that he is unable in the present circumstances to expound on it, given that time is pressing (διὰ τὴν τοῦ καιροῦ στενοχωρίαν), and because he wants to get on with the subject at hand (τὴν τῶν προκειμένων ἐπιθυμίαν). Acknowledging his debt to his congregation (χρεώστην ... ἑαυτὸν καθυπογράψας), by which he refers to what he is *not* going to say, he concludes by telling them that he is going to proceed with his subject at hand (ἐπὶ τὸ προκείμενον βαδιοῦμαι). His subject is, of course, a justification of the feast of mid-Pentecost, and he begins anew with another citation from John's Gospel, 7, 14-15. The excursus, on the other hand, begins like 181 with the words Τί οὖν οἱ φαρισαῖοι

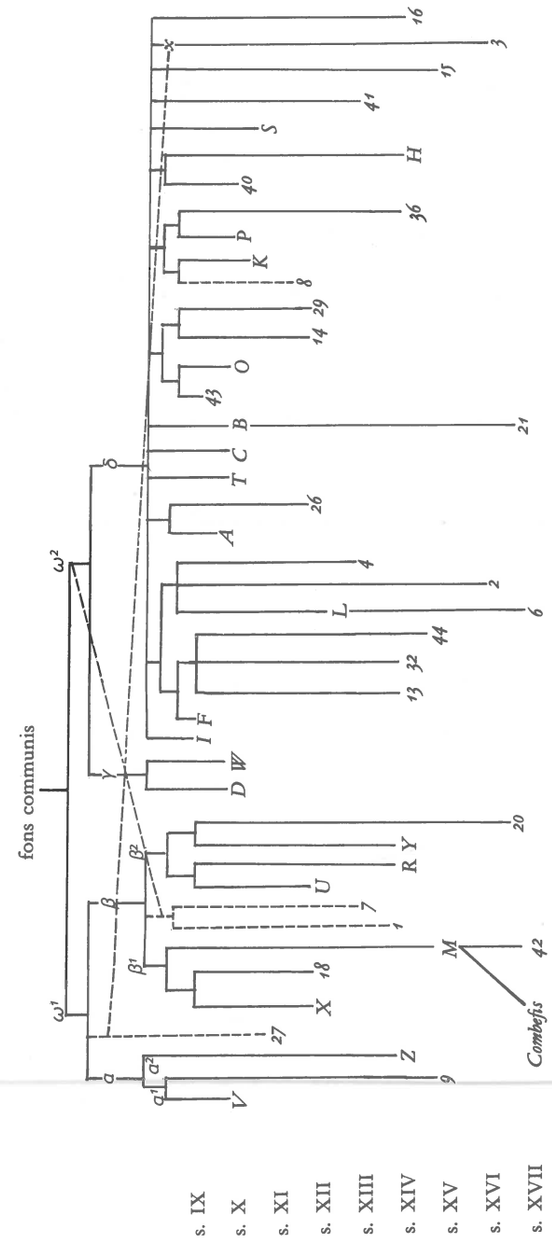
πρὸς τὸν ποτὲ τυφλόν (187), after which the Pharisees' imaginary reply is given. Following this are the words Ὁ δὲ τυφλὸς πρὸς τοὺς Ἰουδαίους and then the blind man's reply (192-208). The excursus is, in other words, an elaboration on the altercation between the Pharisees and the blind man, for the omission of which the homilist had already excused himself. The formula of transition used by ω^2 to return to the subject — Εὔκαιρον οὖν λοιπὸν ἐπὶ τὸ προκείμενον χωρῆσαι (209) — is clumsy in view of what the homilist has said in 184-186. Although all these arguments against the authenticity of the excursus are, in our opinion, convincing, it must be admitted that this addition came into the text at a very early stage, and remained in the majority of MSS, in other words in ω^2, without scribes or, presumably, congregations finding it superfluous or out of place. For this reason we have decided to put it in brackets within the text of the homily, rather than to consign it to comparative oblivion in the critical apparatus.

To sum up, then: the consideration given above of the relative worth of the differences between ω^1 and ω^2, as well as the nature of the excursus in 187-209, which in our judgment is secondary, have led us as a rule to give the preference to ω^1 in the constitution of the text.

For the title of the homily we have followed ω^2, which gives the third component as καὶ τὸν ἅγιον Πέτρον ὑπὸ Ἡρώδου ἐν τῇ φυλακῇ ἀποκλεισθέντα, as against καὶ εἰς τὸ μὴ κρίνετε κατ' ὄψιν in ω^1. The text "*Do not judge by appearances*" was one of the stereotyped readings for the feast of mid-Pentecost (20), and it is easy to see how at a later date these words would have replaced the longer description of the plight of Peter in prison.

(20) See above pp. 32-33.

Stemma codicum



CONSPECTUS SIGLORUM

A	*Vaticanus gr. 455*	m.	s. IX-X	ff. 69^{v}-75
B	*Oxoniensis Bodl. Baroccianus 199*	m.	s. X	ff. 185-191^{v}
C	*Vaticanus gr. 1990*	m.	s. X	ff. 215^{v}-222^{v}
D	*Vaticanus gr. 2013*	m.	s. X	ff. 125-133
F	*Parisinus gr. 766*	m.	s. IX	ff. 56-65^{v}, 72-73
H	*Hierosolymitanus S. Sepulcri 136*	chart.	s. XIV	ff. 206-211
I	*Patmiacus 190*	m.	s. IX	ff. 137-139
K	*Vaticanus gr. 1633*	m.	s. X-XI	ff. 262^{v}-266^{v}
L	*Athous Lavra Δ 84*	m.	s. XII-XIII	ff. 213-224
M	*Parisinus gr. 772*	chart.	s. XV	ff. 417^{v}-424
O	*Vaticanus Ottobonianus gr. 1*	m.	s. X	ff. 251-257^{v}
P	*Hierosolymitanus S. Sepulcri 6*	m.	s. X	ff. 137^{v}-142^{v}
R	*Oxoniensis Bodl. Baroccianus 241*	m.	s. XIV	ff. 192-197
S	*Hierosolymitanus S. Sabae 13*	m.	s. X-XI	ff. 8^{v}-16
T	*Parisinus gr. 582*	m.	s. X	pp. 436-444
U	*Vaticanus gr. 564*	m.	s. XII	ff. 107-112
V	*Vindobonensis theologicus gr. 5*	m.	a. 948	ff. 271^{v}-278
W	*Vaticanus gr. 1255*	m.	s. X	ff. 118-124^{v}
X	*Scorialensis Y-II-3*	m.	s. XII	ff. 65-72^{v}
Y	*Parisinus gr. 1186*	m.	a. 1306	ff. 182-186^{v}
Z	*Parisinus gr. 771*	m.	s. XIV	ff. 243-248

ω^{1} *consensus codicum VZXMURY*
ω^{2} *consensus codicum DWIFLATCBOKPHS*

v *textus vulgatus editionis Migne*, PG 86(2), 1976C - 1993B

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὴν μεσοπεντηκοστὴν καὶ εἰς τὸν ἐκ γεννητῆς τυφλὸν καὶ εἰς τὸν ἅγιον Πέτρον ὑπὸ Ἡρῴδου ἐν τῇ φυλακῇ ἀποκλεισθέντα

Τοῖς φιλοῦσι τὸν κύριον ἑορτῆς οὐ λείπει καιρός· ἤδη γὰρ καὶ σήμερον ἡμῶν ἑορταζόντων ἄγγελοι μὲν ἀγάλλονται, ἀρχάγγελοι δὲ σκιρτῶσιν, καὶ πᾶσαι αἱ οὐράνιαι δυνάμεις σὺν ἡμῖν ἑορτάζουσιν.

Ἑορτάζομεν δὲ οὐχ ὅτι τῆς Αἰγυπτιακῆς δουλείας ἐλυτρώθημεν ὡς Ἰουδαίων παῖδες,
ἀλλ᾽ὅτι τῆς πνευματικῆς εὐωχίας κατηξιώθημεν ὡς Σιὼν τέκνα.

Ἑορτάζομεν οὐχ ὅτι τῆς πλινθοποιΐας ἀπηλλάγημεν,
ἀλλ᾽ὅτι τῆς εὐλογίας ἀπολαύομεν.

Ἑορτάζομεν οὐχ ὅτι ὁ φαραὼ βεβύθισται,
ἀλλ᾽ὅτι ὁ διάβολος ἠφάνισται.

Ἑορτάζομεν, ἵνα συντόμως εἴπω, οὐχ ὅτι Μωϋσῆς τὴν θάλασσαν ἔρρηξεν,

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7/8 cf. Ioel 2, 23 **9** cf. Ex. 5, 7 sqq. **11** cf. Ex. 14, 28 **13/14** cf. Ex. 14, 21

ω^{1}(a[VZ] β[XMURY]) ω^{2}(γ[DW] δ[FLATCBOKPH$^{inde\ a\ τῆς\ l.\ 9S}$])

Tit. **1** Λεοντίου] λέοντος *U*, ἰωάννου *S*, *praep.* τοῦ ἐν ἁγίοις πατρὸς ἡμῶν *AS* πρεσβυτέρου] ἐπισκόπου *F*, ἀρχιεπισκόπου *S* Κωνσταντινουπόλεως] νεαπόλεως *F*, *add.* τοῦ χρυσοστόμου *S*, *om.* W^{2} **2** λόγος] ὁμιλία ω^{1}*(-U)*, *om. DACBK* **2/3** εἰς – καὶ] *om. L* **2** εἰς] *iteravit M* **3/5** καὶ – ἀποκλεισθέντα] *om. F* **3/4** καὶ – ἅγιον] *erasit K* **3** εἰς] *om.* ω^{2}*(-ACS)* γενετῆς *R L*, γεννητοῖς *DBO* **4** εἰς] *om. T* **4/5** τὸν – ἀποκλεισθέντα] τὸ μὴ κρίνετε κατ᾽ὄψιν ω^{1} **4** τὸν] *om. W* Πέτρον] *add.* τὸν *T* **5** ἐν τῇ φυλακῇ] *om. C* τῇ] *om.* γ κατακλεισθέντα *K*

1 ἤδη] ἰδου *K* **2** σήμερον] *add.* καὶ *F* ἡμῶν ἑορταζόντων] ἑορταζόντων ἡμῶν *β v*, *om. C* μὲν] *add.* γὰρ *D*, *om. β A v* **3** δὲ] *om. U A v* καὶ πᾶσαι] πᾶσαι δὲ ω^{2} ἐπουράνιοι ω^{2}*(-AT)* **4** πανηγυρίζουσιν ω^{2} **5** τῆς] *om. K* **5/7** δουλείας – πνευματικῆς] *om. XM* **5/6** ἠλευθερώθημεν *V v*, ἐλευθερώθημεν *O* **6** ὡς – παῖδες] *om. v* **7** πνευματικῆς] Χριστοῦ *v* **7/8** τέκνα σιὼν *U* **8** τέκνα] *om. V* **9** τῆς] *add.* πλάνης καὶ τῆς *D* **10** ὅτι] ὃ *M* ἀπολαύομεν] ἀπηλαύομεν *V*, ἀπηλαύσαμεν $C^{p.c.}$, κατηξιώθημεν *H* **11** Ἑορτάζομεν] *add.* δὲ *D* ὁ] *om. Zβ O v* βυθίζεται *L* **13** οὐχ ὅτι] οὐκέτι *S* Μωϋσῆς] μωσῆς *a WLACS*, *praep.* ὁ *a γFAS* **14** διέρριζεν *S*

ἀλλ᾽ὅτι ὁ δεσπότης Χριστὸς τὸ μεσότοιχον τῆς ἔχθρας κατέλυσεν,
ὡς ἔστιν ἀκοῦσαι τοῦ μακαρίου Παύλου λέγοντος· *Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας.*
Καὶ ποῖον | *μεσότοιχον φραγμοῦ* ἔλυσεν ὁ δεσπότης Χριστός; Ποῖον; Ὅπερ ὁ Ἀδὰμ ᾠκοδόμησε τῇ παρακοῇ ἐργάτην τῆς ἔχθρας τὸν γηφάγον δράκοντα μισθωσάμενος. Τούτου γὰρ χάριν ἑορτάζομεν σήμερον, ὅτι ὁ μεσίτης Χριστὸς τὸν φραγμὸν τῆς ἔχθρας κατέλυσεν. Μέση γὰρ ἡ παροῦσα ἑορτὴ σήμερον. Μέση τίνος; Τῆς δεσποτικῆς ἀναστάσεως καὶ τῆς τοῦ ἁγίου πνεύματος ἐλεύσεως.
Ταύτην μηνύει, κἀκείνης οὐ χωρίζεται·
ταύτην κηρύσσει, κἀκείνην ἀσπάζεται·
ἐκείνην θεολογεῖ καὶ ταύτην κυριολεκτεῖ· *ὁ γὰρ κύριος τὸ πνεῦμά ἐστιν.*

Ὄντως τοῖς φιλοῦσι τὸν κύριον οὐ λείπει ἑορτῆς καιρός· πειθόμεθα γὰρ Παύλῳ τῷ λέγοντι· *Ὥστε ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ᾽ἐν*

1977

17/20 Eph. 2, 14 **21/22** cf. Gen. 3, 6 **24** cf. Eph. 2, 14 **29/30** II Cor. 3, 17 **32/34** I Cor. 5, 8

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

15 μεσότειχον *O* ἔχρας *C* **16** διέλυσεν *A*, μετέλυσεν *C* **17** ὡς] *om. L* **18** γάρ] *om. δ* **19** μεσότειχον *O* **19/20** λύσας – φραγμοῦ] *om. R* **20** ποίου *Y* φραγμοῦ μεσότοιχον ω^1 *v* μεσότειχον *O* φραγμοῦ] *praep.* τοῦ *γLO, post* ἔλυσεν *transp. FLBKPHS* **20/21** Χριστός] *om. L* **21** ὁ] *om. Y KHS* τῇ] *praep.* ἐν *K* παρακοῇ] παραβάσει *O* **21/22** ἐργάτην τῆς ἔχθρας] ἐργασάμενος *T* **22** γηφάγον] φυγόντα *M v* **23** γὰρ] *om. XM v* μεσίτης] ποιητὴς ω^1 *v, add.* ἡμῶν *Z* **23/24** τῆς ἔχθρας τὸν φραγμὸν *A* **24** τῆς ἔχθρας] *om. v* ἔλυσεν *LT* **25** ἑορτὴ] πανήγυρις *B* σήμερον] *post* ἀναστάσεως *transp. Z* Τῆς] *om. DT* **26** ἐπελεύσεως *AO* **27** ταῦτη *D* καὶ τῆς ἐκείνης *T* οὐχ᾽ὁρίζεται *D* **28** ταύτην – ἀσπάζεται] *om. D* κηρύττει *L*, μηνύει *C* κἀκείνην ἀσπάζεται] κἀκείνης ἀσπάζεται *T*, *om. A* **29** ἐκείνην – κυριολεκτεῖ] ταύτην ὁμολογεῖ κἀκείνην θεολογεῖ *F*, ταύτην ὑμνολογεῖ ἐκείνην θεολογεῖ *L*, ταύτην ὑμνολογεῖ καὶ θεολογεῖ ἐκείνην *T*, ταύτην θεολογεῖ κἀκείνην καραδοκεῖ *K*, κἀκείνην θεολογεῖ *A*, ἐκείνην θεολογεῖ *γCBOHS* **29/30** ὁ – ἐστιν] *om. F* **29** τὸ] *om. v* **31** Ὄντως] *add.* οὖν ω^2*(-C)* ἑορτῆς οὐ λείπει *LCB* ἑορτῆς] *om. U* **32** πειθόμεθα – λέγοντι] *om. O* πείθομαι *γFLAT* Παύλῳ τῷ λέγοντι] παύλω τῶ ἀποστόλω λέγοντι *a*, παύλω λέγοντι τῶ ἀποστόλω *β v*, παύλω λέγοντι *C*, τῶ παύλω λέγοντι *K*, παύλου λέγοντος *A* **33** παλαιᾷ – ζύμῃ²] *om. D* μηδὲ – πονηρίας] *om. U* μηδὲ ἐν ζύμῃ] *om. R A*

ἀζύμοις εἰλικρινείας καὶ ἀληθείας. Ζύμην δὲ πονηρίας καὶ κακίας οὐ τὴν ἀπὸ ἄλωνος καὶ σίτου καὶ ἀλεύρου πεπτομένην ὁ ἀπόστολος λέγει, ἀλλὰ τὴν ἀπὸ *κακίας καὶ πονηρίας* Ἰουδαϊκῆς προβαλλομένην, τὴν ἀεὶ ὀξίζουσαν ἐν ἀσεβείᾳ, τὴν ἀνάρτυτον καὶ ἀνωφελῆ ὡς τὸ ἅλας τῆς γνώσεως μὴ κεκτημένην.
Ποία γὰρ ἑορτὴ Ἰουδαίων οὐ γέγονεν ἐκκοπή;
Ποία δὲ αὐτῶν πανήγυρις οὐ γέγονεν αἵρεσις;
Ποῖον δὲ αὐτῶν πάσχα οὐκ ὤρυξε δικαίοις χάσμα;
Ἤκουες γὰρ ἀρτίως τῶν δύο εὐαγγελιστῶν Ἰωάννου καὶ Λουκᾶ,
τῶν γνησίων συμφοιτητῶν,
τῶν θεοσφίγκτων ἀδελφῶν,
τῶν ὁμοπίστων φίλων,
τῶν πνευματικῶν ῥητόρων,
τῶν καλῶς μερισαμένων τὰ θεῖα λόγια.
Ὁ γὰρ Λουκᾶς οὐ μόνον τὸ εὐαγγέλιον ἀλλὰ καὶ τὰς Πράξεις τῶν ἀποστόλων συνεγράψατο. Διὰ τί; Ἵνα ἡμεῖς μὲν φαιδρυνθῶμεν, Ἰουδαῖοι δὲ καταισχυνθῶσιν.
Εἰ γὰρ καὶ τὸν κορυφαιότατον τῶν ἀποστόλων Πέτρον, καθὼς ἀρτίως ἤκουες, εἱρκτῇ κατέκλεισαν, ἀλύσεσι δυσὶ καταδήσαντες καὶ *τέτρασι τετραδίοις στρατιωτῶν* φυλάσσον-

36/37 I Cor. 5, 8 **54/56** cf. Act. 12, 4

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

34/42 Ζύμην – χάσμα] *om. U* **34/35** κακίας καὶ πονηρίας *WAT* **35** ἄλωνος καὶ σίτου] σίτου καὶ μύλωνος ω^2*(-LAT)*, μύλωνος *L*, μύλωνος καὶ σίτου *A*, σίτου μύλωνος *T* **35/36** πεττομένην *Z*, πεμπομένην *DBOH*, πεπομένην *C*, πεποιημένην *T*, ὀπτομένην *L* **37** προβαλλομένης *C*, πρὸσβαλλομένην *K*, βαλλομένην *D* τὴν] καὶ *L* **37/38** ἀσεβείᾳ] *praep.* τῇ ω^1 *v* **40** γὰρ] δὲ *γ* οὐ] *om. FTB$^{a.c.}$H* γέγονεν] *add.* κακῶν *T*, *add.* δικαίων *O*, *add.* εὐσεβῶν *K* ἐγκοπή *aR W²H*, ἐνκοπή *Y*, κοπῆ *D* **41** αὐτῶν] *post* πανήγυρις *transp. S*, *om. W* ἀναίρεσις *γS*, κατηγόρησις ω^1 *v* **42** δὲ] *om. T* οὐκ ὤρυξε] οὐ γέγονε *β v* δικαίων ω^2 **43** γὰρ] δὲ *LTCBOKH, om. U A* δύο] *om. A* **43/45** εὐαγγελιστῶν – γνησίων] *om. Z* **43** εὐαγγελιστῶν] *add.* λεγόντων *γ* **45** γνησίων] δύο ω^1 *D v* **46** θεοσφίκτων *DCOK*, θεοσόφων *β F v*, θεοφυλάκτων *W*, θεοφύντων *L*, θεοφθέγκτων *H* **47** ὁμοιοπίστων *D* φίλων] δούλων *O* **48** τῶν – ῥητόρων] *om.* ω^1 *v* **49** μεριζομένων *R*, μυησαμένων *C* **50** τῶν εὐαγγελίων *T* **52** μὲν] *om. DAT* **53** γὰρ] γε *T* τῶν ἀποστόλων] ἀπόστολον *LTC* **54** ἀκούεις *M* κατέκλεισεν *AT* δυσὶ] διπλαῖς *U*, *om.* ω^2 **55** τέσαρσιν *AO*, τέσσαρσι *D*

τες, ἵνα *μετὰ τὸ πάσχα* δίκην μόσχου καταθύσαντες διασπαράξωσιν, ἀλλ᾽ὅμως ὁ ἑαυτὸν ἐγείρας ἐκ νεκρῶν Χριστός, ὁ ὡς ἀγράμματος παρ᾽αὐτῶν σήμερον ὀνειδιζόμενος, καὶ τὸν Πέτρον ἐκ τῆς φυλακῆς παραδόξως ἠλευθέρωσεν, ἵνα γνῶσιν οἱ παρδάλεοι θῆρες ὅτι ματαιοπονοῦντες κενοὶ τῆς ἐλπίδος εὑρέθησαν.
Οὔτε γὰρ τὸν δεσπότην Χριστὸν τάφῳ κατακλείσαντες, καὶ τὴν στρατιωτικὴν κουστωδίαν παρακαθίσαντες, καὶ λίθον μέγαν τῷ μνημείῳ ἐπικυλίσαντες, καὶ σφραγῖδα ἔντεχνον κολάψαντες, ἠδυνήθησαν αὐτὸν κρατῆσαι, εἰ μὴ ὅσον αὐτὸς βουληθεὶς συνεχώρησεν αὐτοῖς·
οὔτε τὸν δοῦλον αὐτοῦ Πέτρον ἐν τῇ φυλακῇ κατακλείσαντες, καὶ πανταχόθεν συνδήσαντες, καὶ στρατιώτας ἐπιμελῶς φυλάττειν ὁρίσαντες, ὡς βάρβαρον τὸν ἁλιέα φρίττοντες, ἠδυνήθησαν ἐγκρατεῖς γενέσθαι τοῦ σπουδαζομένου, ἀεὶ αἰσχύνην ἀντὶ δόξης κληρονομήσαντες, οὓς καὶ ὀνειδίζων ὁ προφήτης Ἡσαΐας ἔλεγεν· *Κύριε, ἰσχυρός σου ὁ βραχίων, | καὶ οὐκ ᾔδεισαν, γνόντες δὲ αἰσχυνθήτωσαν.* Ὄντως γὰρ 1980

58 cf. Ioh. 7, 15 **59** cf. Act. 12, 10 **60** cf. IV Macc. 9, 28 **63/65** cf. Matth. 27, 66 **68/71** cf. Act. 12, 3-4 **75/76** Is. 26, 11

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

56 πάσχα] *add.* τοῦτον *ω¹(-U) v* μόσχου] *add.* τοῦτον *U* καταθύσαντες] θύσαντες *O, om. ω¹ v* **56/57** διασπαράξουσιν *D,* διασπάζωσιν *Z,* διαπράξωσιν *L* **57** ὅμως] *om. B* ὁ] *om. K* αὐτὸν *D* **57/58** ἐκ νεκρῶν] *post* Χριστός *transp. Z FT, om. O* Χριστός] *om. β v* **58** ὁ] *om. FK* σήμερον παρ᾽αὐτῶν *WAC* **59** ἐλευθέρωσεν *DB,* ἐξήγαγεν *Z* **60** παρδάλιοι *T,* παρδαλαίοι *D,* παρδαλαῖοι *XMY v* θῆρες] *add.* ἐκεῖνοι *T* ὅτι] οἱ *A* ματαια πονοῦντες *a,* ματαιοπόνοι *H* **60/61** κενοὶ τῆς ἐλπίδος] *om. B* **60** κενοὶ] *praep.* ὡς *A* **61** ηὑρέθησαν *a WFCBOHS* **62** Οὔτε] οὐ *D* κατακλείσαντες] *add.* καὶ πανταχόθεν συνδήσαντες *(= l. 70) K* **63** κοστουδίαν *W* **64** μέγα *V WABOHS*$^{ut\ vid.}$ μνήματι *MRY S v* **65** καλύψαντες *D,* κόψαντες *W* **66** μὴ] *add.* καὶ *R* βουληθεὶς αὐτὸς *O* αὐτὸς] ἑαυτὸν *W* **67** αὐτοῖς] *om. O* **70** καὶ – συνδήσαντες] *om. FO* **71** στρατιώτας] *praep.* δεκαὲξ *a, add.* τριακονταδύο *XMRY, add.* τριάκοντα καὶ δύο *U, add.* τριάκοντα δύο *v* φυλάττειν ἐπιμελῶς *BO* ὁρίσαντες φυλάττειν *C* **73/74** ἠδυνήθησαν – κληρονομήσαντες] *om. D* **73** ἐδυνήθησαν *AK* τοῦ] *om. K* **74/75** ὀνειδίζων] *post* Ἡσαΐας *transp. U S* **75** ἰσχυρός] ὑψηλός *ω²* σου] *om. Y* **76** αἰσχυνθήσονται *γLACBKH*

αἰσχύνης ἀνάμεστον, τὸ Ἡρῴδην τὸν βασιλέα, δεσμά τε καὶ κλεῖθρα καὶ φύλακας, ἀρχιερεῖς τε καὶ γραμματεῖς καὶ φαρισαίους καὶ ὅλον τὸ τῶν Ἰουδαίων συνάθροισμα, ἕνα μαθητὴν τοῦ κυρίου μὴ δυνηθῆναι φυλάξαι, ἰδιώτην, ἄπορον, ἰχθύων συνόμιλον.

Τί ἐροῦσι πρὸς ταῦτα Ἰουδαίων παῖδες, οἱ καὶ ἀρτίως ἀπηρυθριασμένῳ προσώπῳ καὶ στόματι τολμήσαντες εἰπεῖν πρὸς τὸν κύριον· «*Δαιμόνιον ἔχεις, τίς σε ζητεῖ ἀποκτεῖναι;*» *Δαιμόνιον* ἔχειν λέγετε, ὦ Ἰουδαῖοι, ὃν οὔτε ἰδεῖν ὑπομένει ὁ πατὴρ ὑμῶν ὁ διάβολος; Ὑπὸ τίνος ἀοράτως μαστιζόμενος ὁ λεγεὼν καὶ φέρειν μηκέτι δυνάμενος ἀναφανδὸν ἐβόησε τὴν ἀλήθειαν λέγων· *Τί ἡμῖν καὶ σοί, Ἰησοῦ; Ἦλθες πρὸ καιροῦ βασανίσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ υἱὸς τοῦ θεοῦ*; Ὁ δαίμων πυρακτούμενος ἀπολογεῖται, καὶ ὑμεῖς εὐεργετούμενοι δαιμονιῶντα τὸν κύριον Ἰησοῦν Χριστὸν προσφωνεῖτε; Τίνι εἶπεν ὁ λεγεὼν τῶν δαιμόνων·

84/85 Ioh. 7, 20 **86** cf. Ioh. 8, 44 **88/90** Marc. 1, 24; Luc. 4, 34; cf. Matth. 8, 29

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

77 αἰσχύνην *K* τὸ] τὸν *β WCKPS v, add.* τὸν *B, om. DLA* τὸν βασιλέα ἡρώδην *DL* Ἡρῴδην] *add.* μὲν *ω¹(-U) v* βασιλέα] *add.* ἐπήρωσαν *XM v, add.* εἰργάσαντο *U, add.* καὶ τοσαῦτα *RY* τε] *om. U OK* **78** φυλακὰς *DACB,* φυλακας *P* **79** φαρισσαῖοι *V* Ἰουδαίων] ἱερέων *RY* ἄθροισμα *U,* συνέδριον *OH* ἕνα] *add.* τὸν *P* **80** μὴ – φυλάξαι] μὴ δυναστῆναι φυλάξαι *X,* μὴ δυνηθέντες φυλάξαι *U,* φυλάξαι μὴ ἰσχύσαντες *D,* φυλάξαι *W* **80/82** ἰδιώτην – ἀρτίως] *om. U* **80/81** ἄπειρον *V* **82** Τί] τίσιν *XM, add.* οὖν *RY CS* ἐροῦσι] *om. β v* Ἰουδαίων] *praep.* οἱ *D* καὶ] *om. P* **83** ἀπερυθριασμένω *aU AK,* ἀπηρυθριασμένοι *B* προσώπῳ καὶ] τῶ *ω²* τολμῶσι λέγοντες *U* **84** δαίμονα *K* **84/85** τίς – ἔχειν] *om. U* **84** τί *X* **85** δαίμονα] *γTCBOKH* λέγειν ἔχετε *(sic) H* ἔχεις *aXMY* ὦ] *om. FLPS* Ἰουδαῖοι] *om. OS* οὐδὲ *A* **86** ὑποφέρει *AC* ὁ²] *om. V L* ἀπὸ *D* τίνος] *add.* ὁ δαίμων *ω²* **86/87** μαστιζόμενος ἀοράτως *C* **86** ἀοράτως] *om. RY* **87** ὁ λεγεὼν] *om. VU ω²* καὶ – δυνάμενος] *om. V* καὶ] οὔτε *U, add.* μὴ *M v* μηκέτι] *om. U* **88** βοᾶ *U* λέγων τὴν ἀλήθειαν *P* λέγων] *om. β v* Τί] *praep.* ἔα *ω²(-C), praep.* ἵνα *C* **89** οἶδας *X,* οἴδαμεν *RY* σε] *om. W* **90** ὁ¹] *praep.* σὺ εἶ *U* υἱὸς] ἅγιος *ω²* θεοῦ] ἰσραὴλ *T* πυραττούμενος *V,* πυραττόμενος *B,* πειρακτούμενος *Z* ἀπολογεῖ *D* **91** εὐεργετούμενοι] εὐεργετοῦντα *T, om. C* δαιμονιοῦντα *DT (et post* κύριον *transp. T) CBOKHS,* δαιμονιῶντι *P,* δαιμονῶντα *RY* Ἰησοῦν] *om. R TB v* **92** Χριστὸν] *om. β DTB v* Τίνι] τί *D*

«Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν εἰς τὴν ἀγέλην τῶν χοίρων εἰσελθεῖν», Σολομῶντι τῷ τὰ Ἱεροσόλυμα κτίσαντι
ἢ τῷ δεσπότῃ Χριστῷ τῷ τὰ σύμπαντα ἐν τῇ χειρὶ βαστάζοντι;
Ἀλλ' ἐροῦσιν εὐθέως οἱ φιλοδαίμονες Ἰουδαῖοι· «Τί οὖν; Σολομὼν οὐκ ἐδεσπότευσε τῶν δαιμόνων;
Οὐχὶ πάντας ὑφ' ἓν ὡς ἕνα συνέκλεισεν;
Οὐχὶ ἰουδαΐζουσι χαρακτῆρσι τούτους ἐπέδησεν;
Οὐχὶ ἄχρι τῆς σήμερον τοῦτον δεδοίκασιν;»
Ἀλλ' ὦ Ἰουδαῖοι πεταλοράπται, μαγγανοδαίμονες, μάτην ταῦτα προβάλλεσθε· μόνος γὰρ ὁ δεσπότης Χριστὸς κραταιῶς τὸν ἰσχυρὸν ἔδησε καὶ τὰ σκεύη αὐτοῦ διήρπασεν.
Σολομὼν γὰρ οὐ μόνον οὐκ ἐδεσπότευσε τῶν δαιμόνων βασιλικῶς, ἀλλὰ καὶ ὑπ' αὐτῶν ἐδεσποτεύθη πρὸς τῷ τέλει διαφθαρείς. Ἀγαπήσας γὰρ τὸν τῆς πολυγαμίας ἔρωτα τῇ τοῦ διαβόλου μαστροπότητι δελεασθείς, καὶ εἰς ἀγέλην γυναικῶν ἀλλοφύλων ὡς ἵππος θηλυμανὴς ἐπιχρεμετίσας, ἐρρύπωσε τὸν τῆς θεογνωσίας θάλαμον. Καταλιπὼν γὰρ τὸν θεὸν τῶν πατέρων αὐτοῦ, ᾧ καὶ τὸν ναὸν ἐδείματο,

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93/94 Matth. 8, 31 **104** cf. Matth. 12, 29; Marc. 3, 27 **107/112** cf. III Reg. 11, 1-8

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

93/94 Εἰ – εἰσελθεῖν] *post* βαστάζοντι *(l. 96) transp. ω²* **93** ἐκβάλεις *M TBOKP*, ἐκβάλης *ZU F v* ἐπιταξον *W* **94** ἀπελθεῖν *δ(-T)* σολομῶνι *ω²(-O)*, σολομῶν *V* **95/98** ἢ – δαιμόνων] *om. U* **95** Χριστῷ] *om. Z* τῷ²] *om. Y* πάντα *K* **98** Σολομὼν] *praep.* ὁ *ω¹ W v*, σαλομὼν *T* δαιμόνων] ἀγγέλων μόνον *RY* **99** οὐχ ἅπαντας *H* οὐ *C* πάντας – συνέκλεισεν] πάντα τὰ δαιμόνια ὑπετάγησαν *U* ὑφ' ἓν ὡς ἕνα] ὡς ἓν ὑφ' ἕνα *K* ὡς ἕνα] *om. DO* συνέδησεν *S* **100** Οὐχὶ – ἐπέδησεν] *om. ω¹ v* οὐχ *FCBPH* ἰουδαΐζοσι *W*, ἰδιάζουσιν *B* χαρκτῆρσι *A* τούτους *T* συνέδησεν *D*, ἐπαίδευσεν *WLKP* **101** Οὐχὶ] *add.* καὶ *U* μέχρι *β v* **102** πεταλοράπται] πεταλογράπται *TKHS*, *om. ω¹ v* μαγκανοδαίμονες *H* **102/103** μάτην – προβάλλεσθε] *om. L* **103** ταῦτα] *om. C* προβάλεσθε *U AP*, προβάλλεται *B* **103/104** κραταιὸς *WFTP* **104** καὶ – διήρπασεν] *om. C* τούτου *L* διέρρηξεν *D* **105** σαλωμὼν *T* γὰρ] δὲ *A* οὐ μόνον] *add.* ὅτι *A*, *om. Z* ἐδέσποσε *M v* δαιμόνων] ἀγγέλων μόνων *RY* **106** αὐτοῦ *Z* πρὸς] προ *W*, ἐπὶ *A* τῷ] τὸ *DBOK*, τὰ *ω¹ v*, *om. A* τέλος *K*, τέλη *ω¹ v* **107** φθαρείς *a*, καταφθαρείς *β v* γὰρ] *add.* ὁ σολομὼν *γ*, *add.* σολομὼν *(σαλωμὼν T) δ(-L)*, *add.* οὗτος *L* **108** διελασθεὶς *D* **109** ὡς] *praep.* καὶ *D*, ὥσπερ *A* χρεμετίσας *WA*, ἐπιχραιματίσας *O*, ἐπεχρεμετήσας *K* **110** ἐρύπανεν *W* ἀγνωσίας *D* **111** ᾧ] *om. D* ἐδομήσατο *U*

εἰδώλοις σπήλαια κατεσκεύαζεν. Πῶς οὖν δαιμόνων δεσπότης ὁ τῶν δαιμόνων δοῦλος;
Ὢ τῆς Ἰουδαϊκῆς κακίας,
ὢ τῆς τοῦ δεσπότου Χριστοῦ μακροθυμίας.
Ὀνειδιζόμενος παρακαλεῖ,
λοιδορούμενος προσίεται,
ῥαπιζόμενος ἐλευθεροῖ,
σταυρούμενος ὑπὲρ τῶν σταυρούντων προσεύχεται,
τὸν ἐκ γεννητῆς τυφλὸν ὀμματοῖ,
καὶ ὡς ἁμαρτωλὸς διαβάλλεται. Ἡ γὰρ οὐκ ἴστε ἄσυλον τὴν μνήμην φέροντες, ὅτιπερ Ἰουδαίων παῖδες οἱ ψυχικῶς τυφλώττοντες πρὸς τὸν σωματικῶς ἀναβλέψαντα ἐβόων λέγοντες τῇ προτεραίᾳ· *Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν*;
Ὢ Ἰουδαϊκῶν ἀθυρώτων χειλέων. Ἁμαρτωλὸς ὁ Χριστός;
Καὶ πῶς ἁμαρτωλὸς ὁ ἁμαρτίας ἀφαιρούμενος; 1981
Πότε δοῦλος δοῦλον ἐλευθεροῖ;
Πότε ὑπεύθυνος ὑπεύθυνον λυτροῦται;
Πότε χρεώστης χρεώστου τὸ χειρόγραφον διαρρήσσει;
Ἐλεύθερος δοῦλον ἐλευθεροῖ·
μὴ γὰρ δοῦλος δοῦλον;
Ἀνεύθυνος κατάδικον λυτροῦται·
μὴ γὰρ κατάδικος κατάδικον;
Εὔπορος χρεωφειλέτου τὸ χειρόγραφον διαρρήσσει·
μὴ γὰρ δέσμιος δέσμιον λύει;

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119 cf. Luc. 23, 34 **120** cf. Ioh. 9, 1 sqq. **124/125** Ioh. 9, 24

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

112 εἰδώλοις] *add.* ἐποίησεν *FP*, εἴδωλα πεποίηκε *L* κατεσκεύασεν *U LOKP v* **112/113** δεσπότης δαιμόνων *S* **112** δαιμόνων] *om. T* **115** Χριστοῦ] *om. C* **116** παρεκάλει *WOPH*, μακροθυμεῖ *β v* **117** προσίεται] φέρει *ω²(-S)*, *om. S* **118** ῥαπιζόμενος] *om. S* **118/119** ἐλευθεροῖ σταυρούμενος] *om. XM B v* **120** γενετῆς *UY L*, γεννητῆς *FS*, γεννητοῖς *γTBOK* **121** ἴστε] ἔσται $D^{a.c.}$, εἰς τὸ *H* **122** ὅτιπερ] ὅτι παρ' *v* Ἰουδαίων] οἱ ἰδαίων *Z* **123** ἐβόουν *R DOHS* **124** προτέρα *ATBKS*$^{p.c.}$ τῷ] *om. v* ἡμεῖς] *add.* γὰρ *A* **125** ὁ] *om. T* οὗτος] *om. T* **126** Ἰουδαίων *β W v*, Ἰουδαϊκὸν *D* ἀθυρώτατον *D* χειλέων] στομάτων *ω²(-D)*, στόμα *D* **126/127** ὁ – ἁμαρτωλὸς] *om. U L* **126** ὁ Χριστός] *iteravit et priorem expunx. D* ὁ] *om. C* **127** ὁ ἁμαρτωλὸς *ω²* ἀφαιρεῖται *ω²(-AT)*, ἀφίεισιν *AT* **130** χρεωστοῦντος *T* τὸ] *om. β WAT v* **131** Ἐλεύθερος – ἐλευθεροῖ] *om. M v* δοῦλον ἐλευθεροῖ] ἐλευθεροῖ δοῦλον *P*, δουλοὶ *B* **132** δοῦλον] [ἐλευθεροῖ] *add. v* **133** κατάδικον] ὑπεύθυνον *ω²* **135** τὸ] *om. β v*

Τί δὲ καὶ ἐθεάσασθε τοῦ δεσπότου Χριστοῦ ἁμαρτωλοποιὸν δεῖγμα; Τὴν τοῦ ὕδατος εἰς οἶνον μεταβολήν; Τοῦτο θεότητος κέλευσμα, οὐχὶ δὲ ἁμαρτίας ἔρευγμα. Ἀλλὰ τὴν ἐκ νεκρῶν τοῦ Λαζάρου κλῆσιν; Καὶ τοῦτο ὡς ζωοποιὸς ηὐθέντησεν, οὐχὶ δὲ ὡς ἁμαρτωλὸς ἐβαττολόγησεν. Ἡμῶν δὲ σιωπησάντων, ὦ Ἰουδαῖοι, λάβετε τῆς πλάνης ὑμῶν ὁδηγὸν αὐτὸν τὸν τυφλόν. Μὴ αἰσχυνθῆτε ὑπὸ τοῦ τυφλοῦ ὁδηγηθῆναι· οὐ γὰρ εἰς βόθυνον ὑμᾶς ῥίπτει, ἀλλ' ἐπὶ πέτραν ἵστησιν· ἔχει γὰρ λάμπουσαν, ἄσβεστον τὴν λαμπάδα τῆς πίστεως.

Τί οὖν ὁ τυφλὸς πρὸς τοὺς Ἰουδαίους; *Οὐκ ἠκούσθη* φησὶν ἀπὸ *τοῦ αἰῶνος ὅτι ἤνοιξέ τις ὀφθαλμοὺς* ἐκ γεννητῆς *τυφλοῦ*.

Ὦ τῶν παραδόξων πραγμάτων. Ὁ ἀγράμματος τῶν νομικῶν διδάσκαλος γίνεται λέγων πρὸς αὐτοὺς πεπαρρησιασμένῃ γλώσσῃ· «Μάτην τῷ νόμῳ ἐπαναπαύεσθε. Οὐ λέγετε τὸν Ἀβραὰμ δίκαιον καὶ Μωσέα καὶ Ἠλίαν καὶ Ἐλισσαῖον καὶ πάντας τοὺς προφήτας δικαίους, τὸν δὲ Χριστὸν ἁμαρτωλόν; Τίς τῶν παρ' ὑμῖν δικαίων ἐκ γεννητῆς τυφλὸν

138 cf. Ioh. 2, 3 sqq. **140** cf. Ioh. 11, 43 **144** cf. Matth. 15, 14; Luc. 6, 39 **144/145** cf. Matth. 7, 24; Luc. 6, 48 **145/146** cf. Matth. 25, 1-13 **147/149** Ioh. 9, 32

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

137 καὶ] *om. H* δεσπότου] *om. O* **137/138** ἁμαρτωλόν. ποῖον *V*, ἁμαρτωλοῦ ποιῶν *S*, ἁμαρτωλὸν *T* **138** ὑπόδιγμα *S* Τὴν] τῇ *P* **139** οὐχ *O* δὲ] *add.* ὡς *D*, *om. U O* ἔρευγμα] ἔρεγμα *D*, ἔρευνα *A*, ἔρευμα $B^{a.c.}$, εὕρεμα *LKS*, πρόσταγμα ω^1 *v* **139/140** τὴν ἐκ] τῶν *V* **140** κλῆσιν] ἀνάκλησιν ω^1*(-U) S v*, ἀνάστασιν *U* ὡς] ὁ *RY* **141** ηὐθέτησεν *XU*, ἠθέλησεν *M v* οὐχὶ δὲ] οὐχ *O* **142** δὲ] *om. VM v* συμπεισάντων *v* πλανήσεως ω^2 **143** ὁδηγὸν αὐτὸν] *om. H* τὸν τυφλὸν αὐτὸν *T* τοῦ] *om. H* **144** ὁδηγούμενοι *F* βόθρον *β v* **145** πέτρας *DFLOPH* **145/146** ἔχει – πίστεως] *om. A* **145** ἄσβεστον λάμπουσαν *T* ἄσβεστον] *om. Z* τὴν] τινὰ *W*, *om. U* **147** τοὺς] ταὐτοὺς *K* Ἰουδαίους] *add.* ἀκούσατε *(*ἠκούσατε *KP)* αὐτοῦ λέγοντος μᾶλλον δὲ σοφιστεύοντος *(*σοφιστοῦ τῶ ὄντι *L) ω²(-D)*, *add.* ἀκούσατε αὐτοῦ λέγοντος *D* **148/149** ἐκ – τυφλοῦ] τυφλοῦ γεγενημένου *O* **149** γενετῆς *UY L*, γενητῆς *F*, γεννητοῖς *DK* **150** τῶν[1]] *om. D* θαυμάτων *FP* **150/151** τῶν νομικῶν] *om. L* λογικῶν *ω²(-D)*, διδασκάλων *D* **151** γίνεται] *add.* τῶν ἐλλογίμων *L* **152** γλώσσῃ] γλώττῃ *U*, *praep.* τῇ *T* ἐπαναπαύσασθε *Y*, ἐπιαναπαύεσθε *C* **153/154** καὶ[1] – Ἐλισσαῖον] *om. a* **153** καὶ Μωσέα] *om. OP* Μωσέα] μωϋσέα *β* $K^{p.c.}$ *v*, *add.* δίκαιον *ω²(-OP)* καὶ Ἠλίαν] *om. L* **153/154** Ἐλισσαῖον] *add.* δίκαιον *H* **154** δικαίους] *om. ω²* **155** ὑμῶν *XM WFP* γενετῆς *UY L*, γενητῆς *F*, γεννητοῖς *γK*

ὠμμάτωσεν; Εἰ δὲ ἐκείνων οὐδεὶς ἴσχυσε τοῦτο ποιῆσαι, ὁ δὲ ἁμαρτωλὸς φημιζόμενος πάντας ἐκείνους ὑπερηκόντισεν, φθόνῳ τὸ ἐπ' ἐμοὶ θαῦμα καλύψαι βούλεσθε;»

Οἱ δὲ Ἰουδαῖοι πρὸς τὸν τυφλόν· «*Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;* Τοὺς προφήτας ὑβρίζεις, ὑποβολιμαῖε τυφλέ;

Ἠλίας ὁ προφήτης νεκρὸν οὐκ ἀνέστησεν;

Ἐλισσαῖος ὁμοίως τὰ ὅμοια αὐτοῦ οὐ διεπράξατο;

Μωσῆς, ὁ μέγιστος προφήτης, τὴν πλωτὴν θάλασσαν ἤπειρον οὐκ ἐποίησεν;

Οὐρανόθεν οὐκ ἐθήλασε μάννα;

Πέτρας ἀγόνου λαγόνας οὐκ ἤνοιξεν;

Τὴν θάλασσαν ἐμέσαι ὀρτυγομήτραν οὐ παρεσκεύασεν;

Παῦσαι τοίνυν, τυφλέ, παῦσαι· οὐ μείζω ταῦτα τῆς σῆς πεφαντασμένης ἀναβλέψεως;»

Ὁ δὲ τυφλὸς πρὸς τοὺς Ἰουδαίους· «Ἀντιλέγεται ὑμῶν ἡ καταρρητόρευσις· μάτην αὐχεῖτε. Οὐκ ἔχετε πρὸς ἀπαίδευτον· ὅπερ ἡ ὄψις ἐζημίωσεν, ἡ ἀκοὴ ἀνεπλήρωσεν. Μωσῆς καὶ Ἠλίας καὶ Ἐλισσαῖος, ἐφ' οἷς ἀναπαύεσθε καὶ ἐναβρύνεσθε ὅτι ἐθαυματούργησαν, οἶδα κἀγώ, ἀλλ' ὅμως προσευξάμενοι, ἱκετεύσαντες, δακρύσαντες, στενάξαντες, χρόνῳ

159/160 Ioh. 9, 34 **162** cf. III Reg. 17, 22 **163** cf. IV Reg. 4, 34-35 **164/165** cf. Ex. 14, 21 **166** cf. Ex. 16, 4 sqq. **167** cf. Ex. 17, 6 **168** cf. Num. 11, 31

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

157 φημιζόμενος] *ante* ἁμαρτωλὸς *transp.* ω^1 *v*, *praep.* παρ' ὑμῶν *D*, *add.* παρ' ὑμῶν *P* ὑπερεκόντισεν *R* **158** ἐπ'] *om. P* ἐμὲ *L* **159** τὸν] *add.* ποτὲ *O* **160** ὅλος] ὅλως *DATK*, *om. β W v* σὺ] *om. F* ἡμᾶς διδάσκεις *γ* **162/163** Ἠλίας – διεπράξατο] *om. β v* **162** ὁ προφήτης] *om. B* **163** Ἐλισσαῖος] *add.* δὲ *a* ὁμοίως] *post* αὐτοῦ *transp. T, om. a WFLP* τὰ] *om. Z* αὐτῶ *a* οὐ] *om. S* **164** μωϋσῆς *β FLKP v* μέγιστος] *add.* ὁ *S*, *om. β v* τὴν] *praep.* οὐ ω^1 *v* **164/165** θάλασσαν ἤπειρον] βατὴν ω^2 *(om. $P^{a.c.}$)* **165** οὐκ ἐποίησεν] οὐ πεποίηκεν *WFATCBOKPHS*, ἐποίησεν ω^1 *v* **166** Οὐρανόθεν] *om. P* οὐ κατήγαγεν *Y* ω^2 **167** ἀγόνους *AT* λαγόνας] *om. A* οὐκέρρηξεν *A* **168** ἐμέσαι] ἐκβλύσαι ω^2 ὀρτυγομήτρας *L* οὐ] *om. Z* **169** παῦσαι[2]] *om.* ω^2 οὐ – ταῦτα] οὐ μείζων ταῦτα *VX γ*, οὐκέστιν ταῦτα μείζων *A*, οὐ μεῖζον ταῦτα *M v* σῆς] *om. FLP* **170** πεφαντασμένης] φαντασμένης *W*, *om. TC* **171** Ἀντιλέγεται ὑμῶν] ἀντιλέγει· ὑμῶν *M v* ὑμῖν *T* **172** κατηγόρευσις *H* αὐχεῖται *v* **173** ἀνεζημίωσεν *S* μωϋσῆς *ZβFLKPH v* **174** ἀναπεπαύεσθε *L* καὶ[3]] *in marg. A* **174/175** ἐναμβρύνεσθε *U* $A^{in\ marg.}$*TOH*, ἀναβρύνεσθε *γ* **175** ἐθαυματούργησεν *P* **176** ἱκετεύσαντες] *praep.* καὶ *U* στενάξαντες] *praep.* τε καὶ *UR*, *om. FLBP* χρόνῳ] καὶ χρόνου *UR*

δεηθέντες, ἔλαβον τοῦ δώρου τὸ χάρισμα· ὁ δὲ παρὼν Ἰησοῦς, ὁ παρ᾽ ὑμῶν μὲν ἁμαρτωλὸς νομιζόμενος, παρ᾽ ἐμοὶ δὲ θεὸς γνωριζόμενος, σύνδρομον ἔχων τῇ θελήσει τὴν δύναμιν βουλήσει μόνον τὸ λεῖπον ἀνεπλήρωσεν.» |
Τί οὖν οἱ φαρισαῖοι πρὸς τὸν τυφλόν; Πολλὴ γὰρ ἡ 1984
γενομένη κατ᾽ ἐκεῖνο καιροῦ ἀντίρρησις, ἣν οὐκ ἔχω δυνάμεως ἐν τῷ παρόντι παραθέσθαι διὰ τὴν τοῦ καιροῦ στενοχωρίαν καὶ τὴν τῶν προκειμένων ἐπιθυμίαν. Διὸ χρεώστην ὑμῖν ἐν τῷ παρόντι ἑαυτὸν καθυπογράψας ἐπὶ τὸ προκείμενον βαδιοῦμαι.

[Τί οὖν οἱ φαρισαῖοι πρὸς τὸν ποτὲ τυφλόν; «Εἰ θεὸν ὀνομάζεις τὸν ὀμματώσαντά σε, πῶς *πηλὸν* μόνον *ἐπέχρισέ σου τοὺς ὀφθαλμοὺς* καὶ ἀπέστειλέ σε εἰς τὸν Σιλωὰμ νίψασθαι; Ὁ Σιλωάμ σε οὖν ἐθεράπευσεν, μὴ ὁ ἀποστείλας σε ἐκεῖ ὃν λέγεις θεόν.»
Ὁ δὲ τυφλὸς πρὸς τοὺς Ἰουδαίους· «Οὐχ ὁ Σιλωάμ, ἀλλ᾽ ὁ ἀποστείλας με ἐθεράπευσεν· ὁ γὰρ Σιλωὰμ ὁ ἀπεσταλμένος ἑρμηνεύεται. Εἰ δὲ διὰ τὸ ἀποσταλῆναί με ἐν τῷ Σιλωὰμ κἀκεῖ νίψασθαι, τῷ Σιλωὰμ οὐχὶ δὲ τῷ ἀποστείλαντι ἐπιγράφετε τὸ θαῦμα, ἐξ ἀνάγκης καὶ τὸ ὑπὸ Ἐλισ-

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188/189 Ioh. 9, 6 **189/190** cf. Ioh. 9, 7 **193/194** cf. Ioh. 9, 7 **196/200** cf. IV Reg. 5, 8-11

ω¹(a[VZ] β[XMURY]) usque ad l. 186 ω²(γ[DW] δ[FLATCBOKPHS])

178 ὁ] *om. Z* ὑμῖν *ω²* μὲν] *om. MU FP v* ὀνομαζόμενος *O*, φημιζόμενος *D*, προσαγορευόμενος *β v* **178/179** παρ᾽² – γνωριζόμενος] *om. D* **178** ἐμοῦ *Y* **180** μόνη *T* λοιπὸν *K* **181** οἱ] *om. P a.c.* τὸν] *add.* ποτὲ *T* τυφλόν] ἀναβλέψαντα *O* πολλὰ *A* γὰρ] *add.* ἦν *T* **182** γεναμένη *ω²(-AT)* κατεκείνου καιροῦ *KP*, κατεκείνου καιρῶ *S*, κατεκείνω καιρῶ *AT*, κατεκείνω τῶ καιρῶ *O*, κατεκείνω τῶ χρόνω *D* ἣν] κν̄ *H* **183** παρόντι] *add.* καιρῶ *T* παραθέσθαι] *praep.* κατὰ δύναμιν *ω²(-L)*, *praep.* κατὰ τὸ πρέπον *L* καιροῦ] καλοῦ *FCOKS*, καλλοῦ *B*, λόγου *P* **184** τῇ ... ἐπιθυμία *O* τῶν] *iteravit K* κειμένων *ω¹(-ZY) v* ἐπιθυμίαν] στενοχορίαν *W* διότι *γ* **185** παρόντι] *add.* καιρῶ *K* ἑαυτὸν] ἐμαυτὸν *et ante* ἐν *transp. ω²(-FLP)*, *om. FLP* **186** βαδιοῦμεν *V CB* **187/209** Τί – χωρῆσαι] *add. ω² (cf. praef. pp. 309-310)* **188** νομίζεις *T* πηλῶ *D* **189** καὶ] *om. P* **189/190** νίψασθαι εἰς τὸν Σιλωὰμ *γ* **189** τὸν] *om. T* **190** μὴ] *add.* γὰρ *γ* **191** σε] *om. S* ἐκεῖ ὃν] ἐκεῖνον *γH* **192** οὐκ *γFTCOK*, οὐκὶ *S*, οὔκουν *B* **193** ὁ²] *om. FLATOK* **193/194** ἀποσταλμένος *BH* **194/195** ἐν τῷ Σιλωὰμ] *om. D* **194** ἐν τῷ] εἰς τὸν *A* **195** κἀκεῖ – Σιλωὰμ²] *om. ATS* δὲ] *om. O* **195/196** ἀποστείλαντι] *add.* με *T* **196** ἐπιγραφητε *P*, ἐπιγράψητε *T*, ἐπιγράψατε *S*, ἐπιγραφεσθαι *W* τὸ¹] *om. D* ὑπὸ] ἐπὶ *K* **196/197** Ἐλισσαίου] *praep.* τοῦ *B*

σαίου γενόμενον θαῦμα, ὅτε τὸν Νεεμὰν τὸν Σύρον ἐν τῷ Ἰορδάνῃ ποταμῷ ἀπέστειλεν εἰπών· *Λοῦσαι καὶ καθαρίσθητι*, τῷ Ἰορδάνῃ ποταμῷ ἐπιγράψατε καὶ μὴ Ἐλισσαίῳ τῷ τοῦτο κελεύσαντι. Εἰ δὲ βούλεσθέ φησιν, ὦ Ἰουδαῖοι, ἀκριβέστερον μαθεῖν, οὐ δι᾽ οἰκείαν ἀτονίαν ἀλλὰ διὰ τὴν ὑμετέραν πληροφορίαν ἀπέστειλέ με ὁ δεσπότης Χριστὸς εἰς τὸν Σιλωάμ. Ὥσπερ γὰρ τὸν παράλυτον συσφίγξας ἐκέλευσεν αὐτὸν τὴν κλίνην ἐπ᾽ ὤμοις βαστάζειν, ἵνα τῆς κλίνης θεωρουμένης μὴ δυνηθῇ κλαπῆναι τὸ θαῦμα, οὕτως καὶ ἐνταῦθα *πηλὸν τοὺς ὀφθαλμοὺς ἐπιχρίσας* ἐκέλευσέ με τρέχειν εἰς τὸν Σιλωάμ, ἵνα πλειόνων μαρτύρων καταδραμόντων μὴ δυνηθῆτε ὑμεῖς συκοφαντῆσαι τὴν ἀλήθειαν.» Εὔκαιρον οὖν λοιπὸν ἐπὶ τὸ προκείμενον χωρῆσαι.]

Ἤκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ Ἰωάννου βοῶντος· *Μεσούσης τῆς ἑορτῆς ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν*, καὶ *ἐθαύμαζον* πάντες *οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος οἶδε γράμματα μὴ μεμαθηκώς;*
Ὦ θαῦμα Ἰουδαϊκόν, καταγνώσεως πεπληρωμένον. *Πῶς οἶδε γράμματα μὴ μεμαθηκώς* φησι γράμματα; Τούτων δέεται ὁ τῶν γραμμάτων ποιητής; Πρὸς διδάσκαλον ἔδει φοιτᾶν τὸν τῆς γλώττης τορνευτήν; Παιδείας δεῖται ὁ

198/199 IV Reg. 5, 10 **202/203** cf. Ioh. 9, 7 **203/204** cf. Ioh. 5, 8-9 **206** Ioh. 9, 6 **211/213** Ioh. 7, 14-15 **215** Ioh. 7, 15 **217/218** cf. Prov. 10, 31

ω¹(a[VZ] β[XMURY]) inde a l. 210 ω²(γ[DW] δ[FLATCBOKPHS])

197 γενάμενον *FACBOPS* **198/199** ἀπέστειλεν – ποταμῷ] *om. DK, sed add. in marg. K²* **198** λοῦσασθαι *W* καὶ] *om. A* **198/199** καθάρθηται *W a.c.*, καθάρθητι *W p.c.LO* **199** ἐπιγράψατε] ἐπιγράψετε *WFH*, ἐπιγράψηται *T*, *add.* τῷ θαῦμα *TK* **200** τοῦτον *P* κελεύσαντι] ἀποστείλαντι *K* φησιν] *om. O* **200/201** μαθεῖν ἀκριβέστερον ὦ Ἰουδαῖοι *O* **201** ἀπόνοιαν *W* **202** δεσπότης] *om. T* Χριστὸς] *om. O* **203** συνσφίγξας *DFC*, συνσφίξας *W*, συσφίξας *L*, σφίγξας *OKS*, σφίγγξας *A* **204** ἐκέλευσεν] *add.* με *T* ἐπ᾽ ὤμοις] ἐπ᾽ ὠμων *T*, ἐπ᾽ ὤμου *S*, *om. D* βαστάζει *L* **206** με] μοι *L*, *om. γA* **207** εἰς] ἐπὶ *P* **209** ἐπὶ] εἰς *T* **210** γὰρ] *om. ZUR TH* λέγοντος *FP* **211** Ἰησοῦς] Ἰωάννης *M* **212** πάντες] *om. D* ἰδαῖοι *B* **213** γράμματα οἶδε *WTCBOKHS* **214/216** Ὦ – ποιητής] *om. D* **214** Ἰουδαϊκόν] *add.* καὶ *T* **215** φησι γράμματα] *om. ω²* **215/216** Τούτων] γραμμάτων *ω²* **216** δέεται] δεῖται *H*, *add.* ὦ Ἰουδαῖοι *T* διδασκάλους *FLP*, διδασκαλίαν *β(-Y) v*, διδασκαλίον *Y*, διδάσκον *S* **217** τὸν – τορνευτήν] *om. D* γλώττης] γλώσσης *aUY LT*, γλώστης *C*, *om. R* Παιδείας] σοφίας *TC* ἐδεῖται *O*

σοφίαν ἀποστάζων; Δέλτων χρῄζει ὁ πτύχας οὐρανῶν ἁπλώσας; Γραφεῖον ἔδει κρατεῖν τὸν τὰς πλάκας δακτύλῳ ὑπογράψαντα;

Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; Τὰ μείζονα καταλιπόντες ἐπὶ τὰ ἐλάχιστα παραγίνεσθε· εἰ βούλεσθε ἐρευνᾶν τὰ ἀνεξερεύνητα, εἴπατε πρῶτον πῶς τὸν ἐκ γεννητῆς τυφλὸν ὠμμάτωσεν.

Μὴ γὰρ ἀκόνην ἐγύμνωσεν,
ἢ κολλύριον ἔλυσεν,
ἢ μήλην ἐπέδειξεν,
ἢ σπογγίον ἔβρεξεν,
ἢ τὴν κεφαλὴν τοῦ πηροῦ ἐξύρησεν,
ἵνα τὸ ῥεῦμα προσαναχαιτίσῃ;
Μὴ λεπτῇ διαίτῃ τοῦτον ἐρρύθμισεν;
Μὴ ἀντίδοτον αὐτῷ δέδωκεν, ἵνα τὴν χολὴν προκαθάρῃ;
Μὴ τραχώματος ξέσιν εἰργάσατο;
Μὴ νεφελοχυσίαν παρεκέντησεν;

Οὐχὶ ξένῃ καὶ ἐπιβλαβεῖ καὶ ἐναντίᾳ περιόδῳ ὅσον τὸ ἐπ᾽ἀνθρώποις τοῦτον ὠμμάτωσεν· *πηλὸν* γὰρ μόνον *τοὺς ὀφθαλμοὺς ἔχρισεν.* Πηλὸς δὲ καὶ τοὺς βλέποντας τυφλοῖ, οὐχὶ δὲ τοὺς μὴ βλέποντας ὀμματοῖ.

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221 Ioh. 7, 15 **223/224** cf. Ioh. 9, 1 sqq. **236/237** Ioh. 9, 6

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

218/219 Δέλτων – ἁπλώσας] *om. v* **218** δέλτου *L* πύχας *D* **219** γραφίδιον *UR* δακτύλῳ] *praep.* τῶ *S* **220** ὑπογράψαντι *C* **221** Πῶς] *add.* οὖν *A* οἶδε γράμματα *Z DFP* **222** καταλιπόντες] *add.* Ἰουδαῖοι *B* παραγενέσθαι *P* εἰ] *praep.* καὶ *D* βούλεσθε] *add.* δὲ *P* **223** ἐρευνῆσαι *UR*, ἐρωτᾶν *Y* ἀνεξηρεύνητα *WACH*, ἀνερεύνητα *O*, ἀνεξιχνίαστα *D* πῶς] τίς *Z*, *om. D* τὸν] *om. RY D* **224** γενετῆς *UY L*, γεννητοῖς *γK* **225** Μὴ – ἐγύμνωσεν] *om. T* **225/226** ἀκόνην – ἢ] *om. ω¹ v* **225** ἀκοὴν *γFP* **226** κολλύριν *H* **227** σμίλην *β DTCOKPH v*, μίλλην *L* ὑπέδειξεν *UR T* **228/229** ἢ – τὴν] *om. C* **228** σπόγγον $V^{a.c.}Zβ$ *LTP v*, σπόγκον *H* **229** ἢ] *om. D* πύρου *D* ἐξόρισεν *Y* **230** ἵνα] *praep.* μὴ K^1 ἐξαναχαιτίσῃ *Z*, ἀναχετήσει *B* **231** τοῦτο *K* ἠρίθμησεν *D* **232** Μὴ – δέδωκεν] *om. P* Μὴ] ἢ *UR* αὐτῷ] τούτω *γLTBOKPHS*, τοῦτον *F*, *om. C* προκαθαίρῃ *WT*, προκαθέρει *K*, προκαθαρίσῃ *ω¹ v* **233** τραχύματος *P*, τριχώματος *L* ἐδέξατο *V* **234** Μὴ] *om. v* νεφελορυσίαν *ω²(-LT)*, νεφερορυσίαν *T*, φλεβορυσσίαν *L* παρεκέντησεν] εἰγάσατο *(sic) B* **235** ἐναντεί *D* **236** ἐπ᾽] ἐν *B* ἀνθρώπων *KP* πηλῶ ... μόνω *D* **237** ὀφθαλμοὺς] *add.* αὐτοῦ *S*, *add.* τοῦ τυφλοῦ *ω¹ v* ἐπέχρισε *R δ* **237/238** τυφλοῖ – βλέποντας] *in marg. B* **237** τυφλοῖ] πηροὶ *L* **238** οὐχὶ δὲ] οὐ *L* δὲ – βλέποντας] *om. UR* δὲ] *add.* καὶ *XMY T v* μὴ βλέποντας] τυφλοὺς *L* μὴ] *in marg. A*

Ὥσπερ τοίνυν, ὦ Ἰουδαῖοι, τὸν ἐκ γεννητῆς τυφλὸν ἄνευ τέχνης ἰατρικῆς θεραπεύσας τῆς θεϊκῆς δυνάμεως αὐτοῦ ἐνεφάνισε τὸ αὐτεξούσιον, οὕτως καὶ ἐνταῦθα ἄνευ μυθολογίας ῥητορικῆς καὶ πλεκτάνης σοφιστικῆς καὶ ματαιοπονίας ποιητικῆς καὶ περιεργίας γραμματικῆς καὶ βαττολογίας ἀστρονομικῆς ἐδίδασκε τοὺς παρόντας, ἵνα καὶ ἐπὶ τοῦ τυφλοῦ μάθωσιν οἱ παρόντες, ὅτι αὐτός ἐστιν ὁ χοῦν λαβὼν ἀπὸ τῆς γῆς καὶ τὸν Ἀδὰμ πηλοπλαστήσας, καὶ ὧδε μάθωσιν ἀριδήλως μετὰ τὴν τοσαύτην παίδευσιν, ὅτι αὐτός ἐστιν ὁ εἰρηκὼς διὰ τοῦ προφήτου· «Ἄνοιξον *τὸ στόμα σου καὶ πληρώσω αὐτό.*»

Τί οὖν ὁ κύριος; Ἀποκριθεὶς πρὸς τοὺς Ἰουδαίους ἔφη, καθὼς ἀρτίως ἤκουες· *Τί με ζητεῖτε ἀποκτεῖναι; Οὐ Μωσῆς ἔδωκεν ὑμῖν τὸν νόμον; Καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.*

Οἱ δὲ Ἰουδαῖοι πρὸς τὸν κύριον· «Οὐ ποιοῦμεν τὸν νόμον; Οὐ διὰ τοῦτο βουλόμεθά σε ἀποκτεῖναι, ὅτι λύεις τὸ σάββατον παραλύτους σφίγγων καὶ τυφλοὺς ὀμματῶν; Καὶ λέγεις οὐ ποιοῦμεν τὸν νόμον;»

Ὁ δὲ κύριος πρὸς αὐτούς· «Τοῦτο οὐκ ἔστι ποιῆσαι τὸν νόμον, ἀλλὰ ὑβρίσαι τὸν νόμον. *Εἰ* γὰρ *ἄνθρωπός* φησιν *ἐν σαββάτῳ* | περιτέμνεται, *ἵνα μὴ λυθῇ ὁ νόμος Μωσέως,* 1985

248/249 Ps. 80, 11 **251/253** Ioh. 7, 19 **259/261** Ioh. 7, 23

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

239 ὦ] *om. UR* ἐγγενητῆς *A* γενετῆς *U L v*, γεννητῆς *Y*, γεννητοῖς *γK*, γενητοῖς *B* **240** αὐτοῦ] *om. P* **241** τὸ αὐτεξούσιον] *om. S* καὶ] *add.* δὴ *v*, *om. Z* **241/242** ῥητορικῆς μυθολογίας *UR* **242** ῥητορικῆς] ἰατρικῆς *T*, *add.* καὶ περιεργίας γραμματικῆς *(= l. 243) A* καὶ¹ – σοφιστικῆς] *om. DP* πλεκτανικῆς *CH* **242/243** καὶ² – ποιητικῆς] *om. TP* **242** ματαιοκοπίας *L*, μαντεοπονίας *K* **243** καὶ¹ – γραμματικῆς] *om. ω¹ A v* περιεργασίας *γOP* **243/244** καὶ² – ἀστρονομικῆς] *om. T* **245** οἱ παρόντες] *om. A* **246** γῆς] *add.* ὃ *D* Ἀδὰμ] ἄνθρωπον *Y* πλαστουργήσας *KP* **247** τοιαύτην *P* **250** Ἀποκριθεὶς] *post* Ἰουδαίους *transp. B* **252** μωϋσῆς *aMURY BKH v* δέδωκεν *Z DBOPS* **252/254** Καὶ – νόμον] *om. W* **252/253** Καὶ – νόμον] καὶ οὐ ποιεῖται αὐτὸν *D* **252** οὐδεὶς – ποιεῖ] πῶς οὐ ποιεῖτε *H* **254** Ἰουδαῖοι] οἱἰουδαί *A* ἰησοῦν *D* ποιοῦμεν] *add.* ἡμεῖς *UR* **255** σε] *om. C* **256** παραλυτικοὺς *Z*, παράλυτον *A* συσφίγγων *UR* τυφλὸν *A* Καὶ²] *om. β v* **257** λέγεις] *add.* ὅτι *v* **258/259** Ὁ – νόμον²] *om. T* **258** Ὁ – αὐτούς] *in marg. H* **259** ἀλλὰ] ἀλλ᾽ *ZXMRY DFCOH v* ὑβρίσαι] *om. W* τὸν νόμον] *om. γ* ἄνθρωπον *M O v* **260** περιτέμνετε *v* **260/263** μὴ – Ἰουδαῖοι] *om. P* **260** μωϋσέως *ZXURY FLTBH v*

ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ,
καὶ λογικοῦ τυφλὰς θυρίδας ἀνέῳξα; Τί ἀναγκαιότερον ἐν
σαββάτῳ, ὦ Ἰουδαῖοι,
σάρκας περιτέμνειν
ἢ παράλυτον σφίγγειν;
ἀκροβυστίαν ἀκρωτηριάσαι
ἢ ψυχὴν ἁμαρτιῶν ἀπαλλάξαι;
ξίφος ὀξῦναι
ἢ τυφλὸν ὀμματῶσαι;
δικαστήριον παράνομον συγκροτῆσαι
ἢ χάριν οἰκουμενικὴν πληθῦναι;
Εἰ ἄνθρωπον περιτέμνετε *ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ*
νόμος, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν
σαββάτῳ; Μὴ κρίνετε κατ᾽ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν
κρίνατε.»

Ὢ τῶν παραδόξων πραγμάτων. Θεὸς ἀνθρώποις λέγει
περὶ ἑαυτοῦ· *Τὴν δικαίαν* μοι *κρίσιν κρίνατε.* Τῆς ἑαυτοῦ
θαυματουργίας τοὺς ἐχθροὺς αὐτοῦ κριτὰς ἐπισπᾶται λέγων
πρὸς αὐτούς·
«*Μὴ κρίνετε κατ᾽ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.* Μὴ
ὡς ἐπὶ Σωσάννης τὸν ἀναίτιον καταδικάσητε· ἐγὼ γὰρ

272/275 Ioh. 7, 23-24 **277** Ioh. 7, 24 **280** Ioh. 7, 24 **281** cf. Susanna 41 **281/283** cf. Susanna 45 sqq.

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

261 ὅλον] *om. UR* ὑγιᾶ *Z* σαββάτῳ] *praep.* τῶ *UR* **262/272** καὶ – σαββάτῳ] *om. UR K* **262/263** καὶ – σαββάτῳ] *om. T* **262** λογικοῦ] *om. S* θυρίδας] θύρας *DC, add.* ὀμματῶν *S* ἠνέῳξα *AS* **262/263** ἐν σαββάτῳ] *om. XM v* **263** Ἰουδαῖοι] *add.* ποῖα ἄρα εἰσιν κάλλια *T* **264** σάρκα *Z TPH* περιτέμνει *P* **265** παραλύτους *DAC* συνσφίγγειν *X FCS,* συσφίγγειν *MY v,* σφίγγον *P* **266** ἀκροτηριάζειν *T* **267** ψυχῆς *P* ἁμαρτίαν *P* **268** ξίφος ὀξῦναι] *om. V* **272** ἄνθρωπος *H* **272/274** ἵνα – σαββάτῳ] *om. P* **272/273** ὁ νόμος λυθῇ *S* **273** νόμος] *add.* ὑμῶν *L, add.* μωσέως *O* ὅλον] ὅλως *L, om. W* ὑγιῆ] ὑγιὴν *S,* ὑγιᾶ *Z, om. H* **274** κρίνατε *DOK* **276** Θεὸς] *praep.* ὁ *K* λέγει] *om. γ* **277** ἑαυτοῦ[1]] αὐτοῦ *a WAOPS* μοι] *post* κρίσιν *transp. WAKHS, om. ZUR OP* **277/280** Τῆς – κρίνατε] *om. D* **277** ἑαυτοῦ[2]] αὐτοῦ *UR WCS* **278** κριτὰς] *om. Z* ἐπιστατεῖ *Z* **280** κρίνετε] κρίνατε *WTO,* κρινεῖτε *K* **280/289** Μὴ[2] – καὶ] *om. P* **281** Σωσάννης] σωσάνας *X,* σωσάννας *M TH,* σουσάννης *S,* σουσάννεις *D, praep.* τῆς *Z*

κἀκεῖ τὸν Δανιὴλ ἐξήγειρα, ἵνα τοὺς μὲν αἰτίους κολάσῃ,
τὴν ἀνεύθυνον δὲ εὐλυτώσῃ.
Μὴ κρίνετε κατ᾽ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Μὴ
ὡς ἐπὶ τοῦ Ναβουθὲ παρανόμως με λιθοβολήσητε, ἵνα μὴ
μισθὸν τῆς παρανομίας ὡς ὁ Ἀχαὰβ αἱματολουσίαν πορ-
νικὴν ὑπομείνητε.
Μὴ κρίνετε κατ᾽ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἀεὶ
γὰρ παρεκρίνατε, καὶ νῦν δικαίως κρίνατε. Οὐχ ὑμᾶς
ὀνειδίζων ὁ προφήτης Μιχαίας ἔλεγεν· *Ἀκούσατε δὴ ταῦτα,*
οἱ ἡγούμενοι οἴκου Ἰακὼβ καὶ οἱ κατάλοιποι οἴκου Ἰσραήλ,
οἱ βδελυσσόμενοι κρίμα καὶ πάντα τὰ ὀρθὰ διαστρέφοντες;
Μὴ κρίνετε κατ᾽ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε·
ὁστᾶ γὰρ *ἀνθρωπαρέσκων* ἀπολοῦνται.
Μὴ κρίνετε κατ᾽ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.
Τί τὰ χείλη πρὸς συκοφαντίαν κινεῖτε;
Τί τὴν γλῶσσαν πρὸς δηλατόρευσιν ὀξύνετε;
Τί τὸ στόμα κατὰ τοῦ ἀνευθύνου χαλκεύετε; Οὐκ εἶπον
ὑμῖν ὅτι καὶ περὶ ἀργοῦ λόγου δεῖ ὑμᾶς δίκην εἰσπρα-
χθῆναι;
Τί τὸν διάβολον τέρπετε καὶ ἑαυτοὺς κατακρίνετε;
Μὴ κρίνετε κατ᾽ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

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284 Ioh. 7, 24 **285** cf. III Reg. 21, 13 **286/287** cf. III Reg. 22, 38 **288** Ioh. 7, 24 **290/292** Mich. 3, 9 **293** Ioh. 7, 24 **294** cf. Ps. 52, 6 **295** Ioh. 7, 24 **299/300** cf. Matth. 12, 36 **302** Ioh. 7, 24

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

282 ἐξέγειρα *γC* **283** τὸν *M* δὲ ἀνεύθυνον *Y ω²* ἐκλυτώση *U LK,* ἐκλυττώση *XM v,* ἐκλυτρώση *R WOK$^{p.c.}$,* ἐλευθερώση *AS* **284** κρίνετε] κρίνατε *γCOH,* κρινεῖτε *K* **285** τοῦ] *om. A v* ναβουθὲν *ACB,* ναβουθὰν *U* παράνομόν *Y* **286** ὁ] *om. ATB* ἄχαβ *γ* αἱματολυσίαν *V,* αἱματοχυσίαν *K,* αἱματεκχυσίαν *T* **288** κρίνετε] κρίνατε *DO,* κρινεῖτε *K* **288/289** Ἀεὶ – κρίνατε] *om. Z* Ἀεὶ – παρεκρίνατε] *om. ω²* **289** παρεκρίνετε *β* καὶ – κρίνατε] *in marg. H, om. DFLAO* καὶ] κἂν *V* οὐχὶ *γA* **290** ὁ μιχαίας ὁ προφήτης *γ* Μιχαίας] *om. β v* **291** οἴκου[1]] *om. P* Ἰακὼβ – οἴκου[2]] *om. ω²* **292** οἱ – διαστρέφοντες] οἱ διαστρέφοντες πάντα τὰ ὀρθὰ καὶ βδελυσσόμενοι κρίμα *UR* οἱ] *add.* δὲ *Z* **293** κρίνετε] κρίνατε *γTCOH* ἀλλὰ – κρίνατε] *om. ω²(-LTO)* **294/295** ὁστᾶ – κρίνατε] *om. FT* **294** γὰρ] *iteravit Z* ἀπόλλυνται *Z* **295** κρίνετε] κρίνατε *γCO* **296/302** Τί – κρίνατε] *om. D* **297** Τί – ὀξύνετε] *om. UR* Τί] *om. C* γλῶτταν *H* δυλατόρευσιν *K* **298** τῶ στόματι *A* **299** λόγου] ῥήματος *B, om. H* δεῖ ὑμᾶς] δι᾽ἡμᾶς *S* δίκην] λόγον *C* **301/302** Τί – κρίνατε] *om. T* **301** κατακρίνατε *Y* **302** Μὴ – κρίνατε] *om. W* κρίνετε] κρίνατε *O*

Ὅπου ὑμνολογία, ἐκεῖ σαρκοφαγία;
Τί ἐβόησε Δαυῒδ λέγων· *Τὸ στόμα μου λαλήσει σοφίαν;*
Μὴ γὰρ "Τὸ στόμα μου λαλήσει συκοφαντίαν";
Καὶ ἡ μελέτη τῆς καρδίας μου σύνεσιν.
Μὴ γὰρ "διαβολήν";
Τί τιμιώτερον ἀκούειν παρὰ τοῦ πνεύματος τοῦ ἁγίου,
Στόμα φρονίμου ζητηθήσεται ἐν ἐκκλησίᾳ
ἢ "Ὃν *τὸ στόμα ἐπλεόνασεν* ἀδικίαν";
Τί ἄμεινον ἀκούειν,
Στόμα δικαίου ἀποστάζει σοφίαν
ἢ *Ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει*;
Τί ἐπωφελέστερον ἀκούειν,
Ἀληθινὸν στόμα ἐμπλήσει γέλωτος
ἢ *Στόμα καταψευδόμενον ἀναιρεῖ ψυχήν*;
Τί τιμιώτερον ὑμᾶς λέγειν πρὸς τὸν κύριον,
Τὰ χείλη μου ἐπαινέσουσί σε 1988
ἢ *Τὰ χείλη ἡμῶν παρ'ἡμῖν ἐστιν· τίς ἡμῶν κύριός ἐστιν*;
Πείσθητε τοίνυν τῷ εἰρηκότι· *Φυλάξασθε γογγυσμὸν ἀνωφελῆ καὶ ἀπὸ καταλαλιᾶς φείσασθε γλώσσης, ὅτι φθέγμα λάθριον κενὸν οὐ παρελεύσεται, στόμα δὲ καταψευδόμενον ἀναιρεῖ ψυχήν.*

304 Ps. 48, 4 **306** Ps. 48, 4 **309** Eccli. 21, 17 **310** Ps. 49, 19 **312** Prov. 10, 31 **313** Ps. 13, 3 **315** Iob 8, 21 **316** Sap. 1, 11 **318** Ps. 62, 4 **319** Ps. 11, 5 **320/323** Sap. 1, 11

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLATCBOKPHS])

303 Ὅπου] *add.* καθ' ὑπόκρισιν ἀναγνωστέον *β v* ὑμνολογία] ὑμῶν αἱ ματαιολογίαι *L*, ὑμῶν λόγια *P*, τὰ ὑμῶν λόγια *K*, ὑμνολογίαν *v* ἐκεῖ] ἐπεὶ *v*, *add.* γὰρ *V* σαρκοφαγίαι *L* **304** Δαυῒδ] *praep.* ὁ *S* **305** Μὴ – συκοφαντίαν] *om. VUR T* Τὸ – λαλήσει] *om. O* Τὸ] *om. Y* λαλεῖ *D* **307** Μὴ γὰρ "διαβολήν"] μὴ γὰρ τὸ στόμα μου λαλήσει συκοφαντίαν καὶ ἡ μελέτη τῆς καρδίας μου διαβολήν *UR* **308** ἀκοῦσαι *TC* παρὰ] ὑπὸ *KP* τοῦ[1]] *om. v* πνεύματος] στόματος *T* **309** ἐκκλησίᾳ] *add.* ἁγίων *Z* **310** ἢ] *om. P* Ὃν] ὑμῶν *OKP*, *om. Z* τὸ] *om. Z* ἐλάλησεν *DC* ἀδικίας *v*, κακίαν *H* **312** ἀποστάζει *TC*, ἀποσταλάζει *WC²PS* **313** ἢ] *om. K* Ὃν] ὑμῶν *KP* τὸ] *om. Z* ἀρᾶς – γέμει] γέμει ἀρᾶς καὶ πικρίας καὶ δόλου *O* **314** ἐποφιλέστερον *D*, ἐπωφελὲς *H* **315** ἐμπλισθήσει *W*, ἐμπλισθεῖ *T*, ἐμπλησθήσεται *A* **316** καταψευδομένου *TCBOKP* **317** τὸν] *om. β v* **318** μου] ἡμῶν *β BO v*, *add.* κύριε *UR* **319** παρ' – ἡμῶν²] *om. XMY v* ἡμῖν] ἡμῶν *FKP* **320** πείσθητι *R A*, πείσειτε *F* τοίνυν] οὖν *C* τῷ] αὐτῷ *KP* ὠφελῆ *XM*, ὠφελεῖ *UR v* **321** γλώττης *VUY TO* λαθραῖον *ω²*, *et post* κενὸν *transp. C* **322** κενὸν] καὶ ὧν *W* παραλεύσεται γ, παρασαλεύσεται *KP*, περελεύσεται *H*, πορεύσεται *ω¹ v* **322/323** στόμα – ψυχήν] *om. O* **322** δὲ] *om. DKP* καταψευδομένων *KP*

Μὴ κρίνετε κατ'ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε, ἀναμέσον ἐμοῦ καὶ Μωϋσέως. Μωϋσῆς γὰρ διὰ περιτομὴν τὸν νόμον ἀκυροῖ, νόμον νόμῳ λύων, ἵνα περιτμηθῇ τὸ βρέφος· ἐγὼ δὲ καὶ τὸν νόμον πληρῶ καὶ τὴν χάριν τιμῶ, οὔτε γὰρ ξίφος τεχνικὸν ὀξύνω οὔτε μισθὸν πραγματευτικὸν ζητῶ.
Μὴ κρίνετε κατ'ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Τί με ζητεῖτε ἀποκτεῖναι; Μάτην ταράσσεσθε, οὐδέπω βούλομαι παθεῖν· ὅτε θέλω πάσχω, οὐχ ὅτε ὑμεῖς τοὺς ἥλους χαλκεύετε. Οἰκονομίαν μετέρχομαι· μὴ γὰρ ἀνάγκην ὑφίσταμαι; Ἑαυτὸν ἐταπείνωσα, οὐδείς με ἔκδοτον ἔλαβεν. Ἤκουες δὲ καὶ τοῦ εὐαγγελιστοῦ Ἰωάννου τὰ αὐτά μοι συνηγοροῦντος· τί γὰρ προσέθηκε λέγων; *Ἐζήτουν αὐτὸν πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ'αὐτὸν τὰς χεῖρας, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.*»

Τί βούλεται λέγειν *οὐκ ἐληλύθει ἡ ὥρα αὐτοῦ*; Ἀντὶ τοῦ οὐδέπω ἦν πληρώσας τὰ δοκοῦντα αὐτῷ. Μὴ γάρ τις νομιζέτω ἀκούων τοῦ εὐαγγελιστοῦ βοῶντος· *ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ*, ὅτι ἡ ὥρα αἰτία, καθὼς Ἑλλήνων παῖδες ματαιολογοῦσιν, ὅτι ὥρισται ἑνὶ ἑκάστῳ τῶν ἀν-

324 Ioh. 7, 24 **330** Ioh. 7, 24 **330/331** Ioh. 7, 19 **336/338** Ioh. 7, 30 **339** Ioh. 7, 30 **341/342** Ioh. 7, 30

ω¹(a[VZ] β[XMURY])
ω²(γ[DW] δ[FLAT^usque ad πληρῶ *l. 327 CBOKPH^usque ad l. 334 S])*

324 κρίνετε] κρίνατε *γO* κρίνατε κρίσιν *D* **325** μωσέως *γAC* μωσῆς *a LATC* περιτομῆς *T*, περιτομίαν *D* **326** ἀκυροῖ *(*ἀκυρεῖ *R)* τὸν νόμον *UR* νόμῳ νόμον *β TCH v* νόμῳ] νόμου *W*, *om. a* ἵνα] *add.* μὴ *V* περιθμιθῇ *D*, περιτετμηθῇ *W* **327** καὶ[1]] *om. FL* **328** ὀξύνω] ξύλου *W* **328/329** παγματευτικὸν *P*, πραγματικὸν *V S* **330** κρίνετε] κρίνατε *γO* κρίσιν] *iteravit X* **331** ζητεῖτε με *DH* ταράττεσθε *WPH* οὐδέπω] οὔπω *β A v*, *add.* νῦν *L* **332** παθεῖν] θανεῖν *A* θελήσω *M v* ὅτε] ὥστε *L^a.c.*, *add.* δὲ *W* τοὺς ἥλους] *om. W* ἥλους] ὄχλους *R* **333** χαλκεύσητε *γFLBKPS* **333/334** ἐφίσταμαι *K* **334** Ἑαυτὸν] ἐμαυτὸν *γ*, *add.* ἑκουσίως *L* ἔκδοτόν με *L* ἔκδοντον *M v* **335/389** Ἤκουες – ταμιεύσασθαι] *om. H* **335** δὲ] *om. Z* καὶ] *om. v* Ἰωάννου] *add.* τοῦ *β v* τὰ αὐτά] ταῦτά *ω¹ C v* **336** τί γὰρ] καὶ *Y* Ἐζήτουν] ἐζήτον *P*, *add.* οὖν *ω²(-FLA)* **337** ἐπ'αὐτὸν] αὐτὸ *B* χεῖρας] *add.* αὐτοῦ *D* οὐδέπω *S* **338** ἐλήλυθεν *C* **339/342** Τί – αὐτοῦ] *om. Z* **339** Τί – αὐτοῦ] *om. P* ἐλήλυθεν *B* τοῦ] *add.* εἰπεῖν *O* **340** οὐδέπω] οὐδυνέτω *Y*, οὔπω *O* αὐτῷ] αὐτοῦ *W*, *om. β v* **341** τοῦ – βοῶντος] *om. UR* **342** ἐλήλυθεν *CB* ἡ[2]] *om. D* αἰτία] *add.* ἐστὶ *LO* **343** ὁμολογοῦσιν *D* τῶν] *om. P*

θρώπων καὶ ὁ τρόπος τοῦ θανάτου καὶ ἡ ἡμέρα καὶ ἡ ὥρα
καὶ τὸ πῶς δεῖ ἀποθανεῖν, καὶ οὐχ οἷόν τέ ἐστιν ἀποθανεῖν
τινα, εἰ μὴ ἔλθῃ τῆς εἱμαρμένης ἡ ἀπόφασις. Ἄπαγε τῆς
ἀτοπίας. Γραώδης ἡ τοιαύτη διήγησις καὶ σφόδρα ληρώδης
καὶ τῆς ἀληθείας ἀντίδικος. Εἰ γὰρ ὥρισται ἐνὶ ἑκάστῳ ὁ
τρόπος τοῦ θανάτου καὶ ἡ ἡμέρα καὶ ἡ ὥρα καὶ τὸ πῶς δεῖ
ἀποθανεῖν, καὶ οὐχ οἷόν τέ ἐστι διαφυγεῖν,
διὰ τί ἀρρωστοῦντες ἰατρικὴν βοήθειαν ἐπισπώμεθα, ἵνα
θᾶττον τὸ λυποῦν ἐπικόψωμεν;
διὰ τί δὲ καὶ πλέοντες λιμένας ἐπιζητοῦμεν καὶ ἄστρον
παραφυλαττόμεθα;
διὰ τί δὲ καὶ ὁδοιποροῦντες τοὺς λῃστρικοὺς τόπους ἐκκλί-
νομεν;
διὰ τί δὲ καὶ πολεμεῖν πρὸς ἐχθροὺς παρασκευαζόμεθα καὶ
θυρεοὺς συμπλέκομεν καὶ βέλη ὀξύνομεν καὶ τειχομαχίας
ἐγείρομεν,
εἰ ὥρισται ἑκάστῳ καὶ οὐχ οἷόν τέ ἐστι διαφυγεῖν τινα;
Ἄλλως δέ, διὰ τί τὸν Κάϊν βδελυττόμεθα, εἰ ὥριστο τῷ
Ἄβελ τοιουτότροπος θάνατος;
Διὰ τί δὲ καὶ τοὺς φονεῖς φονεύομεν, εἰ κεχρεώστητο
ἐκείνους οὕτως ἀποθανεῖν;

361/362 cf. Gen. 4, 8

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[FLACBOKPS])

344 καὶ¹] *om. P* τόπος *γ* ἡ¹ – ὥρα] ἡ *(iteravit V)* ὥρα καὶ ἡ *(om. V)* ἡμέρα *V A* **345** τὸ] *om. β v* καὶ² – ἀποθανεῖν²] *om. D* οὐκ *WFACBKP*, οὐ *S* ἐστιν] *om. v* **346** τινα] *om. Z P* ἔλθῃ] ἐλύθη *Y* ἡ] *om. D* **348** ὥρισται] ὥριστο *C*, *om. XM v* **349** ἡ¹] *om. B* τὸ] *om. ω¹ C v* **350** καὶ – διαφυγεῖν] *om. FLBK* οὐχ – διαφυγεῖν] *om. COPS* οὐκ *γA* διαφεύγειν *D* **351** βοήθεια *P* **352** θᾶττον] θάνατον *ω¹(-Y) v* λοιπὸν *V* ἐκκόψωμεν *ω²(-D)*, ἐγκόψωμεν *D* **353** δὲ] *om. U* πλέοντας *W* **355/356** ὑπεκκλίνομεν *S* **357** δὲ] *om. WK* καὶ¹] *om. A v* πρὸς ἐχθροὺς πολεμεῖν *A* παρασκευαζόμεθα πρὸς ἐχθροὺς *ω²* παρασκευαζόμενοι *M L v*, παραττόμεθα *Y* **358** τοιχομαχίας *MRY v* **360** εἰ – ἑκάστῳ] *om. ω¹(-Y) v* ὥρισται – καὶ] *om. Y* ἑκάστῳ] *add.* ὁ θάνατος *L* οὐκ *ω²(-LO)* ἐστι] *om. A* τινα] ταῦτα *KP* **361** Ἄλλως] ἀλλῶ *K*, *add.* τε *L* δέ] *add.* καὶ *Z* Κάϊν] *add.* ἀδελφοκτόνον γεγονότα *Y* ὥρισται *D$^{a.c.}$WOKP* **362** τοιοῦτος τρόπος *FLA*, τοιούτῳ τρόπῳ *ZXMY γCBOKP v* θάνατος] θανάτου *FLAS*, ἀπιθανεῖν *Y*, θανατοῦσθαι *P*, θανατόσθαι *K*, *praep.* ὁ *Z D* **363** τοὺς] *om. KP* εἶ] *add.* γε *CBOK*, *add.* γὰρ *P* κεχρεώστητο] ἐχρεωστεῖτο *β γ v*, ἐκεχρεώστητο καὶ *FAS*, καιχρεώστητο *V KP*, καὶ χρεώστη τὸ *B* **364** ἐκεῖνος *W*, ἐκείνοις *LO* θανεῖν *aXM DAB v*

Διὰ τί δὲ καὶ προσευχόμεθα πολυετίαν ἐτῶν δέξασθαι καὶ
μὴ ἐμπεσεῖν εἰς πειρασμόν; Οὐχ ὅτι ἀληθής ἐστιν ὁ
δεσπότης Χριστὸς ὁ εἰρηκὼς περὶ τοῦ πιστοῦ· *Μακρότητα
ἡμερῶν ἐμπλήσω αὐτὸν καὶ δείξω αὐτῷ τὸ σωτήριόν μου*,
καὶ πάλιν· *Ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου, καὶ
ἐξελοῦμαί σε, καὶ δοξάσεις με*;
Ἦ γὰρ οὐκ ἴσμεν σαφῶς ἐκ τῶν ἀρτίως ἡμῖν ὑπαναγνω-
σθέντων ἐν ταῖς Πράξεσι τῶν ἀποστόλων, ὅτι | ὁ κορυφαῖος 1989
τῶν ἀποστόλων Πέτρος ἐν θλίψει τὸν κύριον ἐπικαλεσάμε-
νος ἐν τῇ φυλακῇ τῆς παρ᾽αὐτοῦ βοηθείας τετύχηκεν;
Μόνον γὰρ ἐν θλίψει ἐβόησεν ὁ μακάριος Πέτρος, εὐθέως
ὁ κύριος ὑψόθεν ἄγγελον πέμψας, ὁ *μεγάλης βουλῆς* τῆς
τοῦ πατρὸς *ἄγγελος*, τοῦ Πέτρου τὴν φυλακὴν ἐφώτισεν,
ὡς καὶ τῶν τριῶν παίδων τὴν κάμινον ἐδρόσισεν. Εἷς γὰρ
καὶ ὁ αὐτὸς κύριος,
ὁ κἀκεῖ τοὺς ἄνθρακας ῥόδα δείξας
καὶ ὧδε τὰ δεσμὰ διαρρήξας·
ὁ κἀκεῖ τὴν εἰκόνα συντρίψας
καὶ ὧδε τὴν ἀσέβειαν ἀφανίσας·
ὁ κἀκεῖ τὸν Ναβουχοδονόσορ αἰσχύνας
καὶ ὧδε τὸν Ἡρῴδην πατάξας·
ὁ κἀκεῖ τοὺς Βαβυλωνίους συγκαύσας
καὶ ὧδε τοὺς Ἰουδαίους αἰχμαλωτίσας.

Τίς δὲ καὶ ἡ ἀρχὴ τοῦ ἀναγνώσματος; Ἀναγκαῖον τὰ μὲν

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366 cf. Matth. 6, 13; Luc. 11, 4 **367/368** Ps. 90, 16 **369/370** Ps. 49, 15 **372/377** cf. Act. 12, 5-7 **376/377** Is. 9, 6 **378** cf. Dan. 3, 50

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[I$^{inde\ ab}$ (εἰρη)κὼς l. 367FLACBOKPS])

365 ἐτῶν] *om. Z* δέχεσθαι *UR* **366** ἐμπίπτειν *UR* πειρασμούς *UR* Οὐχ ὅτι] οὐχὶ *L* **367** Χριστὸς] *om. A* μακρότητος *UR* **368** αὐτὸν] αὐτῶ *A* αὐτῷ] αὐτὸν *Y FA* **369** Ἐπικάλεσαί] ἐπικαλέσω *W*, *praep.* καὶ *D* σου] *om. D* **371** Ἦ – ἴσμεν] οὐκ ἴσμεν γὰρ *ω¹ v* σαφῶς] *om. γO* **371/372** ἐπαναγνωσθέντων *ω²(-DLO)* **372** κορυφαιότατος *A* **374** παρ᾽αὐτοῦ] παρὰ τοῦ θεοῦ *S* ἔτυχεν *β B v*, ἐπέτυχεν *Z S* **375** ἐν θλίψει] *om. β A v* ἐβόησεν] *om. K* Πέτρος] *om. L* εὐθέως] εὐθὺς *γ*, *praep.* καὶ *URY* **376** ὁ¹] *om. D v* κύριος] *om. D* πέμπων *β v* **376/377** βουλῆς – πατρὸς] *om. V* **376** τῆς] *om. Z KP* **378** ὡς] ὃς *LB$^{p.c.}$* **379** καὶ] *om. v* ὁ] *om. X* **380** ῥόδα] *praep.* ὡς *L* **381** καὶ – διαρρήξας] *om. VUR* **382** ὁ] *om. D* κἀκεῖ] καὶ *UR* **383** ἀφανίσας] διασκεδάσας *β v*, *add.* ὁ κἀκεῖ – ἀσέβειαν *(= ll. 382-383) et expunx. D* **384** αβουχοδονόσωρ *P* ἰσχύνας *W* **386** ἐκεῖ *δ(-FLO)* τοὺς] *om. I* βαβυλωνίτας *S* συγκόψας *A* **387** αἰχμαλωτεύσας *ω²(-DKP)* **388** Τίς] τί *FL* καὶ] *om. L* ἀναγνωρίσματος *Y*

παραθέσθαι, τὰ δὲ ἐν ἑτέρῳ καιρῷ ταμιεύσασθαι. Ἤκουες
γὰρ ἀρτίως τοῦ συγγραφέως Λουκᾶ λέγοντος· *Κατ'ἐκεῖνον*
τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας
κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. Ἀνεῖλε δὲ Ἰάκωβον
τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. Ἰδὼν δὲ ὅτι ἀρεστόν ἐστι
τοῖς Ἰουδαίοις προσέθετο συλλαβεῖν καὶ Πέτρον, ὃν καὶ
πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσι τετραδίοις
στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα
ἀναγαγεῖν αὐτὸν τῷ λαῷ.

Ὄντως ἑορτάζομεν σήμερον, ὅτι οὐ μόνον δεσποτικοὺς
ἀλλὰ καὶ μαρτυρικοὺς ἀγῶνας θεωροῦμεν·
Ἰάκωβος σφάζεται
καὶ Ἰωάννης ἀγάλλεται,
Πέτρος φυλακίζεται
καὶ ἡ ἐκκλησία προσεύχεται,
τὰ δεσμὰ διαρρήσσεται
καὶ ὁ διάβολος περισχίζεται,
τὸ πάσχα τῶν Ἰουδαίων πεπλήρωται
καὶ ὁ ζητούμενος οὐχ εὑρίσκεται,
Ἡρῴδης τοὺς φύλακας κατακρίνει
καὶ Πέτρος τὸ θαῦμα καταγγέλλει,
ἡ σιδηρᾶ πύλη ἠνοίγετο
καὶ ἡ Ἰουδαϊκὴ καρδία οὐ κατηνοίγετο.
Κατ'ἐκεῖνον τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς
χεῖρας.

390/397 Act. 12, 1-4 **412/413** Act. 12, 1

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[IFLACBOKPH^inde ab "Ηκουες l. 389S])

389 ἐν] *om. UR* καιρῷ] *om. δ* ταμιεύεσθαι *DA* **390** γὰρ] *om. OPHS* ἀρτίως] *om. A* συγγραφαίου *W*, εὐαγγελιστοῦ *L* Λουκᾶ] *add.* τοῦ *WAPS, add.* τοῦτο *DFLCBOK* **391** ἔβαλεν *D* ὁ βασιλεὺς ἡρῴδης *OS* **392** τῶν] *om. P* **393** μαχαίρη *IO* ἐστι] *om. U* **394** προσέθετο] *add.* τοῦ *F* συλλαβεῖν] συλ- *in marg. A²*, *post* Πέτρον *transp. D* **395** ἐν τῇ φυλακῇ *I* τέτρασιν *KP*, τέταρσι *v* τετετραδίοις *A* **396** τρατιωτῶν *Z* **397** ἀγαγεῖν *U D* αὐτὸν] *om. K* **398/399** δεσποτικοὺς – θεωροῦμεν] δεσποτικοὺς ἀγῶνας θεωροῦμεν ἀλλὰ καὶ δούλων *P* **401/402** καὶ – φυλακίζεται] *om. O* **401** Ἰωάννης ἀγάλλεται] *om. ω¹ v* **404** τὰ – διαρρήσσεται] *om. V S* τὰ] *praep.* καὶ *Zβ v* **405** ὁ] *om. I* περισχέζεται *A* **406/407** τὸ – εὑρίσκεται] *om. O* **406** τῶν] *om. A* **407** οὐκ *γ* **410** ἡ] *om. v* ἀνοίγεται *D* **411** καὶ – κατηνοίγετο] *om. P* ἡ] *om. V DCS* καρδία] γνώμη *δ* κατενύγετο *β(-R)*, κατηνύγετο *R*, κατανοίγεται *D* **412** ὑπέβαλεν *D*

Ποῖον καιρόν;
Καθ'ὃν τὸ βασιλικὸν τοῦ σωτῆρος ὄνομα
χωλοῖς δρόμον ἐχαρίζετο,
σιμικινθίοις νόσους ἐφυγάδευσεν,
σκιαῖς πυρετοὺς ἀπεσπόγγιζεν,
μαρτυρικοὺς στεφάνους συνέπλεκεν,
Ἰάκωβον στεφάνῳ μαρτυρικῷ κατεκόσμησεν,
Ἰωάννην θεολόγον ἐδείκνυεν,
Πέτρον παλαιστὴν γενναῖον ἐφύλαττεν.
Κατ'ἐκεῖνον τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς
χεῖρας.
Ποῖον καιρόν;
Ὅτε ξόανα τῆς βάσεως ἔπιπτον
καὶ εἴδωλα χλευάζειν οὐκ ἴσχυον,
ὅτε βωμοὶ ἀνεσκάπτοντο
καὶ ἱερεῖς ἐκόπτοντο,
ὅτε ἐγγαστρίμυθοι ἐφιμοῦντο
καὶ περιάπτων μαγγανεῖαι ἐρρίπτοντο.
Κατ'ἐκεῖνον τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς
χεῖρας.
Ποῖον καιρόν;
Καθ'ὃν ἡ συναγωγὴ διελύετο
καὶ ἡ ἐκκλησία συνεσφίγγετο,
καθ'ὃν οἱ νομικοὶ ἠπόρουν

415/416 cf. Act. 3, 16 **417** cf. Act. 19, 12 **418** cf. Act. 5, 15 **423/424** Act. 12, 1 **430** cf. Act. 16, 18 **432/433** Act. 12, 1

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[IFLACBOKPH^exceptis ll. 423-433S])

415 Καθ'ὃν] ὅτε *KP* ὄνομα τοῦ σωτῆρος *δ* σωτῆρος] πατρὸς *β v* **416** δρόμον χωλοῖς *D* ἐχαρίσατο *ω²(-D)*, ἐδωρήσατο *D* **417** σιμικινθίοις] *add.* τῶν μαθητῶν *Z* ἐφυγάδευεν *VU*, ἐθεράπευσεν *A* **418** σκιαῖς] σκιᾶ *LB*, σκιαὶ *O*, σκιᾶς *F*, *add.* αὐτῶν *Z* ἀπεσπόγγισε *Z FL*, ἀπεσπόγγιζον *O* **419** στεφάνους] *iteravit V* ἔπλεκεν *P* **420** μαρτυρικῷ στεφάνῳ *UR O* **421** Ἰωάννην – ἐδείκνυεν] *om. ω¹ v* ἀπεδείκνυεν *A* **422** παλευτὴν *C* ἐφύλαγεν *I* **423/444** Κατ' – ἀνήπτετο] *om. H (sed vide 451)* **423** Κατ' – καιρὸν] *om. I* **423/425** ἐπέβαλεν – καιρόν] *om. D* **423** ὁ βασιλεὺς ἡρῴδης *O* ὁ βασιλεὺς] *om. WCB* **426/434** Ὅτε – καιρόν] *om. P* **426** τῆς βάσεως] βασιλέως *V*, τῆς βασιλείας *FL*, *add.* αὐτῶν *Z* **428** ἐνεσκάπτοντο *K* **429** καὶ ἱερεῖς ἐκόπτοντο] *om. δ* **430** ἐγγαστρόμυθοι *Z*, ἐγγαστρίμυθος *L*, γαστρίμυθοι *UR* ἐφιμοῦτο *L*, εὐφημοῦντο *D* **431** περιάπτων] αἱ περὶ αὐτῶν *γIABKS* **432** ὑπέβαλεν *D* ὁ βασιλεὺς ἡρῴδης *WACOK* **433** χεῖρας] *add.* αὐτοῦ *B* **435** ἐλύετο *A* **436** ἐσφίγγετο *v* **437** καθ'ὃν οἱ νομικοὶ] καὶ νομικοῖς *I* ἀπόρουν *IFCBOPH*

καὶ οἱ ἀπόστολοι ηὐπόρουν,
καθ' ὃν ἡ περιτομὴ τῆς σαρκὸς ἐμειοῦτο
καὶ ἡ σφραγὶς τῆς καρδίας ἐπληθύνετο,
καθ' ὃν τὰ ἄζυμα ἐφθίνει
καὶ ὁ ἐπουράνιος ἄρτος ἤνθει,
καθ' ὃν | ἡ ἑπτάμυξος λυχνία ἐσβέννυτο 1992
καὶ ὁ δωδεκάκτινος σταυρὸς ἀνήπτετο.
Κατ' ἐκεῖνον τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.
Ὦ βασιλέως φρόνησις, μᾶλλον δὲ τυράννου ἐπιχείρησις. Ποῖος γὰρ βασιλεύς, ὁ μὴ ὢν ἐν τῇ χειρὶ τοῦ θεοῦ, ἀλλ' ἐν τῇ βουλῇ τοῦ διαβόλου; Πέτρον σπεύδεις φονοκτονῆσαι, ὦ Ἡρῴδη; Διὰ τί;
Μὴ γὰρ ἀνταρσίαν ἐμελέτησεν;
Μὴ γὰρ διάδημα κατεσκεύασεν;
Μὴ γὰρ πορφύραν ἐκτήσατο;
Μὴ γὰρ θησαυροὺς χρημάτων ἐπλήθυνεν;
Μὴ γὰρ ὁπλίτας ἐμισθώσατο;
Μὴ γὰρ πόλεις ἰσχυρὰς ἤγειρεν;
Γυμνὸς καὶ ἄπορος ὑπάρχει ὁ Πέτρος ἐν τοῖς σωματικοῖς, κατέλιπε καὶ τὰ πατρῷα δίκτυα καὶ τὴν ἁλιευτικὴν σκάφην καὶ τῆς τῶν ἰχθύων ἄγρας κατεφρόνησεν. Ἐπείσθη τῷ

445/446 Act. 12, 1

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[IFLACBOKPHS])

438 καὶ – ηὐπόρουν] *om. UR* καὶ] καθ' ὃν *X* οἱ] *om. H* ἀποστολικοὶ *KP* εὐπόρουν *FLP*, ηὐπόρον *C*, ἠπόρουν *W* **439** ἡ] *om. V* **441** καθ' ὃ *R a.c.* ἔφθινε *U*, ἐφθόνει *B*, ἐφθήρει *D*, ἔφθην *I*, εὐθήνει *Z LAH* **442** ὁ – ἄρτος] ὁ ἄρτος ὁ ἐπουράνιος *L*, ἄρτος ὁ ἐπουράνιος *v*, ὁ ἐπουράνιος *β γ* **443** ἡ ἑπτάμυξος] ἡ ἑπτάμιξος *D*, ἡπτώμιξος *W* **444** ἀνήπτατο *F*, ἀνύγετο *W*, ἠνοίγετο *D* **445** ἔβαλεν *P* ὁ βασιλεὺς ἡρώδης *WFACBK* ὁ βασιλεὺς] *om. H* **446** χεῖρας] *add.* αὐτοῦ *B* τῶν] *om. D* **447** βασιλέως] *add.* ἡρώδου *S* φρόνεσις *A* **448** γὰρ] *om. ω¹ v* βασιλεύς] *add.* τοῦτο ἂν ἠβουλήθη ποιῆσαι εἰ μὴ *L* **449** ὦ] *om. O* **450** Ἡρῴδη] ρώδη *S* **451** ἀντάρσιον *ω²(-DFL)* ἐμελέτησεν] *deinde ad l. 434 revertitur H, qui ll. 445-451 bis continet* **452/454** 454, 453, 452 *ω²* **452** γὰρ] *om. I* **453** γὰρ] *om. LP* πορφύρα *(*πορφύραν *XM v)* ἐχρήσατο *β v* **454** ἐπλήθυνεν χρημάτων *A* κτημάτων *B*, κτισμάτων *β v* **455/456** Μὴ – ἐμισθώσατο] *post* ἤγειρεν *transp. B* **456** γὰρ] *om. L* ὀχυρὰς *Y*, ὠχυρὰς *S* **457** ὑπάρχει] ὑπάρχων *IH*, *post* σωματικοῖς *transp. A*, *post* Πέτρος *transp. UR*, *om. OPS* ἐν *(om. A)* τοῖς σωματικοῖς ὁ πέτρος *ω²* **458** πατρῷα] παρόντα *R* τὴν – σκάφην] τῇ ἁλιευτικῇ σκάφη ἀπετάξατο *ω²(-DL)*, τὰ ἁλιευτικὰ σκάφη ἀ. *D*, τὴν ἁλιευτικὴν σκάφην ἀ. *L* **459** κατεφρόνησεν ἄγρας *I*

διʼ ἡμᾶς πτωχεύσαντι Χριστῷ λέγοντι· «Μὴ κτήσησθε χαλκὸν ἢ πήραν ἢ βαλλάντιον μηδὲ διπλοῦν χιτῶνα.»
Ὦ Ἡρῴδη, τί τοὺς βαρβάρους καταλιπὼν τοῖς ἀποστόλοις πολεμεῖς; Τί τειχομαχίας ἀργῶν τὴν ἐκκλησίαν διορύττεις; Τί τὰς χεῖρας ἐκτείνεις, οὐχ ἵνα τυράννου τὴν κώμην κατάσχῃς, ἀλλʼ ἵνα θυσιαστήριον τοῦ βασιλέως Χριστοῦ στρέψῃς;
Κατ' ἐκεῖνον τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.
Ὦ χεῖρες Ἡρῴδου εἰς προσευχὴν μὴ ἐκτεινόμεναι, ἀλλʼ εἰς δικαιοκτονίαν ὁπλιζόμεναι. Αὗται γὰρ αἱ χεῖρες, ὡς ἴστε, κατὰ τοῦ στύλου τῆς ἐκκλησίας ὡπλίσθησαν. Ταύτας τὰς χεῖρας θεωρήσας ὁ Πέτρος ἐβόα καὶ προσηύχετο ἐν τῇ φυλακῇ τὰ τοῦ Δαυῒδ ῥήματα λέγων· *Μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωήν μου, ὧν ἐν χερσὶν αἱ ἀνομίαι· ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων.* Εἰ μὴ γὰρ μισθὸν ὁ Ἡρῴδης παρὰ Ἰουδαίων ἐλάμβανεν, οὐκ ἂν τὸ φάσγανον τῆς παρανομίας ὤξυνεν, *Ἰάκωβον ἀνεῖλε μαχαίρᾳ*, Πέτρον δυσὶν ἁλύσεσι συνέδησε *βουλόμενος αὐτὸν μετὰ τὸ πάσχα ἀναγαγεῖν τῷ λαῷ.*
Ὦ πάσχα Ἰουδαϊκόν, ἀεὶ μεταξὺ αἱμάτων ἀθῴων μιγνύμε-

460/461 cf. Matth. 10, 9-10; Luc. 10, 4 **467/468** Act. 12, 1 **473/476** Ps. 25, 9-10 **478** Act. 12, 2 **479** Act. 12, 4

ω¹(a[VZ] β[XMURY]) ω²(γ[DW] δ[IFLACBOKPHS])

460 λέγοντι] *om. ω²(-K)* κτήσασθε *γFACBOKPHS* **460/461** χαλκὸν] *om. A* **461** μηδὲ] μὴ *V ω²(-O)*, ἢ *O*, μήτε *Y* χιτῶνα] *add.* ἢ ἱμάτιον *O* **462** Ὦ Ἡρῴδη, τί] ἡρώδη *et post* καταλιπὼν *transp. ω²* κατελείπων *W* τοὺς ἀποστόλους *Vβ LA* **463** πολεμεῖς] κατασφάττεις *β v* Τί] *add.* γὰρ *Z*, *om. ω²* τοιχομαχίας *XMY I v*, τειχομαγίας *D* **464** Τί] *om. ω²* τυράννου] *om. D* τὴν] *om. ω¹ v* **465** τοῦ – Χριστοῦ] χριστοῦ τοῦ ἀθανάτου βασιλέως *Z* Χριστοῦ] *om. β D v* **466** καταστρέψῃς *LAS*, διαστρέψῃς *I*, τρέψεις *D* **467** Κατ' – καιρὸν] *om. PH* ὑπέβαλεν *D* ὁ βασιλεὺς ἡρώδης *ACOH* **468** χεῖρας] *add.* αὐτοῦ *B* **469** Ἡρῴδου] *add.* οὐκ *UR* εἰς[1]] πρὸς *D* μὴ] *om. UR* **470** δικαιοκτονίαν] τὸ κτεῖναι δίκαιον *ω¹ v* ὡς] *om. UR* ἴστε] ἵσταται γὰρ *S*, *om. UR* **471** τῆς ἐκκλησίας] *om. P* Ταύτας] *praep.* διὰ *I* **472** θεωρήσας] *om. I* **472/473** ἐν – λέγων] *om. A* **473** ῥήματα] *om. O* μετ' *v* **474** μετ' *v* **476** παρὰ Ἰουδαίων] *om. D* Ἰουδαίων] *praep.* τῶν *S* **477** ἔλαβεν *V L* φάσγανον] σφάγιον *UR*, ξίφος *ω²* τῆς] *om. D* παρανομίας] μανίας *A*, *om. D* **478** ἀνελεῖν *Zβ v* Πέτρον] *praep.* καὶ *ω¹ v* ἁλύσεσι δυσὶν *D* συνέδησε] *praep.* οὐκ ἂν *ω¹ v*, ἔδησε *WI* **479** αὐτὸν] *post* ἀναγαγεῖν *transp. A*, *om. CO* ἀγαγεῖν *DS* **480** ἀθῴων] ἀδίκων *A*

νον. Τὸν δεσπότην Χριστὸν πρὸ τοῦ πάσχα ἐσταύρωσαν, τὸν μαθητὴν αὐτοῦ Πέτρον *μετὰ τὸ πάσχα* ἀνελεῖν ἐβούλοντο. Ὦ πάσχα ἄναγνον, ὦ συναγωγὴ αἱματοποσίας φίλη. Καλῶς ὁ Σολομὼν ἐκ πολλῶν τῶν χρόνων τὴν τῶν Ἰουδαίων συναγωγὴν «βδέλλαν» προσηγόρευσεν. Διὰ τί; Ὡς ἀλλοτρίων αἱμάτων ἑλκύστριαν.

Βουλόμενος αὐτὸν μετὰ τὸ πάσχα ἀναγαγεῖν τῷ λαῷ. Διὰ τί δὲ μὴ ἐν τῷ πάσχα; Τιμῶσι δῆθεν τὴν ἑορτὴν τοῦ πάσχα. Ὦ τιμὴ ὕβρεως πεπληρωμένη. Εἰ οὐκ ἐξὸν ἐν τῷ πάσχα φονεῦσαι, μηδὲ | δήσητε ἐν τῷ πάσχα. Τὴν ἑορτὴν 1993
δοκεῖτε τιμᾶν τὸν φόνον θησαυρίζοντες; Τὸ θῦμα κατέχετε καὶ θύειν οὐ νομίζετε; Ὦ εὐλάβεια κατακρίσεως πεπληρωμένη, μᾶλλον δὲ ὦ παρανομία ἄχρι τῆς δεῦρο παρά τινων φυλαττομένη, ἐκεῖθεν ἀρχὴν λαβοῦσα καὶ τέλος εὑρεῖν μὴ ἐπιζητοῦσα.

Ἦ γὰρ οὐκ ἴσμεν ὅτι πολλάκις τινὲς τῶν ἐν δυναστείᾳ ἐξεταζομένων ἀνεύθυνόν τινα ἐν φυλακῇ δημοσίᾳ κατακλείσαντες, μόνον ἐπιστῇ τὸ τίμιον πάσχα, εὐθέως δῆθεν τῆς δημοσίας φυλακῆς ἀπαλλάττουσιν, ἑτέραν φυλακὴν χαλεπωτέραν ἐπινοοῦντες ἢ παρ' ἑαυτοῖς φυλάττοντες καὶ λιμῷ ἄγχοντες ἢ εἰς τὸν οἶκον τοῦ ἐκβιβαστοῦ συγκλείοντες

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482 Act. 12, 4 **484/485** cf. Prov. 30, 15 **487** Act. 12, 4

ω¹(α[VZ] β[XMURY]) ω²(γ[DW] δ[IFLACBOKPHS])

481/482 ἐσταύρωσαν – πάσχα] *om. D* **482** μετὰ – πάσχα] *om. A* **482/483** ἠβούλοντο *Y*, ἠβουλήθησαν *ω²* **483** πανάγιον *K* ὦ συναγωγὴ] *om. C* αἱματοχυσίας *AH*, αἱματεκχυσίας *ω¹ v* **484** Σαλομὼν *v* **485** βδελλυρὰν *I*, βδελυρὰν *Zβ L v* προηγόρευσε *IO* Διὰ τί] *om. C* **487** αὐτὸν] *add.* φησὶ *Vβ v*, *om. OS* **488** Τιμῶσι] *add.* γὰρ *O* **489/490** Ὦ – πάσχα²] *post* νομίζετε *(l. 492) transp. UR* **489** πεπληρωμένη] περισωτέρα *B* **490** φονεῦσαι – πάσχα²] *om. D* φονεύειν *O* μήτε *W* δῆσαι *IH* Τὴν] *add.* μὲν *Zβ v*, *add.* ἐμὴν *V* **491** δοκεῖ *P* φθόνον *CH* θησαυρίσαντες *P* θῦμα] θαῦμα *WC*, θᾶμα *I*, *add.* δὲ *M v* κατέχοντες *D* **492** οὐ] *om. S* **492/493** (κατα)κρίσεως – παρά τι(νων)] *cultro rescissa in C* **493** παρά τινων] *add.* ἀνθρώπων *D*, *om. FL* **494** φυλαττομένη] *om. FLP* τέλος] *praep.* τὸ *v* οὐκ *v* **495** ἐπιζητοῦσαν *D*$^{a.c.\ ut\ vid.}$, ζητοῦσα *K* **496** τισὶν *D* τῶν] *om. OK* ἐν δυναστείᾳ] δυναστίαις *I* **497** ἐξεταζαμένων *D*, ἐξεταζόμενοι *K* δημοσίᾳ φυλακῇ *UR* δημοσίᾳ] *om. D* **497/498** κατακλείσαντος *Y*, κλείσαντες *K* **498** μόνον] *add.* ἐὰν *V*, *add.* εἰ *UR* ἐπέστη *WIFLCBS* τίμιον] ἐπιτίμιον *Y*, μὴ ὂν αὐτοῖς *Z* δῆθεν] *om. UR* **499** φυλακὴν] *om. P* **500** ἑαυτοὺς *V* **501** κατάγχοντες *Z* ἐκβιαστοῦ *M W v* ἐκκλίνοντες *W*, συγκλείοντος *H*

τοῦ ἀκόρεστα κεχηνότος, μὴ συνορῶντες ὅτι τοῦτο οὐκ ἔστι τὴν ἑορτὴν τιμῆσαι, ἀλλὰ τὸν δεσπότην Χριστὸν ὑβρίσαι. Θέλεις ἑορτάσαι, τῆς συκοφαντίας ἐλευθέρωσον τὸν σύνδουλόν σου· τότε γάρ τις κυρίως ἑορτάζει, οὐχ ὅτε σηρικὴν στολὴν ἐγκαινίζει, ἀλλ' ὅτε τεθλιμμένην ψυχὴν ἐλευθερώσει.

Τῷ δὲ θεῷ χάρις εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ω¹(α[VZ] β[XMURY]) ω²(γ[DW] δ[IFLACBOKPHS])

502 ἀκέρασται *v* συνιέντες *A* **502/503** οὐκ ἔστι τοῦτο *A* **503** τὴν] *om. γAC* τὸν] *om. A* **503/504** ἐνυβρίσαι *ω²(-WLA)* **504** Θέλεις] *add.* κυρίως *UR* **505** σου] *om. UR D* **505/507** τότε – ἐλευθερώσει] *om. UR* **505** τις] *om. Z* ἑορτάζεις *Z* **506** ἐγκαινιάζει *FAKS*, ἐγκαινίζεται *O* ἀλλ' ὅτε] ἀλλὸ *S* τεθλημένην *A* ψυχὴν] *praep.* καὶ κατόδυνον *S* **506/507** ἐλευθερώσης *Z* **508** Τῷ – Ἀμήν] δοξάζων καὶ ἑορτάζων κυρίω πνευματικῶς ὅτι αὐτῷ πρέπει δόξα εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰώνων ἀμήν *O*, ἐν χριστῷ ἰησοῦ τῷ κυρίω ἡμῶν ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν *S*, ὅτι τῷ θεῷ πρέπει δόξα κράτος τιμὴ καὶ προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς ἀτελευτήτους *(om. R)* αἰῶνας τῶν αἰώνων ἀμήν *UR*, χάριτι τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ· μεθ' οὗ τῷ πατρὶ *(et add.* ἅμα τῷ ἁγίω πνεύματι *F)* δόξα τιμὴ καὶ κράτος *(*κράτος] προσκύνησις· σὺν τῷ παναγίω καὶ ζωοποιῷ αὐτοῦ πνεύματι· *L)* νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν *FL* δὲ] *post* θεῷ *transp. A*, *om. U* θεῷ] *add.* ἡμῶν *I* χάρις] δόξα *I* εἰς] *praep.* νῦν καὶ *H* τοὺς] *add.* ἅπαντας *H* τῶν αἰώνων] *om. I* Ἀμήν] λεοντίου πρεσβυτέρου κωνσταντινουπόλεως εἰς τὸν ἐκ γεννητοῦς τυφλὸν καὶ εἰς τὸν ἅγιον πέτρον τὸν ὑπὸ ἡρώδου ἐν τῇ φυλακῇ ἀποκλεισθέντα *subscripsit I*, λεοντίου βυζαντίου εἰς τὴν μεσοπεντηκοστὴν *subscripsit Z*

HOMILIA XI

IN PENTECOSTEN
(CPG 7896)

Praefatio

For the constitution of the text of Homily XI (CPG 7896) we have used the following MSS (1):

1. **I** *Athous Iviron 591* (no pagination)
chart. s. XVI-XVII ff. 497 1/25
panegyricon with metaphrastic texts (type B)
Ehrhard III, 310; Lambros II, 178

2. **L** *Athous Lavra Δ 84* (ff. 254-261)
m. s. XII-XIII ff. 432 37 × 24 2/33
panegyricon with metaphrastic texts (type B)
cf. above p. 279

3. *Athous Lavra E 188* (ff. 297^{v}-303)
chart. a. 1627 ff. 434 39 × 25 2/33
panegyricon with metaphrastic texts (type B)
cf. above pp. 279-280

4. **S** *Athous Stavronikita 58* (ff. 329^{v}-339) (2)
chart. s. XVI ff. 528 31,2 × 24,2 1/26
panegyricon for the whole year, independent of the Metaphrast (type A)
Ehrhard III, 467; Lambros I, 79-80

5. **P** *Parisinus gr. 1595* (ff. 215^{v}-217; *inc.* Καιρὸς 430) (3)
chart. s. XV ff. 305 27,5 × 19,5 2/29
panegyricon with metaphrastic texts (type B)
Ehrhard III, 307-308; Halkin 220

6. **T** *Thessalonicensis Blatadon 6* (ff. 323^{v}-333)
m. s. IX ff. 414 38,5 × 26 2/33

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(1) Inaccessible to us were: *Athous Hagia Anna 14*, s. XVI (ff. 169^{v}-178^{v}), *Athous Iviron 676*, s. XVII (no pagination), *Athous Xeropotamou 146*, s. XVI (ff. 7^{v}-12) and *Athous Xeropotamou 211*, s. XVI (ff. 185^{v}-201).

(2) At the bottom of f. 329^{v} we read: ὁ παρὼν λόγος ἀναγινώσκεται εἰς τὴν τράπεζαν, τῇ αὐτῇ ἡμέρα.

(3) Mme G. Astruc-Morize kindly drew our attention to this MS, and abandoned her plans to publish this fragment, once we had together come to the conclusion that the ending of Leontius' homily was in question.

homiliarium
cf. above p. 77

7. **V** *Vaticanus gr. 1990* (ff. 241-248)
ff. 180-280: m. s. X 33 × 24 2/33
panegyricon for the whole year (type C)
cf. above p. 283

The seven MSS which we have collated fall distinctly into two groups, *VLS3* and *TIP*, as will be immediately evident from a glance at the critical apparatus.

Within the group *VLS3*, in which *3* can be eliminated because it is a copy of *L*, we detect close agreement between *Athous Lavra Δ 84* (*L*) and *Athous Stavronikita 58* (*S*), such that it may be wondered whether *S* is not a copy of *L*; on the other hand, there are four instances where *S* does not have the reading of *L*:
18 τὴν] *praep.* καὶ *L*
192 Ἄκουε] *add.* γὰρ *L*
418 ναὶ] ὦ *L*
421 ναὶ] ὦ *L*

If *S* was not copied from *L*, we can then note from the small differences between *L* and *S*(4) that both MSS are good copies of their common model. A comparison of the model of *LS* with *V* points up first of all eleven omissions of a couple or more words in *LS*(5) and ten omissions of a single word(6). Secondly, particles(7) or single words(8) are occasionally added to the text, and in 453 we find a sizeable addition(9). Next we can note a number of transpositions(10) and of obvious variants(11). From this we obtain a picture of a somewhat polished text-type, in which too the reference to the pericope which had been read out has been omitted (cf. 43 and 386).

The thirty or so variants contained in *V*, on the other hand, are the usual unimportant ones which we encounter in every text(12). Accordingly, we come to the conclusion that within *VLS* the hyparchetype of this family is approached most closely through *V*, while *LS* derive from a copy which is more remote from the hyparchetype.

The most important representative of the group *TIP* is naturally *Thessalonicensis Blatadon 6* (*T*), a MS which we have also encountered in Homilies II, V and VI. Here *T* exhibits the same characteristics as it does there: we note only about 20 small, insignificant variants(13); in other words, *T* offers a

(4) 21 διαλυθείσας] *om. S*; 37 τι] *om. S*; ἐξ ὁλοκλήρου] ἐξοκλήρου *S*; 59 Εὐφράτης] ἐφράτης *S*; 107 Ἰουδαίους] *praep.* τοὺς *S*; 113 ἐκείνων[1]] ἐκείνην *S*; 125/126 τὸ ἅγιον πνεῦμα] τὸ πνεῦμα τὸ ἅγιον *S*; 131 αἱρετισμὸς] αἱρετικὸς *S*; 137 καὶ[1]] *om. S*; 156 καὶ] *om. S*; 164 πνεύματος] *praep.* ἁγίου *S*; 219 ὁ] *om. S*; 233 δὲ[1]] *om. S*; 247/248 Καθὼς - ἐκελεύετο] *om. S*; 303 καὶ] *om. S*; 363 πάντας] πάντες *S*; 411 γλῶσσαν] γλῶτταν *S*; 436 Ἀπέρχῃ] ἀπάρχη *S*; 453 ποιεῖσθαι] ποιῆσαι *S*; 455 κοσμικῷ] κοσμικῶς *S*; 465 τάφου] μνήματος *S*; 492 με] *om. S*; 495 μόνον] μόνοις *S*.

(5) 14 προσπελάσας - οὐ] *om.*; 24 τὰ - βαδίζειν] *om.*; 113/114 ἡ[2] - ἡμῶν] *om.*; 250 Εἶδες - δωρεάν] *om.*; 343 οἱ λαλοῦντές] *om.*; 403 ἢ - πνέουσιν] *om.*; 415 καὶ δίδυμα] *om.*; 434/435 ὡς τεθνεῶτος] *om.*; 462/463 Ἔστι - πνεύματος] *om.*; 497/498 θεϊκῶν - καταφονήτρια] *om.*; 518 ὁ κύριος] *om.*

(6) 43 ἀρτίως] *om.*; 52 τῆς] *om.*; 60 μὲν] *om.*; 138 διαφόροις] *om.*; 216 τοῦ] *om.*; 228 ἀλλ'] *om.*; 360 τῶν] *om.*; 380 καὶ] *om.*; 382 εἰσίν] *om.*; 463 καὶ] *om.*

(7) 215 Ταύτην] *praep.* καὶ; 228 ἀπόστολοι] *add.* δὲ; 271 τοὺς] *add.* μὲν; 272 τοὺς] *add.* δὲ (+ *TI*); 306 Ἄκουε] *add.* τοιγαροῦν; 309 Ὁμοίως] *add.* καὶ; 376 τοὺς[1]] *add.* δὲ; 424 οἴνου] *add.* δὲ; 451 τὰ] *add.* δὲ; 454 Ἄλλο] *add.* γὰρ; 489 Τί] *add.* γὰρ.

(8) 173 σοφισταί] *add.* γεγόνασι; 192 βοῶσιν] *praep.* χαρμονικῶς; 201 ἐγνώρισεν] *add.* αὐτοῖς; 218 ἀργοῦμεν] *praep.* ἔτι; 311 Ἡσαΐου] *add.* τοῦ προφήτου; 401 ἀκριβῶς] *add.* εἰ; 492 δαψιλεύονται] *add.* καὶ λέγουσιν; 495 Καὶ] *add.* ἡνίκα; 512 συνετῶς] *add.* ἄνθρωπε; δῶρόν] *praep.* τὸ; 519 οἶνον] *add.* ὁ χριστός.

(9) 453 ποιεῖσθαι] *add.* ἢ ἐκτενῶς ὑπὲρ τοῦ τεθνηκότος πρὸς θεὸν ἱκετεῦσαι.

(10) Cf. 30, 45, 135/136, 156, 353, 392, 425/426, 453 and 507.

(11) 11 τούτου] τοῦ; 13 ὁ] τίς; 14 παρέρχεται] προσέρχεται; 48 συνδιαλύεται] συλλύεται; 61 μὲν] μόνον; 62 ὀλιγοροῦντες] ὀλιγοστοῦντες; 87 μεγαλορῶγοι] μεγαλόδωροι; 108 κακὰ] καὶ; 111 ἀπηναισχύντησας] ἀπανησχύντησας; 119/120 προσαγορεύει] ἐπαναπαύει; 124 μυρίζει] σμυρνίζει; 164/165 ἤμελλον] ἔμελλον; 194 τοῖς ἀποστόλοις] τούτοις; 201 ὡρισμένως] ὡρισμένον καιρὸν ἐν ἡμῖν; 205 συνσφίγγοντες] συσφίγγοντες; 215 δεκάτην] δὲ τὴν; 217 Ἡλία] ἡλιοῦ (+ *I*); 238 μου] μοι; 269 τοὺς ἀποστόλους] αὐτοὺς; 283 μαραίνει] μωραίνει; 295 παρεκατέστησεν] παρακατέστησεν; 298 ἵνα[1]] ἵν'; 307 ὦ φίλε] ἀγαπητὲ; 329 διδάγματα] δίδραχμα; 342 καταπλαγέντες] μετ' ἐκπλήξεως; 348 οἰκουμενικῆς] οἰκονομικῆς; 351 γνῶσις] ἀλλοίωσις; 357 ἔμεινεν] ἔμενεν; 377 ὀνοῦντας] ὠφελοῦντας; 386 ἀρτίως ἤκουες] ἀκήκοας; 391 νηφαλαιότητος] νηφαλιότητος; 407 νηφαλαιότητι] νηφαλιότητι; 410 ναὶ] ὦ; 414 πλευρίζει] πλευρίζειν παρασκευάζει; 424 μεθύομεν] μεθύουσιν; 430 Πρόσεχε] πρόσσχες; 460 κανδῆλα] κανδύλα; 481 ἐκκλησίᾳ] ἐκκλησίαις; 490 ταφομεθυσταί] ταφομύσται; 493 καταλείψω] καταλίπω; 519 τῶν γαμούντων] τὸν γάμον.

(12) Most significant are: 36 θεόκρατα] θεόκριτα; 138 τρισὶ] *om.*; 458 ἄνδρα] *add.* παρθενικόν; 502 ἠκούσαμεν] ἤκουες; in addition, in *V* the decorative edge above the following text, a homily of Basil of Seleucia on Pentecost, has been cut off. As a result several words are missing in 507/509.

(13) E.g. 11 χρυσοτόξου] χρυσοτοξότου; 42 ἤκουες] ἤκουσες; 53 τῶν οὐρανῶν] τοῦ οὐρανοῦ; 133 ὁ] *add.* μὲν; 201 ὁ] *om.*; 347 οὗτοι] *om.*; 358 Μωσέα] *add.* οὖν; 438 ῥόδισον] πρόδισον; 470 Ἤκουες] ἤκουσας γὰρ; 510 μετέβαλεν] μετέβαλον.

reliable copy of the text-type which it represents. *I* transmits to us a copy of the common model of *TI* which is not particularly accurate, as can be seen from several large omissions ([14]), a number of small omissions ([15]), approximately 30 variants ([16]), several transpositions ([17]) and one addition of note ([18]). A third witness to this group, albeit a fragmentary one, is found in *P*, in which the conclusion of Homily XI from 430 onwards is copied at the end of the homily of Proclus of Constantinople on Pentecost, which is transmitted here under the name of John Chrysostom.

The relationship between *P* and *TI* is immediately apparent in the passages 456/467 and 517/524, where *P* sides with *TI* against *VLS3*. Within *TIP* we note that *P* exhibits only about 12 different readings from the common model ([19]), and that it agrees twice with *T* ([20]) and once with *I* ([21]).

If we now compare *VLS* and *TI* in order to determine which of the two families should be preferred for the constitution of the text, our attention is drawn first to two instances where the two families differ markedly. Lines 456/467 are omitted by *TIP*, whereas *VLS* have a passage dealing with the immodest conduct of Christian widows at the graves of their deceased husbands — a passage that would understandably be omitted, rather than included, by a later copyist, especially if we take into account the lines 462/463. A second example where the text of *TIP* differs from that of *VLS* is to be found at the end of the homily (cf. app. crit. 517-524), where *TIP* read διὸ καὶ ὑμᾶς παρακαλῶ ἀγαπητοί· φύγωμεν τὴν μέθην καὶ πᾶσαν ἐνέργειαν τοῦ ἐχθροῦ, ὑπακούσωμεν δὲ *(om. I)* τῷ δεσπότῃ· καὶ μετὰ ἀκριβείας τὸν ἑαυτῶν βίον ῥυθμίσωμεν *(add.* ἕκαστος *P)* ἵνα τῶν μελλόντων ἀγαθῶν ἐπιτύχωμεν· ἐν χριστῷ ἰησοῦ τῷ κυρίῳ ἡμῶν· ὧ ἡ δόξα *(add.* καὶ τὸ κράτος *P)* εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Nothing resembling this ending is to be found in other homilies of Leontius, and we must therefore attribute these lines to a later copyist or reviser of the text. The typical Leontian expression ὦ φίλε in 307 and 470 is also omitted by *TI(P)*. A further sign of revision occurs in 470, where the reference to the reading of the previous day is omitted by *TIP*. All this, coupled with the large number of omissions in *TI(P)* ([22]), has led us to give the preference to *VLS* in the constitution of the text. The readings of *TI* are, however, followed in:

48 συνδιαλύεται] *TI*, συλλύεται *LS*, συλλέεται *V*
65 τέσσαρας] *TI*, *om. VLS*
91 ἄφωνος] *TI*, ἄφθονος *VLS*
101 λέγοντες] *TI*, *om. VLS*
118 ἑορτὴ] *TI*, *om. VLS*
136/137 ἐναργοῦς] *TI*, ἐνεργοῦς *VLS*
148 δῆλον] *TI*, *om. VLS*
260 δῆλον] *TI*, *om. VLS*
270 Ὅτι] *TI*, *om. VLS*
289 ἐστιν] *TI*, *om. VLS*
320 δῆλον] *TI*, *om. VLS*
446 τῷ] *TIP*, *om. VLS*
476/478 τῷ – παρεχόμενος] *TIP*, *om. VLS*
499 τοὺς[1]] *TIP*, *om. VLS*

Within *VLS* it is particularly *V* which we have used as our guide-line.

(14) 133/134 Ἐροῦσι – ἐπλατύνθη] *om.*; 152/153 βοῶντος – λάκκους] *om.*; 357 καὶ – ἐδέξατο] *om.*; 393/395 Πρώτη – πνεῦμα] *om.*; 440/441 στεφάνωσον – κρεοφαγίᾳ] *om.*

(15) 60 οὐ] *om.*; 64 εἰ] *om.*; 105 ταύτην] *om.*; 118 οὐ μόνον] *om.*; 224 τί τὸ παράδοξον] *om.*; 317 ἡ] *om.*; 343 εἰσι] *om.*; 443 μὴ τῇ συμφορᾷ] *om.*; 478 τῷ] *om.*; 505 δὲ] *om.* (+ *P*).

(16) E.g. 12/13 ἐναναπαύσαντος] ἀναπαύσαντος; 70 προύχει] προέχει; 74 ὡς] ὁ; 78 ζωὴν] ζοῆς; 123 οἴκους] πιστοὺς; 184 ἀνένθηκοι] ἀνεύθηκοι; 252 τοξεύσουσιν] ξέουσι; 327 ἑρμηνευτοῦ] ἑρμηνευτῶν; 413 πελιδνοῖ] πελύει; 428 σοὶ] σοῦ; 475 μάχην] μέθην; 484 ποδοκρουστοῦσι] ποδοκροτοῦσι.

(17) Cf. 14, 59, 231, 321, 368/370 and 487.

(18) 166 ἀέννaον] *add.* χάριν τε καὶ.

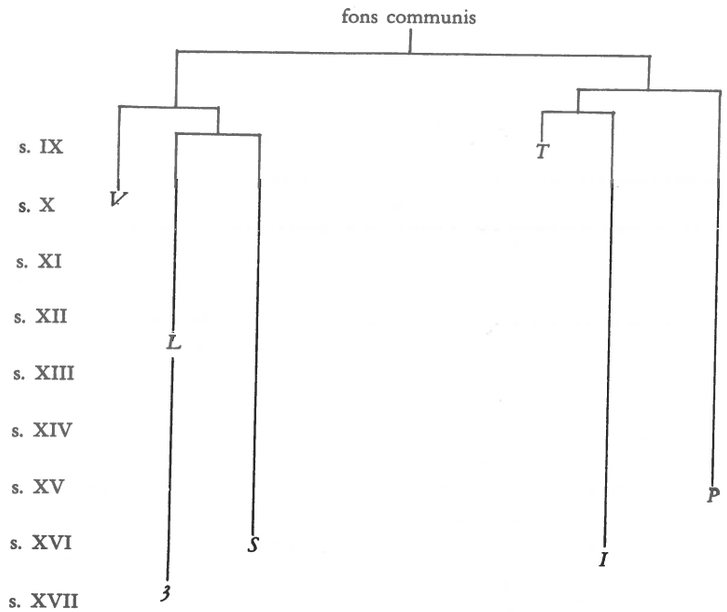
(19) *P* has four omissions: 432 ὑμᾶς] *om.*; 453 γελῶτα] *om.*; 455 σήμερον – σκιρτῶσιν] *om.*; 467/468 τὴν – τιμήσωμεν] *om.* (+ *S*). As well we find two additions: 517/524 ῥυθμίσωμεν] *add.* ἕκαστος; δόξα] *add.* καὶ τὸ κράτος; and six variant readings: 435 δεσπότης] θεός; 487 ἀγορᾶς] ἀρὰς; 496 εὐθέως] εὐθὺς; 510 μετέβαλεν] μετέβαλλεν (= 515 and 517/524).

(20) 470 Ἤκουες] ἤκουσας *TP*; γὰρ *post* ἤκουσας *add. TP*.

(21) 505 δὲ] *om. IP*.

(22) Cf. 9/10, 83/84, 89/90, 93, 94, 123, 124, 270/271, 330/331, 351/352, 385, 421/423, 479/480, 490/491, 492/495, 497/498 and 510/511.

Stemma codicum



CONSPECTUS SIGLORUM

I *Athous Iviron 591* chart. s. XVI-XVII no pagination
L *Athous Lavra Δ 84* m. s. XII-XIII ff. 254-261
P *Parisinus gr. 1595* chart. s. XV ff. 215^{v}-217
S *Athous Stavronikita 58* chart. s. XVI ff. 329^{v}-339
T *Thessalonicensis Blatadon 6* m. s. IX ff. 323^{v}-333
V *Vaticanus gr. 1990* m. s. X ff. 241-248

Λεοντίου πρεσβυτέρου Κωνσταντινουπόλεως λόγος εἰς τὴν ἁγίαν πεντηκοστήν

Ὅσοι περὶ τὴν παροῦσαν ἑορταστικὴν ἀένναον χάριν ἐπείγεσθε, τῇ πηγῇ τῶν ἀγαθῶν Χριστῷ προσδράμωμεν. Πηγὴ περὶ ἧς ὁ προφήτης βοᾷ πρὸς τὸν πατέρα τῶν φώτων· *Ὅτι παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτί σου ὀψόμεθα φῶς*· τουτέστιν ἐν τῷ σῷ μονογενεῖ υἱῷ τὸ πνεῦμα τὸ ἅγιον. Καλῶς οὖν ὁ προφήτης τὸν δεσπότην Χριστὸν «πηγὴν» προσηγόρευσεν. Ἔστι μὲν ἔστιν, ὦ φίλοι, καὶ κοσμικὴν πηγὴν ἐν διαφόροις τόποις ἀργυρόχροον κατιδεῖν, καὶ τὰς ἐν βάθει ψηφῖδας ἐν τῷ πέλματι κειμένας τῇ καθαρότητι τοῦ ὕδατος ἐπάνω σκοπῆσαί τινα ἐπικύπτοντα. Τοῦ γὰρ ἐμπύρου χρυσοτόξου τούτου ἡλίου ἐν ἡμέρᾳ θερινῇ πλατύτερον τὰς ἑαυτοῦ ἀκτῖνας ἀβρόχως ἐναναπαύσαντος τῇ τοῦ ὕδατος νωτοφορίᾳ, εὐθέως ὁ τῇ τοιαύτῃ πηγῇ προσπελάσας ὁδοιπόρος ἀζήμιος οὐ παρέρχεται· τὰς χεῖρας γὰρ ἀντὶ κρατῆρος κοιλάνας καὶ ὅλον ἑαυτὸν ἡδέως κυρτώσας,
τοῦ ὕδατος ἀρύεται,
τὴν δίψαν ἰᾶται,
τὸν καύσωνα παραμυθεῖται,
τὸ πρόσωπον διαθερμανθὲν δροσίζει,
τὰς αἰσθήσεις διαλυθείσας συνάγει,
τὴν ψυχὴν στενοχωρουμένην πλατύνει,
τὴν καρδίαν λιθουμένην λεαίνει,
τὰ γόνατα βαδίζειν μὴ βουλόμενα παλινδρομεῖν ἀναγκάζει.
Ἀλλ᾽ αὕτη μὲν ἡ ἀργυρόχροος πηγὴ
δίψαν μὲν πολλάκις ἰᾶται,
σπλῆνα δὲ βλάπτει,
καὶ καύσωνα μὲν πολλάκις παραμυθεῖται,

3/4 cf. Iac. 1, 17 **4/5** Ps. 35, 10

VLS TI

Tit. **2** ἁγίαν] *om. V*

1 παροῦσαν] *om. TI* **2** προσδράμετε *TI* **5** τοῦτό ἐστιν *V* υἱῷ] *add.* καὶ *I* **6** Καλῶς] καθὼς *TI* **9** καθιδεῖν *T* **9/10** κειμένας τῇ καθαρότητι] *om. TI* **11** χρυσοτοξότου *T* τούτου] τοῦ *LS*, *om. TI* **11/12** ἡμέραις θεριναῖς *TI* **12/13** ἀναπαύσαντος *I* **13** ὁ] τίς *LS* **14** προσπελάσας – οὐ] *om. LS* ἀζήμιος οὐ παρέρχεται ὁδοιπόρος *I* προσέρχεται *LS* **18** τὴν] *praep.* καὶ *L* **20** διαθερμαθὲν *I* **21** διαλυθείσας] *om. S* **24** τὰ – βαδίζειν] *om. LS* **25** αὐτὴ *LS* **27** σπλήναν *T*

τὸ δὲ ἥπαρ νοσεῖν παρασκευάζει,
καὶ τὴν ψυχὴν μὲν πολλάκις ἐκπηδῆσαι τοῦ σώματος βουλομένην παρακατέχει,
ψύξιν δὲ τῷ θώρακι ἐνθηκιάσασα πολυχρόνιον πάθος γεννᾷ.
Ὁ δέ γε δεσπότης ἡμῶν Ἰησοῦς Χριστὸς ὁ καλῶς «πηγὴ» προσαγορευθείς, οὐχ ὡς βρύων ἀργυρόχροα νάματα, ἀλλ᾽ὡς λιμνάζων θεόκρατα διδάγματα, οὐ μέρος μέν τι τῶν πιστῶν θεραπεύει, μέρος δέ τι τραυματίζει· ἐξ ὁλοκλήρου δὲ τὴν ὁλοκληρίαν δωρούμενος, ἐκεῖνα τοῖς προστρέχουσι χαρίζεται, ἅπερ αὐτὸς παρὰ μηδενὸς δανεισάμενος κέκτηται. Οὐ γὰρ εἰς μακρὰν ὁ δεσπότης Χριστὸς τοὺς πιστοὺς πέμπει τὸ ζῶν ὕδωρ ἀρύσασθαι, ἀλλ᾽ἐν τῇ κοιλίᾳ τῆς γνώσεως ἔχειν αὐτὸ προτρέπεται· ἤκουες γὰρ αὐτοῦ ἀρτίως λέγοντος· *Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω· ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.*
Ἔστι μέν, ὦ φίλε, καὶ τετραρόων ποταμῶν μήτηρ πηγὴ ἐν τῷ Ἐδὲμ παραδείσῳ, ἀλλ᾽ἐκείνη ἐπὶ γῆς ἐκοιλάνθη, καὶ κάτωθεν ἔχει τὸ ῥεῖθρον, καὶ τῷ παρόντι συνδιαλύεται βίῳ· τῶν βαπτιζομένων γὰρ μὴ παρόντων περιττὴ ἡ τῶν ὑδάτων χρῆσις. Ὁ δέ γε δεσπότης ἡμῶν Ἰησοῦς Χριστός, ἡ ἀένναος πηγή,
οὐκ ἐκ τῆς γῆς ἀναδίδοται,
ἀλλ᾽ἐκ τῶν οὐρανῶν διαδίδοται·
οὐκ ἐν μέρει περιγράφεται,
ἀλλὰ πανταχοῦ δοξάζεται·
οὐ τοῖς φθαρτοῖς συμφθείρεται,
ἀλλὰ τοῖς φθειρομένοις ἀφθαρσίαν χαρίζεται.
Καὶ τὴν μὲν τοῦ ἐν Ἐδὲμ παραδείσου πηγὴν τέσσαρες

43/45 Ioh. 7, 37-38 **46/47** cf. Gen. 2, 10-14 **53** cf. Ioh. 3, 13 **58/59** cf. Gen. 2, 10-14

VLS TI

30 τοῦ σώματος ἐκπηδῆσαι *LS* **34** Χριστὸς] *praep.* ὁ *VL* **36** λιμνάζων] γυμνάζων $I^{a.c.}$ θεόκριτα *V* τι] *om. TI* **37** τι] *om. S* ἐξ ὁλοκλήρου] ἐξοκλήρου *S* **40** μακρὰν] *add.* ὁδὸν *TI* **42** αὐτὸ] αὐτὸν *T* ἤκουσες *T* **42/43** ἀρτίως λέγοντος αὐτοῦ *TI* **43** ἀρτίως] *om. LS* **45** ῥεύσουσιν] *ante* ἐκ *transp. LS,* ῥεύσωσιν *V* **46/47** ἐν – παραδείσῳ] ἐν τῷ παραδείσω τῷ ἐν ἐδὲμ *TI* **47** ἐκοιλάνθη] ἐκυλάνθη *TI* **48** συνδιαλύεται] συλλύεται *LS,* συλλέεται *V* **50** Χριστός] *praep.* ὁ *V* **52** τῆς] *om. LS* διαδίδοται *TI* **53** τοῦ οὐρανοῦ *T* **56** ἀφθάρτοις *V* **58** τέσσαρις *V*

μόνοι ποταμοὶ θηλάζουσιν· Γηῶν, Φισῶν, Τίγρις, Εὐφράτης. Ἀλλ᾽οὗτοι μὲν μερικοὶ καὶ ὀλιγόροοι, καὶ οὐ πᾶσαν τὴν γῆν ἀρδεύοντες, καὶ ἐν χειμῶνι μὲν πλημμυροῦντες, ἐν δὲ θέρει ὀλιγοροῦντες· τῆς δὲ τοῦ ἐκκλησιαστικοῦ τούτου παραδείσου πηγῆς οἱ ἀποστολικοὶ ποταμοὶ πολλοὶ μὲν καὶ ἄπειροι, εἰ καὶ Ἰούδας ἐψύγη. Κατανόησον δὲ μετὰ πάντων καὶ τοὺς τέσσαρας εὐαγγελικοὺς μεγάλους ποταμούς, Ματθαῖον, Λουκᾶν, Μάρκον, Ἰωάννην, οἵτινες πᾶσαν κώμην καὶ πατρίδα καὶ πόλιν ἀρδεύουσι τοῖς θείοις διδάγμασιν. Εἰ γὰρ *ἀστὴρ ἀστέρος διαφέρει ἐν δόξῃ,* κατὰ τὴν τοῦ Παύλου διδασκαλίαν, πῶς οὐχὶ τῶν σαρκικῶν τὰ πνευματικὰ προύχει;
Τί τοιοῦτον ὁ ἐν Ἐδὲμ παράδεισος ἔχων εὑρίσκεται, οἷον ὁ ἐκκλησιαστικὸς οὗτος λειμὼν φέρων γνωρίζεται;
Ἐκεῖ ὁ Ἀδὰμ ὡς δραπέτης κρυπτόμενος,
ὧδε ὁ δεσπότης Χριστὸς ὡς θεὸς προσκυνούμενος·
ἐκεῖ Εὔα πτερνιζομένη,
ὧδε Μαρία δοξαζομένη·
ἐκεῖ ξύλον θάνατον ὀλυνθίζον,
ὧδε ξύλον ζωὴν βλαστάνον·
ἐκεῖ ὄφις ψευδολογίαν γλωσσίζων,
ὧδε τὸ ἅγιον πνεῦμα θεολογίαν σοφιστεῦον·
ἐκεῖ νομοθεσία παρακουσθεῖσα,
ὧδε θεογνωσία βεβαιωθεῖσα·
ἐκεῖ ῥοδωνιά,
ὧδε παρθενία·
ἐκεῖ κρίνον λευκόφυλλον,
ὧδε νεοφώτιστος λαμπρόψυχος·
ἐκεῖ ἀναδενδράδες μεγαλορῶγοι,
ὧδε ἄνδρες φιλόλογοι·

68 I Cor. 15, 41 **73** cf. Gen. 3, 8 **75** cf. Gen. 3, 15 **77** cf. Gen. 2, 17 **79** cf. Gen. 3, 1-5

VLS TI

59 Γηῶν] γεών *LS I et post* Φισῶν *transp. I,* γεῶν *T* φυσών *LS* Εὐφράτης] *praep.* καὶ *TI,* ἐφράτης *S* **60** μὲν] *om. LS* οὗ] *om. I* **61** μὲν] μόνον *LS* **62** ὀλιγοστοῦντες *LS,* ὀλιγοροοῦντες *T* **64** εἰ] *om. I* ἐψύγη] ἐφύγει *I* **65** τέσσαρας] *om. VLS* μεγάλους] *om. TI* **66** Λουκᾶν] *praep.* καὶ *I* Ἰωάννην] *praep.* καὶ *I* **68** τοῦ] *om. TI* **70** προέχει *I* **71** τοιοῦτο *V* **74** ὡς] ὁ *I* **77** ὀλινθίζον *I* **78** ζοῆς *I* **80** σοφιστεῦον] διδάσκον *TI* **83/84** ἐκεῖ – παρθενία] *om. TI* **87** μεγαλόδωροι *LS,* μεγαλόροοι *I*

ἐκεῖ φυλλάδες ἅγριαι,
ὧδε γυναῖκες ἅγιαι·
ἐκεῖ πηγὴ ἄφωνος,
ὧδε ποταμοὶ μεγαλόφωνοι.

Ἤκουες γὰρ ἀρτίως τοῦ ποταμοῦ Εὐφράτου, λέγω δὴ τοῦ εὐαγγελιστοῦ Ἰωάννου βοῶντος καὶ λέγοντος· *Ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραζε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω.* Τί λέγεις, ὦ φίλε, μᾶλλον δὲ τί βραδύνεις; Χριστὸς καλεῖ, μηδεὶς ὀκνείτω· πηγὴ βοᾷ, μηδεὶς παραιτείσθω. Πάντες διψῶμεν, πάντες προσέλθωμεν· ὅσον ἀρυόμεθα, τοσοῦτον περιττεύει. Βοήσωμεν, οἱ τοῦ Δαυῒδ φίλοι, τὰ τοῦ Δαυῒδ πρὸς τὴν ἀένναον πηγὴν λέγοντες· *Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μου πρός σέ, ὁ θεός.*

Καλῶς οὖν ἔλεγεν ὁ εὐαγγελιστής· *Ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς.* Καλῶς καὶ *ἐσχάτην* ταύτην τὴν ἑορτὴν καὶ *μεγάλην* προσηγόρευσεν· ἔστι γὰρ *ἐσχάτη* καὶ *μεγάλη* καὶ πρώτη. *Ἐσχάτη* πρὸς Ἰουδαίους· τὰ ἔσχατα γὰρ αὐτοῖς συνέβη κακὰ διὰ τὴν εἰς Χριστὸν παρανομίαν, καὶ ἡ αἰσχύνη τοῦ προσώπου αὐτῶν ἀπεκαλύφθη. Ὅθεν ὁ κύριος ὀνειδίζων τὴν μητρόπολιν αὐτῶν Ἱερουσαλὴμ ἔλεγεν· *Ὄψις πόρνης ἐγένετό σοι, ἀπηναισχύντησας πρὸς πάντας. Ἐσχάτη* οὖν πρὸς Ἰουδαίους, πρώτη πρὸς Χριστιανούς· ἐκείνων ἡ τρυγία, ἡμῶν ἡ καθαροποσία· ἐκείνων τὰ γίγαρτα, ἡμῶν τὰ ὑπολήνια.

Καλῶς οὖν *ἐσχάτην* καὶ *μεγάλην* ἑορτὴν ταύτην ὁ εὐαγγελιστὴς προσηγόρευσεν. Τί γὰρ μεγαλειότερον ταύτης τῆς παρούσης ἑορτῆς; Πᾶσα ἑορτὴ δεσποτικὴ τοὺς ζῶντας

94/96 Ioh. 7, 37 **101/103** Ps. 41, 2 **104/105** Ioh. 7, 37 **111/112** Ier. 3, 3

VLS TI

89/90 ἐκεῖ – ἅγιαι] *om. TI* **91** ἄφωνος] ἄφθονος *VLS* **93** ἤκουσες *V* **93** ποταμοῦ – τοῦ[2]] *om. TI* **94** καὶ λέγοντος] *om. TI* Ἐν] *om. TI* **101** λέγοντες] *om. VLS* **104** ἐν] *om. TI* **105** ταύτην] *om. I* τὴν] *om. S TI* **105/106** ἑορτὴν] *om. TI* **107** Ἰουδαίους] *praep.* τοὺς *S* **108** αὐτοῖς] αὐτῆς *L* κακὰ] καὶ *LS* Χριστὸν] *praep.* τὸν *T* **111** ἀπανησχύντησας *LS* **112** οὖν] *add.* ἐστι *TI* πρώτη] *praep.* καὶ *V* **113** ἐκείνων[1]] ἐκείνην *S* **113/114** ἡ[2] – ἡμῶν] *om. LS* **114** ἁγίγαρτα *TI* ἡ ὑπολήνια *TI* **115/116** ὁ εὐαγγελιστὴς ταύτην *TI* **116** ταύτης] *om. TI*

μόνον ἱλαρύνει, αὕτη δὲ ἡ τῆς πεντηκοστῆς ἑορτὴ οὐ μόνον τοὺς ζῶντας ἱλαρύνει, ἀλλὰ καὶ τοὺς τεθνεῶτας προσαγορεύει.

Αὕτη ἡ τῆς πεντηκοστῆς ἑορτὴ καὶ τὰς ἐκκλησίας φωτίζει καὶ τὰ μνήματα ῥοδίζει·
αὕτη ἡ τῆς πεντηκοστῆς ἑορτὴ καὶ τοὺς οἴκους εὐωδιάζει καὶ τοὺς τύμβους μυρίζει.

Τί γὰρ μεγαλειότερον ταύτης τῆς ἑορτῆς, ἐν ᾗ τὸ ἅγιον πνεῦμα τὴν ἐμφάνειαν ποιησάμενον τὸν φωτισμὸν τῶν γλωσσῶν τοῖς ἀποστόλοις ἐχαρίσατο;
Σήμερον ὁ Χριστιανισμὸς ἐρριζώθη,
σήμερον ὁ Ἰουδαϊσμὸς ἐμαράνθη,
σήμερον ὁ Ἑλληνισμὸς ἐκαπνίσθη,
σήμερον ὁ αἱρετισμὸς ἐνεφράγη,
σήμερον ὁ θεῖος δογματισμὸς ἐπλατύνθη.

Ἐροῦσι δὲ πάντως τινές· «Καὶ πῶς σήμερον ὁ αἱρετισμὸς ἐνεφράγη, ὁ δὲ θεῖος δογματισμὸς ἐπλατύνθη;»

Πῶς; Ἐκ τῆς τοῦ κυρίου διδασκαλίας. Σήμερον γὰρ ὁ κύριος ἡμᾶς σαφέστερον ἐδίδαξε διὰ ὑποδείγματος ἐναργοῦς μίαν οὐσίαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ἐν τρισὶ διαφόροις ὑποστάσεσιν. Εἰ γὰρ πηγὴν καὶ ὕδωρ καὶ ποταμὸν οὐδεὶς δύναται χωρίσαι, πῶς οἱ τῶν αἱρετικῶν παῖδες μερίζειν τολμῶσι τὸν πατέρα τοῦ υἱοῦ καὶ τὸν υἱὸν τοῦ ἁγίου πνεύματος; Τὰ ἐπὶ τῆς γῆς ἀμέριστα, καὶ τὰ πνευματικὰ μεριστά;

Ἐροῦσι δὲ πάντως τινές· «Καὶ τίς ἡ πηγή; Τίς δὲ τὸ ὕδωρ; Τίς δὲ καὶ ὁ ποταμός;»

Τίς ἡ πηγή; Ὁ πατὴρ τῶν φώτων.

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145 cf. Iac. 1, 17

VLS TI

118 ἑορτὴ] *om. VLS* οὐ μόνον] *om. I* **119/120** προσαγορεύει] ἐναναπαύει *LS* **123** αὕτη – ἑορτὴ] *om. TI* οἴκους] πιστοὺς *I* **124** καὶ – μυρίζει] *om. TI* σμυρνίζει *LS* **125/126** τὸ πνεῦμα τὸ ἅγιον *S* **128** ὁ] *om. I* **130** ὁ] *om. LS* **131** αἱρετικὸς *S* **133/134** Ἐροῦσι – ἐπλατύνθη] *om. I* **133** ὁ] *add.* μὲν *T* **136** ἡμᾶς] *post* γὰρ *(l. 135) transp. LS, om. TI* διὰ] δι' *LS T* **136/137** ἐνεργοῦς *VLS* **137** καὶ[1]] *om. S* **137/138** ἐν – διαφόροις] *iteravit T* **138** τρισὶ] *om. V* διαφόροις] *om. LS* **139** ποταμοὺς *V* οὐδεὶς] οὐ *I* **140** μερίζειν] *post* πνεύματος *(l. 141)* transp. TI **144** Τίς δὲ καὶ] καὶ τίς *LS* καὶ] *om. TI*

Τίς δὲ τὸ ὕδωρ; Ὁ μονογενὴς υἱός.
Τίς δὲ ὁ ποταμός; Τὸ ἅγιον πνεῦμα.
Καὶ πόθεν τοῦτο δῆλον; Λάμβανε τὴν ἀπόδειξιν μὴ ἐκ τῶν ἐμῶν λόγων, ἀλλ' ἐκ τῶν θείων γραφῶν. Καὶ ὅτι πηγὴ ὁ πατήρ, ἄκουε αὐτοῦ τοῦ πατρὸς διὰ τοῦ προφήτου πρὸς τοὺς Ἰουδαίους τοὺς ἔχοντας τοὺς βλασφήμους καὶ βορβορώδεις λάκκους βοῶντος οὕτως· *Ἐμὲ ἐγκατέλιπον πηγὴν ὕδατος ζῶντος, καὶ ὤρυξαν ἑαυτοῖς λάκκους συντετριμμένους, οἳ οὐ δυνήσονται ὕδωρ συσχεῖν.* Ὅτι δὲ ὕδωρ ὁ υἱός, ἄκουε αὐτοῦ λέγοντος πρὸς τὴν Σαμαρεῖτιν· *Εἰ ᾔδεις, γύναι, τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.* Ὅτι δὲ ποταμὸς τὸ ἅγιον πνεῦμα, ἤκουες περὶ τούτου ἀρτίως τοῦ κυρίου λέγοντος· *Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω· ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.* Εἶτα προσθεὶς ὁ εὐαγγελιστὴς ἔλεγεν, ἵνα μὴ δόξωσι περὶ κοσμικοῦ ποταμοῦ τὸν κύριον λόγον ποιεῖσθαι· *Τοῦτο δὲ ἔλεγεν περὶ τοῦ πνεύματος, οὗ ἤμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν.*
Εἶδες ὀρθοδοξίας ἀέννaον πηγήν;
Εἶδες εὐσεβείας ἀτάραχον ὕδωρ;
Εἶδες θεογνωσίας ἀθόλωτον ποταμόν;

Καλῶς οὖν τὴν παροῦσαν ἑορτὴν τῆς πεντηκοστῆς *μεγάλην* ὁ εὐαγγελιστὴς προσηγόρευσεν· ἔστι γὰρ αὕτη μεγάλη.
Σήμερον γὰρ οἱ ἀπόστολοι τὸ βέβαιον ἔσχον,
σήμερον οἱ ἁλιεῖς σοφισταί,
σήμερον οἱ ἀγράμματοι διδάσκαλοι,
σήμερον οἱ μονόγλωσσοι ποικιλόγλωσσοι,
σήμερον οἱ ψελλίζοντες ῥωμαΐζοντες,

152/154 Ier. 2, 13 **155/158** Ioh. 4, 10 **159/162** Ioh. 7, 37-38 **164/165** Ioh. 7, 39 **169/170** Ioh. 7, 37

VLS TI

148 δῆλον] *om. VLS* **151** τοὺς[3]] *om. TI* **152/153** βοῶντος – λάκκους] *om. I* **153** ἑαυτοὺς *T* **154** συνέχειν *TI* **155** αὐτοῦ] τοῦ *I* **156** γύναι] *post* θεοῦ *transp. LS* καὶ] *om. S* **158** ἤκουες] ἄκουε *TI* **161** ῥεύσωσιν *V* **163** κοσμικοῦ] αἰσθητοῦ *TI* **164** ἔλεγεν] *add.* φησιν *TI* πνεύματος] *praep.* ἁγίου *S* **164/165** ἔμελλον *LS* **166** ἀέννaον] *add.* χάριν τε καὶ *I* **173** σοφισταί] *add.* γεγόνασι *LS*

σήμερον οἱ στυγνοὶ φαιδροί,
σήμερον οἱ πήλινοι πύρινοι,
σήμερον οἱ ἀγκιστρευταὶ δογματισταί,
σήμερον οἱ τὴν λίμνην ἁλιεύοντες τὴν οἰκουμένην σαγηνεύοντες,
σήμερον οἱ ἰχθύας ψηλαφῶντες ἀνθρώπους κατηχοῦσιν,
σήμερον οἱ θῆρας φεύγοντες δαίμονας πατοῦσιν,
σήμερον οἱ ἀνένθηκοι εὐένθηκοι,
σήμερον οἱ ἄπρακτοι ἔμπρακτοι,
σήμερον οἱ πτωχοὶ δανεισταί,
σήμερον οἱ διωκόμενοι παρακαλούμενοι,
σήμερον οἱ γυμνητεύοντες ὑπερβασιλεύοντες,
σήμερον οἱ ἐν γωνίᾳ κρυπτόμενοι ἐπὶ τῆς συναγωγῆς εἰσι διαλεγόμενοι.

Καὶ τί ἔτι μακρολογῶ; Σήμερον οἱ ὀρφανίαν πενθοῦντες πατρωνυμίαν βοῶσιν. Ἄκουε συνετῶς. Τοῦ γὰρ δεσπότου Χριστοῦ ἐπ' ὄψεσι τῶν ἀποστόλων εἰς οὐρανοὺς ἀναλαμβανομένου καὶ τοῖς ἀποστόλοις ἐπαγγειλαμένου τὸν ποταμὸν τοῦ ἁγίου πνεύματος – ἔπρεπε γὰρ τῇ πηγῇ ἀναλαμβανομένῃ ποταμὸν ἐπαγγέλλεσθαι –, ἔχαιρον μὲν οἱ ἀπόστολοι καὶ τὰς ψυχὰς ὡς δεξαμενὰς εὐτρέπισαν, πότε δὲ ὁ ποταμὸς πυρφόρος γενήσεται τὸν καιρὸν οὐκ ἐγίνωσκον. Ὁ γὰρ κύριος ἀναλαμβανόμενος τὴν μὲν ἐπαγγελίαν τοῦ ἁγίου πνεύματος ἐσήμανεν, τὸν δὲ καιρὸν πότε γενήσεται οὐδ' ὅλως ἐγνώρισεν. Διὰ τί; Ὅτι ὁ θεὸς ὡρισμένως οὐκ ἐργάζεται, ἀλλ' ὅτε βούλεται τότε καὶ ἐμφανίζεται.

Ἔμενον τοίνυν οἱ ἀπόστολοι μετὰ τὴν ἀνάληψιν τοῦ κυρίου τὴν μὲν ἐλπίδα τοῦ ἁγίου πνεύματος φέροντες καὶ

180/181 cf. Matth. 4, 19; Marc. 1, 17 **192/194** cf. Act. 1, 9 **194/195** cf. Act. 1, 8 **203/206** cf. Act. 1, 14

VLS TI

180 ἁλιεύοντες] λινεύοντες *TI* **183** φεύοντες *V* **184** ἀνεύθηκοι *I* **185** ἔμπρακτοι] ἔνπρακτοι *I*, εὔπρακτοι *V* **189** εἰσι] *om. I* **191** ἔτι] *om. VLS* **192** πατρονομίαν *LS* βοῶσιν] *praep.* χαρμονικῶς *LS* Ἄκουε] *add.* γὰρ *L* **193** ἐπόψεσιν *V T* **194** τοῖς ἀποστόλοις] τούτοις *LS* **195** τῇ] *om. V* **196** ἐπαγγείλασθαι *TI* **197** εὐτράπησαν *V*, ηὐτρέπισαν *TI* **198** γενήσηται *V* **200** γενήσηται *V* **201** οὐδ'ὅλως] ἡ ἐπιφοίτησις οὐκ *TI* ἐγνώρισεν] *add.* αὐτοῖς *LS* ὁ] *om. T* ὡρισμένως] ὁρισμένως *I*, ὡρισμένον καιρὸν ἐν ἡμῖν *LS*

συνσφίγγοντες ἑαυτοὺς καὶ τὴν πρὸς ἀλλήλους παρρησίαν συνάγοντες. Ὡς δὲ εἶδον μίαν καὶ δευτέραν καὶ τρίτην ἡμέραν ὅτι τῆς ἐπαγγελίας τὸ δῶρον εἰς πέρας οὐκ ἤγετο, ἀνθρωπίνοις λογισμοῖς κινηθέντες οἱ ἀπόστολοι ἤρξαντο πρὸς ἑαυτοὺς ἀντιβάλλοντες λέγειν· «Τί ποιήσωμεν, ἄνδρες ἀδελφοί; Ἤδη δεκάτην ἡμέραν ταύτην διατελοῦμεν καὶ οὐδὲν τῶν λεχθέντων παρὰ τοῦ διδασκάλου εἰς πέρας ἐλθὸν ὁρῶμεν.

Τί τὸ ξένον καὶ παράδοξον τοῦτο; Ἆρα τῆς προτεραίας ἁλείας ἐπιλαβώμεθα ἢ τὴν ἐπαγγελίαν ἔτι μικρὸν ἐκδεξώμεθα; Ταύτην δεκάτην ἡμέραν ἄγομεν ἀργοῦντες.

Τί τὸ ξένον; τί τὸ παράδοξον; Ἐλισσαῖος ὁ μαθητὴς τοῦ Ἠλία παραυτὰ τὴν μηλωτὴν δεξάμενος ἐθαυματούργησεν, ὁ μαθητὴς τοῦ μαθητοῦ, καὶ ἡμεῖς ἀργοῦμεν;

Τί τὸ παράδοξον; Μὴ ἄρα ὁ Ἠλίας τοῦ ἡμετέρου διδασκάλου δραστικώτερος; Ἀλλ᾽οὐ τολμῶμεν λέγειν· εἴδομεν γὰρ κατὰ πρόσωπον ἐν τῷ ὄρει τῆς μεταμορφώσεως πῶς οὐ μόνον Ἠλίας, ἀλλὰ καὶ Μωϋσῆς τῷ διδασκάλῳ ἡμῶν ὡς θεῷ προσεκύνησαν.

Τί τὸ ξένον; τί τὸ παράδοξον; Ἐλισσαῖος ὁ ζευγηλάτης παραυτὰ ἐθαυματούργησεν ἀλόγου ζῴου κεντρόνυκτον δορὰν δεξάμενος – τί γὰρ ἔπρεπε νομικῷ ἐργάτῃ ἀλλ᾽ἢ τὴν μηλωτὴν κληρονομῆσαι; – καὶ ἡμεῖς οἱ μὴ ὄντες μαθηταὶ μαθητοῦ ἀλλ᾽ἀπόστολοι θεοῦ δεκάτην ἡμέραν ἀργοὶ διατελοῦμεν;»

Ταῦτα τῶν ἀποστόλων πρὸς ἑαυτοὺς ἀντιβαλλόντων καὶ εἰς μακρὰν ἔτι τῆς ἐλπίδος τὴν ἐπαγγελίαν καραδοκούντων, ἰδοὺ ἀθρόον οὐρανῶν μὲν ἀνοίγονται πύλαι, ἀρχαγγελικῶν

216/217 cf. IV Reg. 2, 14 **220/223** cf. Matth. 17, 1-3; Marc. 9, 2-4; Luc. 9, 28-31 **224** cf. III Reg. 19, 19 **224/226** cf. IV Reg. 2, 14

VLS TI

205 συσφίγγοντες *LS* τὴν] *om. TI* ἀλλήλους] *praep.* ἑαυτοὺς *TI* παρρησίαν] *om. TI* **206** περισυνάγοντες *TI* **207** ἠγάγετο *TI* **209** ποιήσομεν *LS* **210** ταύτην] *om. TI* **211** παρὰ τοῦ διδασκάλου λεχθέντων *TI* **213** προτέρας *TI* ἁλιείας *V* **214** ἐκδεξόμεθα *I* **215** Ταύτην] *praep.* καὶ *LS* δεκάτην] δὲ τὴν *LS* ἄγωμεν *LS* **216** τοῦ] *om. LS* **217** ἡλιοῦ *LS I* **218** ἀργοῦμεν] *praep.* ἔτι *LS* **219** ὁ] *om. S* **220** ἴδαμεν *T* **222** μωσῆς *TI* **224** τί τὸ παράδοξον] *om. I* ζευγελάτης *TI* **228** ἀλλ᾽ἀπόστολοι] ἀπόστολοι δὲ *LS* **230** ἀντιβολούντων *TI* **231** ἔτι] *ante* τὴν *transp. I, post* ἐπαγγελίαν *transp. T*

δὲ δυνάμεων ἔκραζον στρατιαί, τὸ δέ γε τοῦ ἀέρος πέλαγος ἐθορυβεῖτο δειλίᾳ, τὰ δὲ τῶν νεφῶν κύμβαλα βασιλικῶν πατάγων ἦχον ἐξέπεμπον, ἅπαν δὲ τὸ ἐπίγειον χωρίον ὡς κάλαμος ὑπὸ ἀνέμου τοῖς σεισμοῖς ἐδονεῖτο, τὸ δέ γε τῆς θαλάσσης ἄπειρον κύτος πυρίνῃ σινδόνι κατεσκέπετο. Καὶ μαρτυρεῖ μου τῷ λόγῳ ὁ συγγραφεὺς τῶν ἀποστολικῶν Πράξεων Λουκᾶς λέγων, καθὼς ἀρτίως ἤκουες· *Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ οἱ ἀπόστολοι. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι, καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ᾽ἕνα ἕκαστον αὐτῶν, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. «Καθὼς ἐδίδου»*, οὐ καθὼς ἐκελεύετο.

Εἶδες ἑορτῆς μέγεθος;
Εἶδες ἁγίου πνεύματος δωρεάν;
Εἶδες αἰσχύνην τῶν πνευματομάχων αἱρετικῶν;
Πεντηκοστὴν ἑορτάζουσι καὶ τὸ πνεῦμα τοξεύουσιν.
Τίς γλώσσας χαλκεύει,
εἰ μὴ ὁ τῶν γλωσσῶν πηλοπλάστης;
Τίς μέγα τορνεύει στόμα,
εἰ μὴ ὁ τὴν ὄνον ἔναρθρα λαλεῖν παρασκευάσας;
Τίς τοὺς ἀγραμμάτους σοφιστεύει,
εἰ μὴ μόνον τὸ ἅγιον πνεῦμα;

Ἀλλ᾽εὐθέως ἐροῦσιν οἱ ἐξ ἐναντίας· «Καὶ πόθεν τοῦτο δῆλον, ὅτι τὸ ἅγιον πνεῦμα δίδωσι τὴν σοφίαν καὶ τὴν εἴδησιν τῶν γλωσσῶν;»

Πόθεν; Ἄκουε τοῦ κυρίου, αἱρετικέ, λέγοντος πρὸς τοὺς ἑαυτοῦ μαθητὰς ἐκ πολλῶν τῶν χρόνων· *Μὴ μεριμνήσητε ὅταν* προσάγωσιν *ὑμᾶς ἐπὶ* ἄρχοντας καὶ *ἡγεμόνας πῶς ἢ*

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236 cf. Matth. 11, 7; Luc. 7, 24 **240/247** Act. 2, 1-4 **256** cf. Num. 22, 28-30 **263/266** Matth. 10, 18-20

VLS TI

233 δὲ[1]] *om. S* **236** συσμοῖς $S^{a.c.}$ **237** θαλάττης *I* **238** μοι *LS* **243** ὅλον] *om. TI* **247/248** Καθὼς – ἐκελεύετο] *om. S* **250** Εἶδες – δωρεάν] *om. LS* **252** ξέουσι *I* **254** πλάστης *TI* **256** ἔναρθρον *I* **260** δῆλον] *om. VLS* **262** Πόθεν] *add.* τοῦτο *VLS* **263** ἐκ – χρόνων] *om. TI* **264** προσαγάγωσιν *V*, προσάγουσιν *T*

τί λαλήσητε, οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρός μου *τὸ λαλοῦν ἐν ὑμῖν.*
Ὢ τῶν παραδόξων πραγμάτων. Ἐν πυρὶ κατῆλθε τὸ ἅγιον πνεῦμα, ὡς πῦρ ἐκαθέσθη *ἐφ' ἕνα ἕκαστον* τῶν ἀποστόλων, καὶ πῦρ ὑπάρχον οὐκ ἔκαυσε τοὺς ἀποστόλους, ἀλλ' ἐφώτισεν. Διὰ τί; Ὅτι οὐκ ἦν καυστικόν, ἀλλὰ φωτιστικόν, μᾶλλον δὲ καὶ καυστικὸν καὶ φωτιστικόν, τοὺς βλασφήμους καῖον, τοὺς εὐσεβεῖς φωτίζον.
Ὥσπερ γὰρ τὸ κοσμικὸν καὶ ὑλῶδες πῦρ
ἀκάνθας μὲν καίει,
κηρὸν δὲ τήκει,
μόλιβδον δὲ λύει,
πηλὸν δὲ ξηραίνει,
ἄργυρον δὲ λαμπρύνει,
χρυσὸν δὲ καθαίρει,
οἶκον δὲ φωτίζει,
οὕτω καὶ τὸ ἄϋλον πῦρ, τὸ ἅγιον πνεῦμα,
ἁμαρτίας ἐξαλείφει,
καρδίαν πλεονεκτοῦσαν μαραίνει,
ἄνθρωπον δόλιον ἐξαλείφει,
ψυχὴν ἐπιστρέφουσαν καθαίρει,
ἄνδρα πιστὸν λαμπρύνει,
ἐκκλησιαστικὸν οἶκον φωτίζει.
Ἄλλως δέ, ἐν πυρὶ κατῆλθε τὸ ἅγιον πνεῦμα, ἵνα γνῶμεν σαφῶς ὅτι τῆς θεϊκῆς ἐστιν οὐσίας τὸ ἅγιον πνεῦμα. Αὐτὸς γὰρ κύριος ὁ θεὸς ἡμῶν πῦρ ἐστι κατὰ τὸ φάσκον ῥητόν· *Ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.* Καὶ ὅπου δ' ἂν ζητήσῃς τὸν θεὸν θεϊκὸν σημεῖον ἐπιδεικνύμενον καὶ μυστήριον παρέχοντα, ἐν πυρὶ αὐτὸν εὑρήσεις ποιοῦντα. Οὕτω γὰρ καὶ τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου ἐξαγαγὼν στύλον πυρὸς αὐτοῖς παρεκατέστησεν, οὐ πυρπολοῦντα ἀλλ' ὁδηγοῦντα. Οὕτω καὶ πρώτην ἐμφάνειαν ὁ θεὸς τῷ Μωϋσεῖ

268 Act. 2, 3 **291** Hebr. 12, 29; Deut. 4, 24; 9, 3 **294/296** cf. Ex. 13, 21 **296/298** cf. Ex. 3, 2

VLS TI

269 τοὺς ἀποστόλους] αὐτοὺς *LS* ἀλλ'] ἀλλὰ μᾶλλον *TI* **270** Ὅτι] *om. VLS* **270/271** μᾶλλον – φωτιστικόν] *om. TI* **271** τοὺς] *add.* μὲν *LS* **272** τοὺς] *add.* δὲ *LS TI* **276** δὲ] *om. TI* **280** οἶκον δὲ] καὶ οἶκον *TI* **281** πῦρ] *add.* ἤτοι *TI* **283** μωραίνει *LS* **284** ἄνθρωπον] *add.* δὲ *TI* **289** ἐστιν] *om. VLS* **290** κύριος] *om. TI* **294** γῆς] τῆς *TI* ἐξάγων *L*, ἐξάγον *S* **295** παρακατέστησεν *LS* **296** μωυσῆ *LS T*

ποιούμενος διὰ φλογὸς πυρὸς βάτου τὴν ἑαυτοῦ φωνὴν ἐξέπεμψεν, οὐχ ἵνα ἀκούσῃ ἀλλ' ἵνα διδάξῃ. Οὕτω καὶ τῷ Δανιὴλ ἐμφαίνων ἑαυτὸν ὁ θεὸς ἐν θρόνῳ πυρὸς ἑαυτὸν καθήμενον ἔδειξεν, οὐχ ἵνα ζημιώσῃ τὸν προφήτην ἀλλ' ἵνα δείξῃ πανταχοῦ ἐν τίσι θεός.

Ἐροῦσι δὲ πάντως τινὲς ὅτι ταῦτα τῆς παλαιᾶς διαθήκης τὰ γνωρίσματα. «Δεῖξον ἡμῖν φησιν ὅτι καὶ ἐν τῇ καινῇ διαθήκῃ ὁ θεὸς ἐν πυρὶ θαυματουργεῖ· ἐκεῖνα γὰρ τῆς παλαιᾶς μηνύματα.»
Ἄκουε, φίλε· εἰ μὲν ἀγνοεῖς, μάνθανε· εἰ δὲ οἶδας, ὑπομνήσθητι. Φέρεις ἐν μνήμῃ πάντως, ὦ φίλε, ὅτι ὁ θεὸς πρὸ πάντων τοὺς μάγους ὁδηγῶν, δι' ἀστέρος αὐτοὺς ὡδήγησεν· παντί που δῆλον ὅτι πῦρ ὁ ἀστήρ. Ὁμοίως ὁ κύριος τὸ ἑαυτοῦ σῶμα τὸ τῆς ἱερᾶς τραπέζης «ἄνθρακα πυρὸς» προσηγόρευσεν. Καὶ πότε τοῦτο; Ἄκουε Ἡσαΐου ἐκ πολλῶν τῶν χρόνων βοῶντος· *Ἀπεστάλη πρός με ἓν τῶν σεραφίμ, καὶ ἐν τῇ χειρὶ αὐτοῦ εἶχεν ἄνθρακα ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου καὶ ἥψατο* τῶν χειλέων *μου καὶ εἶπέ μοι· Ἰδοὺ ἥψατο τοῦτο τῶν χειλέων σου καὶ ἀφελεῖ τὰς ἀνομίας σου καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.* Ποῖος δὲ ἄνθραξ ἁμαρτίας ἀφίησιν, εἰ μὴ ἡ δεσποτικὴ κοινωνία; Ὡσαύτως ὁ κύριος καὶ τὸ βάπτισμα τῆς ἀναστάσεως ἡμῶν «πῦρ» προσηγόρευσεν. Καὶ πόθεν τοῦτο δῆλον; Ἄκουε Ἰωάννου τοῦ βαπτιστοῦ βοῶντος· *Ἔρχεται ὀπίσω μου ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἄξιος τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.* Τὸ δέ γε πάντων κεφαλαιωδέστερον, ὅτι ἐν πυρὶ κατῆλθε τὸ ἅγιον πνεῦμα.

298/300 cf. Dan. 7, 9 **308/309** cf. Matth. 2, 2 et 10 **312/317** Is. 6, 6-7 **320/323** Matth. 3, 11; cf. Marc. 1, 7; Luc. 3, 16; Ioh. 1, 27

VLS TI

297 ἑαυτοῦ φωνὴν] φωνὴν αὐτοῦ *I* **298** ἵνα[1]] ἵν' *LS* ἀκούσῃ] *sic codd., forsan corrigendum est* καύσῃ **301** δείξῃ] διδάξῃ *TI* **303** Δεῖξον] δίδαξον *TI* καὶ] *om. S* **306** Ἄκουε] *praep.* καὶ *I, add.* τοιγαροῦν *LS* οἶδας] οἶδες *V*, γινώσκεις *TI* **307** φέρει *V* ὦ φίλε] ἀγαπητὲ *LS, om. TI* **308** ὁδήγησεν *I* **309** που] *add.* δὲ *V* Ὁμοίως] *add.* καὶ *LS* **310** τὸ[2]] *add.* ἐπὶ *TI* **311** Ἡσαΐου] *add.* τοῦ προφήτου *LS* **312** Ἀπεστάλη] *add.* καὶ *TI* **314** ἥψατο] *add.* τοῦτο *V* **315** μοι] *om. TI* **316** σου[2]] *om. L$^{a.c.}$S* **317** ἡ] *om. I* **319** ἀναστάσεως] ἀναγεννήσεως *TI* **320** δῆλον] *om. VLS* **321** ὁ ἰσχυρότερός μου ὀπίσω μου *I* ἄξιος] ἱκανὸς *TI* **323** κεφαλαιότερον *I*

Ταύτην τὴν παράδοξον ἐνέργειαν τοῦ ἁγίου πνεύματος οἱ συνετώτεροι τῶν Ἰουδαίων κατανοήσαντες, καὶ ὅτι οἱ πρὸ τούτου μονόλαλοι ἀπόστολοι ἄνευ ἑρμηνευτοῦ πρὸς ἕνα ἕκαστον τῶν προσιόντων αὐτοῖς ἐκ παρηλλαγμένων πατρίδων τῇ ἐπιχωριαζούσῃ γλώσσῃ παρεῖχον τὰ διδάγματα τῆς εὐσεβείας, καθὼς ἀρτίως ἤκουες, καταπλαγέντες οἱ συνετώτεροι τῶν Ἰουδαίων ἤρξαντο λέγειν πρὸς ἑαυτούς· *Οὐχ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ;*

Κατεπλάγησαν οἱ Ἰουδαῖοι θεωροῦντες τοὺς ἀποστόλους ποικιλογλωττοῦντας· ὅθεν καταπλαγέντες ἔλεγον πρὸς ἑαυτούς· «*Οὐχ ἰδοὺ πάντες οὗτοι οἱ λαλοῦντές εἰσι Γαλιλαῖοι,* πένητες καὶ ἰδιῶται; Οὐκ εἰσὶν ἀγράμματοι καὶ δικτυοπλόκοι; Οὐ παρὰ τούτων συχνῶς ἰχθύας ἠγοράσαμεν; Πόθεν αὐτοῖς ἡ γνῶσις αὕτη; Μὴ ἄρα ἀντὶ ἰχθύων γλώσσας ἐσαγήνευσαν οὗτοι; Ἀλλ' ὁρῶμεν αὐτοὺς πρὸ τούτου μονογλώσσους. Πόθεν τῆς οἰκουμενικῆς ἐνθήκης τὰς διαφόρους ὁμιλίας ὡς ἐκ βαλλαντίου τοῦ λάρυγγος προβάλλονται;

Πόθεν αὐτοῖς ἡ γνῶσις αὕτη; Νῦν ἐμάθομεν ὅτι ἀληθῶς θεὸς ὁ τούτων διδάσκαλος· νῦν ἐμάθομεν ὅτι *τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.* Πέτρος ῥωμαΐζει, ὅπερ Μωϋσῆς οὐκ ἴσχυσε ποιῆσαι. Οὐκ ἠκούσαμεν αὐτοῦ λέγοντος· *Ἰσχνόφωνός εἰμι καὶ βραδύγλωσσος*; Καὶ παρῃ-

332/340 Act. 2, 7-11 **343** Act. 2, 7 **352/353** II Cor. 5, 17 **355** Ex. 4, 10

VLS TI

325 ταύτη $S^{a.c.}$ **327** μονόγλωσσοι *TI* ἑρμηνευτῶν *I* **329** δίδραχμα *LS* **330** καθὼς – ἤκουες] *post* ἑαυτούς *(l. 331) transp. TI* **330/331** οἱ – Ἰουδαίων] *om. TI* **332** οὐκ *LS T* **334** ἐγενήθημεν *VL T* **342** ὅθεν] *add.* καὶ *TI* καταπλαγέντες] μετ' ἐκπλήξεως *LS* **343** οὐκ *LS T* οἱ λαλοῦντές] *om. LS* εἰσι] *om. I* **345** ἠγοράζομεν *TI* **346** αὐτοῖς] τούτοις *TI* **347** οὗτοι] *om. T* **348** οἰκονομικῆς *L*, οἰκονομικοῖς *S* ἐνθήκης] *om. TI* **351** γνῶσις] ἀλλοίωσις *LS* **351/352** ἀληθῶς – ὅτι] *om. TI* **353** τὰ πάντα καινὰ *LS*

τεῖτο τὴν ἀποστολικὴν θείαν πρόσταξιν διὰ τὸ τῆς φωνῆς σπινῶδες, καὶ διόρθωσιν οὐκ ἐδέξατο, ἀλλ' ἔμεινεν ἔχων ὅπερ ἡ φύσις ἐχαρίσατο. Μωσέα καταλείψωμεν καὶ τούτους μακαρίσωμεν, μᾶλλον δὲ τὸν ἐν αὐτοῖς παραδοξοποιοῦντα θεὸν δοξάσωμεν, τὸν διὰ τὴν κοινὴν τῶν πάντων ὠφέλειαν τὸ μονοειδὲς τῶν ἁλιέων γλωττιαῖον ὄργανον πρὸς τὴν χρείαν τοῦ προσιόντος μεταρρυθμίζοντα. Τί τοιοῦτον τῷ Ἀβραὰμ παρεσχέθη; Ὑπερηκόντισαν οὗτοι πάντας·

χρημάτων διαπτύουσιν,
δόξης καταφρονοῦσιν,
ἀμισθὶ θεραπεύουσιν,
δι' ὅλου νηστεύουσιν,
ὡς τρυφῶντες φαιδρύνονται,
τοῖς νεκροῖς ἐπιτάττουσιν,
νόσους φυγαδεύουσιν καὶ δαίμονας μαραίνουσιν,
ἀγγαρευόμενοι χαίρουσιν,
ῥαπιζόμενοι ἀντιστρέφουσι καὶ τὴν ἄλλην σιαγόνα,
ἄνευ ῥάβδου καὶ πήρας καὶ διπλοῦ χιτῶνος πορεύονται,
χρυσὸν καὶ ἄργυρον καὶ χαλκὸν οὐδὲ ἀκοῇ προσδέξασθαι βούλονται. Τούτοις προσδράμωμεν τοῖς λαλοῦσι *τὰ μεγαλεῖα τοῦ θεοῦ*, τοὺς λοιποὺς ἀποστραφῶμεν τοὺς φλυαροῦντας καὶ μηδὲν ὀνοῦντας.»

Ἀλλὰ ταῦτα μὲν οἱ συνετώτεροι τῶν Ἰουδαίων ἔλεγον, οἱ δὲ παράνομοι πάλιν τῶν Ἰουδαίων ἐξ ἀντιστρόφου κινηθέντες τῷ φθόνῳ, καὶ οὗτοι ἤρξαντο ἀντιλέγειν, καθὼς ἀρτίως ἤκουες, *ὅτι γλεύκους μεμεστωμένοι εἰσίν.* Τί ἐστι *γλεύκους μεμεστωμένοι εἰσίν*; Ἀντὶ τοῦ μεθύουσι σφόδρα καὶ διὰ τοῦτο ἀλλόκοτα φθέγγονται. Ταῦτα ἀκούσας ὁ μακάριος Πέτρος καὶ φέρειν μηκέτι δυνάμενος – ἐκίνει γὰρ

366/370 cf. Matth. 10, 8 **371** cf. Matth. 5, 41 **372** cf. Matth. 5, 39 **373/374** cf. Matth. 10, 9-10 **375/376** Act. 2, 11 **381/382** Act. 2, 13

VLS TI

356 ἀποστολὴν *TI* θείαν πρόσταξιν] *om. V TI* **357** καὶ – ἐδέξατο] *om. I* ἔμενεν *LS* **358** Μωσέα] *add.* οὖν *T* **360** τῶν] *om. LS* **362** τῶν προσιόντων *TI* μεταρρυθμίζοντα] *scripsimus*, μεταρρυθμίζοντος *VLS*, τονώσαντι *TI* **363** πάντες *S* **364** διαπτύουσιν] καταφρονοῦσιν *TI* **365** δόξαν *TI* καταφρονοῦσιν] διαπτύουσιν *TI* **368/369** ὡς – ἐπιτάττουσιν] *post* φυγαδεύουσιν *(l. 370) transp. I* **369** ἐπιτάττουσιν] ἐπιτάσσοντες ἀνιστῶσιν *TI* **374** χρυσὸν] *add.* δὲ *V* **376** τοὺς^{1}] *add.* δὲ *LS* **377** ὠνοῦντας *V T*, ὠφελοῦντας *LS* **378** συνετώτεροι] συνεταῖροι *T* **380** καὶ] *om. LS* **382** εἰσίν] *om. LS*

αὐτὸν ἔνδον λοιπὸν ὁ πυρσὸς τοῦ ἁγίου πνεύματος – *σταθεὶς ἐν μέσῳ, καθὼς ἀρτίως ἤκουες, ἤρξατο λέγειν· Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. Οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας.*

Καλῶς ὁ μακάριος Πέτρος μάρτυρα τῆς νηφαλαιότητος τὴν τρίτην ὥραν ἐκάλεσεν. Καὶ τίς ἡ τρίτη ὥρα; Τὸ ἅγιον πνεῦμα. Πρώτη ὥρα ὁ πατήρ, ὡς τὸν νόμον βραβεύσας. Δευτέρα ὥρα ὁ υἱός, ὡς τὴν χάριν δωρησάμενος. Τρίτη ὥρα τὸ ἅγιον πνεῦμα, ὡς τὰς γλώσσας ποικίλας τῶν ἀποστόλων ἐργασάμενον. Φησὶν οὖν ὁ Πέτρος· «*Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. Οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν.* Μηδεὶς *τὴν δωρεὰν τοῦ θεοῦ* μέθην ἡγήσηται· ἢ ὀσφράνθητε, ἢ ἀκούσατε. Πλησιέστερον χωρήσατε, καὶ μάθετε ἀκριβῶς.

Οἶνον ὄζουσιν,
ἢ χάριν πνέουσιν;
Ψελλίζουσιν,
ἢ ῥητορεύουσιν;
Ὡς φύλλα κινοῦνται τῇ μέθῃ,
ἢ ὡς στύλοι πεπήγασι τῇ νηφαλαιότητι;
Νυστάζουσι τῇ οἰνοφλυγίᾳ,
ἢ διδάσκουσι τῇ θεογνωσίᾳ;
Μέθην ἠγεῖσθε τὸ πρᾶγμα, ναὶ Ἰουδαῖοι;
Μέθη τὴν γλῶσσαν δεσμεῖ,
τὸ στόμα διαστρέφει,
τοὺς ὀφθαλμοὺς πελιδνοῖ,
τοὺς τοίχους πλευρίζει,
λοξὰ καὶ δίδυμα βαδίζειν ποιεῖ.

386/390 Act. 2, 14-15 **396/399** Act. 2, 14-15 **399/400** Ioh. 4, 10

VLS TI

385 ἔνδον λοιπὸν] *om. TI* **386** ἀρτίως ἤκουες] ἀκήκοας *LS* **387** ἅπαντες *TI* **391** νηφαλιότητος *LS* **392** ἐκάλεσεν ὥραν *LS* **393/395** Πρώτη – πνεῦμα] *om. I* **395/396** τῶν ἀποστόλων ποικίλας *TI* **397** ἅπαντες *TI* **400** ἡγήσεται *I* **400/401** ἠκούσατε *T* **401** πλησιέστερον] *praep.* ἢ *LS*, πλησιώτερον *V*, πλησιέτερον *T* ἀκριβῶς] *add.* εἰ *LS* **403** ἢ – πνέουσιν] *om. LS* **407** νηφαλιότητι *LS* **410** ναὶ] ὦ *LS* **411** γλῶτταν *S* **413** πελιδνῶ *T*, πελύει *I* **414** τοὺς – πλευρίζει] *om. T* πλευρίζει] πλευρίζειν παρασκευάζει *LS* **415** καὶ δίδυμα] *om. LS* ποιεῖν *I*

Μέθῃ γυμνοῦταί τις καὶ οὐκ αἰσθάνεται·
παρ' ὧν ἔδει τιμᾶσθαι, γελᾶται.
Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι;
Ὁ τὴν κιβωτὸν τεκτονεύσας Νῶε ἐμεθύσθη, ἢ ἡμεῖς οἱ τὸν σταυρὸν κηρύττοντες;
Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι;
Ὁ πρόγονος ὑμῶν ἐμεθύσθη Λὼτ ὁ θυγατρογαμίας ὕπνον ὑπνώσας· μὴ γὰρ ἡμεῖς οἱ τῆς ἁγνείας κήρυκες; Καλῶς μὲν εἴπατε, ὦ Ἰουδαῖοι, ὅτι μεθύομεν. Οὐκ ἀπὸ οἴνου καθὼς νοεῖτε ὑμεῖς, ἀλλ' ἀπὸ τῆς θείας χάριτος· περὶ ταύτης γὰρ τῆς μέθης ἐκ πολλῶν τῶν χρόνων ὁ προφήτης ἐβόα· *Μεθυσθήσονται ἀπὸ πιότητος οἴκου σου, καὶ τὸν χειμάρρουν τῆς τρυφῆς σου ποτιεῖς αὐτούς, ὅτι παρὰ σοὶ πηγὴ ζωῆς.*»

Πρόσεχε συνετῶς. Καιρὸς γὰρ λοιπὸν σφραγίσαι τὸν λόγον καὶ συντομώτερον ὑμᾶς ἀπολῦσαι σήμερον· οἶμαι γὰρ ὑμᾶς προσαγορεῦσαι τοὺς τάφους καὶ τὴν μνήμην τῶν προκοιμηθέντων τιμῆσαι τῇ ἐπιστασίᾳ. Ἀλλ' ὅμως, ὦ φίλε, σπεῦσον τιμῆσαι καὶ μὴ ὑβρίσαι· μὴ διαπτύσῃς αὐτοῦ ὡς τεθνεῶτος· ζῇ γὰρ ὁ τούτου δεσπότης καὶ γνωρίζει τῷ προτελευτήσαντι τί σὺ διαπράττῃ. Ἀπέρχῃ σήμερον τὸν προτελευτήσαντα ῥοδίσαι· καλῶς ποιεῖς, ἐπαίνων εἶ ἄξιος.

Ἀλλ' ὅμως ῥόδισον αὐτὸν εὐποιΐᾳ,
μὴ οἰνοφλυγίᾳ·
στεφάνωσον τὸν προτελευτήσαντα τῇ εὐσεβείᾳ,
μὴ τῇ κρεοφαγίᾳ·
πρότρεψαι αὐτὸν τῇ προσφορᾷ,
μὴ τῇ συμφορᾷ.

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419 cf. Gen. 9, 21 **422/423** cf. Gen. 19, 33-35 **427/429** Ps. 35, 9-10

VLS TIP$^{inde\ a}$ Καιρὸς *l. 430*

416 γυμνοῦται, τίς *S* **417** γελᾶται] *praep.* τὴν χάριν παρ' αὐτῶν *TI* **418** ναὶ] ὦ *L* **419** ἡμεῖς] οὗτοι *LS* **421/423** Μεθύουσιν – κήρυκες] *om. TI* **421** ναὶ] ὦ *L* **422** θυγατρομανίας *LS* **423** ἡμεῖς] οὗτοι *LS* **424** μεθύουσιν *LS* οἴνου] *add.* δὲ *LS* **425/426** γὰρ ταύτης *LS* **428** σοὶ] σοῦ *I* **430** πρόσσχες *LS* γὰρ] *om. V* **432** ὑμᾶς] *om. P* **434** διαπτύση *TP*, διαπτῦσαι *I* αὐτόν *LS* **434/435** ὡς τεθνεῶτος] *om. LS* **435** δεσπότης] θεός *P* **436** ἀπέρχῃ *S* **438** πρόδισον *T* **439** οἰνοφλογία *T* **440/441** στεφάνωσον – κρεοφαγίᾳ] *om. I* **440** εὐσεβείᾳ] εὐλαβεία *TP* **443** μὴ τῇ συμφορᾷ] *om. I*

Ἐὰν ἐπάνω τοῦ μνήματος σὺ ἐν τῷ παρόντι οἰνοποτήσῃς, ἢ κρεοφαγήσῃς, τί ὠφέλησας τὸν προτελευτήσαντα;
Μετάδος εἰς λόγον αὐτοῦ ὀβολὸν τῷ πτωχῷ,
κἀκεῖνος εὐφραίνεται·
θυμίασον τὴν κοιλίαν τοῦ πεινῶντος ἄρτῳ,
κἀκεῖνος ἡδύνεται.
Ὢ τῆς ἀνθρωπίνης ἀδιαφορίας. Τὰ βλάπτοντα φιλοῦμεν, τὰ σώζοντα μισοῦμεν. Ποῖον εὔλογον σήμερον ἐπάνω τοῦ τάφου στιβάδας στρῶσαι, καὶ συμπόσιον δημόσιον συναθροῖσαι καὶ ὡς ἐν γάμῳ πλατύτερον γέλωτα ποιεῖσθαι; Ἄλλο γάμος καὶ ἄλλο τάφος. Τί ἐπάνω τοῦ μνήματος σήμερον ὡς ἐν γενεθλίῳ κοσμικῷ σκιρτῶσιν; Ἄλλο γενέθλιον κοσμικὸν καὶ ἄλλο ἐπιτάφιον πενθικόν. Ἀπέρχεται πολλάκις σήμερον ἐν τῷ τάφῳ γυνὴ ῥοδίσαι τὸν ἑαυτῆς ἄνδρα· καὶ οὐ τοσοῦτον ῥοδίζει, ὅσον θλίβει. Παραλαβοῦσα γὰρ τὸν παρείσακτον φίλον, μετεωρισθείσης χειρὸς ἐκλάσθη κανδῆλα ἐπάνω ἀξιωματικῶν τινων. Καὶ πρὸς τοῦτο ὁ ὁμιλητὴς φησίν· «Μηδένα λυπείτω τὸ πραχθέν, μήτε ὁ ῥύπος τῆς ἐσθῆτος τὴν ψυχὴν κηλιδωσάτω. Ἔστι γὰρ καὶ τοῦτο ἐνέργεια τοῦ ἁγίου πνεύματος· ἔστι γὰρ καὶ ὕδωρ καὶ ἔλαιον καὶ πῦρ.» Ἡ δὲ τοιαύτη γυνὴ ἐπάνω τοῦ ἀνδρικοῦ τάφου σκιρτῶσα καὶ μετὰ θάνατον τὸν ἄνδρα παροξύνουσα, πῶς ἂν κλαύσῃ τὸν ἄνδρα τῷ φίλῳ προσγελῶσα; Τῆς εὐταξίας, ὦ φίλοι, φροντίσωμεν, τὴν τοῦ ἁγίου πνεύματος ἐπιστασίαν τιμήσωμεν, τῆς γραφῆς ἀκούσωμεν, καὶ τῷ κυρίῳ πειθαρχήσωμεν.

Ἦκουες τῇ προτεραίᾳ πάντως, ὦ φίλε, τί ἐλθὼν ὁ κύριος εἰς τὸ μνημεῖον Λαζάρου διεπράξατο. Τὰ ὅμοια καὶ σὺ διαπράττου ὡς Χριστιανός. Τί δὲ ἐλθὼν ὁ κύριος διεπράξατο; Συμμέτρως ἐδάκρυσεν, ἢ ἀμέτρως ὠνοπότησεν; *Ἐνεβριμήσατο τῷ πνεύματι* προσευξάμενος, ἢ ἐσκίρτησε καὶ μάχην εἰργάσατο; Παντί που δῆλον ὅτι καὶ προσηύξατο καὶ *ἐδάκρυσεν* καὶ *ἐνεβριμήσατο τῷ πνεύματι* καὶ *ἐτάραξεν ἑαυτὸν* συμπαθείας ὑπογραμμὸν ἑαυτὸν ἡμῖν παρεχόμενος. Κατόπιν τοίνυν ἀκολουθήσωμεν τῷ κυρίῳ καὶ τῆς γραφῆς λεγούσης ἀκούσωμεν· *Κλαῦσον ἐπὶ νεκρῷ, ὅτι ἐξέλιπε φῶς. «Κλαῦσον»* εἶπεν, οὐχὶ δὲ «ἑόρτασον». Ἐν ἐκκλησίᾳ ἑόρτασον, ἐν τῷ τάφῳ *κλαῦσον*, καὶ τοῦτο συμμέτρως, ὡς ὁ κύριος τὸν Λάζαρον. Ἄκουε τοῦ Ἐκκλησιαστοῦ λέγοντος· *Καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελάσαι.* Τί ἐπάνω τοῦ τάφου ποδοκρουστοῦσι σήμερον, καὶ κύμβαλα σατανικόφωνα κινοῦσιν, καὶ ᾄδουσι μέλη θεατρικά; Μὴ γὰρ ἐχθρὸν ἐνίκησαν, ἢ τύραννον κατέστρεψαν, ὅτι χοροὺς σατανικοὺς συστησάμενοι οὕτω διὰ τῆς ἀγορᾶς πομπεύουσιν;

Ὢ τῶν ἀτόπων πραγμάτων. Τί τῶν ἀτόπων οὐ διαπράττονται σήμερον οἱ ταφομεθυσταί; Σήμερον τοὺς τάφους ἀρχιτεκτονεύουσιν, σήμερον οἰκοδομεῖν ἐπαγγέλλονται τὰ μνήματα, σήμερον φλυαροῦντες δαψιλεύονται· «Ἐὰν δέῃ με τὰς τρίχας μου πωλῆσαι, οὐ μὴ καταλείψω τὸν τάφον ἀτρίχωτον. Οὐ θέλω τὸν γείτονα διοδεύειν ἐντεῦθεν, οὔτε χήρους παρέρχεσθαι.» Καὶ μόνον ἀποστῶσι τοῦ μνημείου, εὐθέως καὶ τὴν μνήμην ἀποδύονται. Μέθη γὰρ μνήμης ἀρίστης ἀφανίστρια, ἀσέμνων λογισμῶν ἐπινοήτρια, θεϊκῶν

473/474 Ioh. 11, 33

VLS TIP

446 τῷ] *om. VLS* **451** τὰ] *praep.* καὶ *I, add.* δὲ *LS* **453** πλατύτερον γέλωτα] γέλωτα πλατύτερον *LS,* πλατύτερον *P*; ποιεῖσθαι] ποιῆσαι *S, add.* ἢ ἐκτενῶς ὑπὲρ τοῦ τεθνηκότος πρὸς θεὸν ἱκετεῦσαι *LS* **454** Ἄλλο] *add.* γὰρ *LS* **455** σήμερον – σκιρτῶσιν] *om. P* κοσμικῶς *S* **456** καὶ] *om. V* **456/467** Ἀπέρχεται – προσγελῶσα] *om. TIP* **458** ἄνδρα] *add.* παρθενικόν *V* **460** κανδύλα *LS* **462/463** Ἔστι – πνεύματος] *om. LS* **463** καὶ] *om. LS* **465** τάφου] μνήματος *S* **467** εὐταξίας] *add.* οὖν *TIP* **467/468** τὴν – τιμήσωμεν] *om. S P* **468** τῆς] *praep.* καὶ *TIP* **470** Ἦκουες] ἤκουσας *TP et add.* γὰρ *T* τῇ προτεραίᾳ] *om. TIP* πάντως] *add.* γὰρ *P* ὦ φίλε] *om. TIP* **471** Λαζάρου] *praep.* τοῦ *TIP* **472** πράττε *TIP*

476 Ioh. 11, 35 **476/477** Ioh. 11, 33 **479/481** Eccli. 22, 11 **483** Eccle. 3, 4

VLS TIP

475 μάχην] μέθην *I* που] *add.* δὲ *V* προσεύξατο *V* **476/478** τῷ – παρεχόμενος] *om. VLS* **478** τῷ] *om. I* **478/479** τῇ γραφῇ λεγούσῃ *TIP* **479** ἀκούσωμεν] *om. V TIP* **479/480** ὅτι – φῶς] *om. TIP* **480** ἐξέλειπεν *V* ἑόρταζε *TIP* **481** ἐκκλησίαις *LS* καὶ τοῦτο] *om. TIP* **484** ποδοκροτοῦσι *I* **485** σατανικόφωνα κινοῦσιν] τινάσσουσι τὰ νίκης σύμβολα *TIP* **487** συνεστήσαντο *TIP* *praep.* καὶ *TIP et post* πομπεύουσιν *transp. I* ἀγορᾶς] ἀρὰς *P* **489** Τί] *add.* γὰρ *LS* ἀτόπων] ἀθεμίτων *TIP* **490** ταφομύσται *LS* **490/491** Σήμερον – ἀρχιτεκτονεύουσιν] *om. TIP* **492/495** σήμερον – παρέρχεσθαι] *om. TIP* **492** δαψιλεύονται] *add.* καὶ λέγουσιν *LS* με] *om. S* **493** καταλίπω *LS* **494** ἀτρίχωτον] ἀθρίγγωτον *L,* ἀφρίγγωτον *S* **495** χοίρους *LS* Καὶ] *add.* ἡνίκα *LS* μόνοις *S* **496** εὐθὺς *P* καὶ] *om. TIP* **497/498** ἀσέμνων – καταφονήτρια] *om. TIP* θεϊκῶν – καταφονήτρια] *om. LS*

διδαγμάτων καταφονήτρια. Ἐκκλίνωμεν τοίνυν τὴν μέθην, δείξωμεν συκοφάντας τοὺς Ἰουδαίους, τοὺς ἀρτίως εἰρηκότας *ὅτι γλεύκους μεμεστωμένοι εἰσὶν* οἱ ἀπόστολοι, περαιώσωμεν τὴν τοῦ κυρίου διδασκαλίαν τὴν λέγουσαν, καθὼς ἀρτίως ἠκούσαμεν· *Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω· ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.* Ἄκουε συνετῶς. Περὶ *ὕδατος ζῶντος* ἐδίδαξεν, οὐχὶ δὲ περὶ οἴνου μεθύσκοντος.

Ἐροῦσι δὲ πάντως τινές – οὐ λείπει γὰρ ἀντιλογία μεθυστῇ –· «Τί οὖν; Κακὸς ὁ οἶνος, ἐπειδὴ διαβάλλεις τοῦτον; Εἰ δὲ κακὸς ὁ οἶνος, διὰ τί ὁ δεσπότης ἡμῶν Χριστὸς τὸ ὕδωρ εἰς οἶνον μετέβαλεν; Οὕτω φησὶ κάλλιστος ὁ οἶνος ὑπάρχει.»

Ἄκουε συνετῶς. Οὐ τὸν οἶνον ὑβρίζομεν, θεοῦ γὰρ δῶρόν ἐστιν, ἀλλὰ τὴν μέθην βδελυττόμεθα, διαβόλου γὰρ ἔργον ὑπάρχει. Ὅμως πρὸς τοῖς εἰρημένοις ἄκουε καὶ τοῦτο· ἤδη γὰρ ὁ λόγος τὴν σιωπὴν περιβλέπεται. Μετέβαλε μὲν ὁ κύριος τὸ ὕδωρ εἰς οἶνον. Ἀλλ' ὅμως τοῦτο πεποίηκεν ἐν Κανᾷ τῆς Γαλιλαίας ἐν τοῖς γάμοις, οὐχὶ δὲ ἐν Βηθανίᾳ τῆς Ἰουδαίας ἐπὶ Λαζάρου τοῦ τεθνεῶτος. Μετέβαλεν ὁ κύριος

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500 Act. 2, 13 **502/504** Ioh. 7, 37-38 **505** Ioh. 7, 38 **509/510** cf. Ioh. 2, 1-11 **515/516** cf. Ioh. 2, 1-11 **517/518** cf. Ioh. 11, 1-44 **518/519** cf. Ioh. 2, 1-11

VLS TIP

498 καταφονήτρια] *servavimus cum V, forsan legendum est* καταφρονήτρια ἐκκλίνομεν *T* **499** τοὺς[1]] *om. VLS* **502** ἤκουες *V* **504** ῥεύσωσιν *V* **505** ζῶντος] *om. TIP* ἐδίδαξεν] *add.* ὁ κύριος *TIP* δὲ] *om. IP* **507/508** (λεί)πει γὰρ ἀντιλογία μ(εθυστῇ)· «Τί – ἐπ(ει)δὴ διαβάλλεις τοῦτον] *cultro rescissa in V* **507** γὰρ λείπει *LS* **508** ἐπειδὴ] ὅτι *TIP* **509** οἶνος] *add.* φησιν *TIP* **510** μετέβαλον *T*, μετέβαλλεν *P* **510/511** Οὕτω – ὑπάρχει] οὗτος λέγων ὁ οἶνος κάλλιστος ὑπάρχει *LS, om. TIP* **512** συνετῶς] *add.* ἄνθρωπε *LS* ὑβρίζομεν] κακίζομεν *TIP* δῶρόν] *praep.* τὸ *LS* **515** μετέβαλλεν *P* **517** γάμοις] *add.* ὅτι οἴνου ἐγένετο χρεία *TIP* **517/524** οὐχὶ – Ἀμήν] οὐχὶ δὲ ἐπὶ τὸ μνῆμα τοῦ λαζάρου ἐν βηθανίᾳ· ἀλλὰ καὶ ἐδάκρυσεν ἐπὶ τὸν λάζαρον· ὅπου γάμος ὕδωρ εἰς οἶνον μετέβαλεν *(*μετέβαλλεν *P)*· ὅπου δὲ νεκρὸς δάκρυον ἐχορήγησεν· διὸ καὶ ὑμᾶς παρακαλῶ ἀγαπητοί· φύγωμεν τὴν μέθην καὶ πᾶσαν ἐνέργειαν τοῦ ἐχθροῦ· ὑπακούσωμεν δὲ *(om. I)* τῷ δεσπότῃ· καὶ μετὰ ἀκριβείας τὸν ἑαυτῶν βίον ῥυθμίσωμεν *(add.* ἕκαστος *P)* ἵνα τῶν μελλόντων ἀγαθῶν ἐπιτύχωμεν· ἐν χριστῷ ἰησοῦ τῷ κυρίῳ ἡμῶν· ᾧ ἡ δόξα *(add.* καὶ τὸ κράτος *P)* εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν *TIP* **518** ὁ κύριος] *om. LS*

τὸ ὕδωρ εἰς οἶνον, ἐπὶ τῶν γαμούντων τοῦτο πεποιηκώς, οὐχὶ δὲ ἐπὶ τῶν πενθούντων τὸν Λάζαρον. Ὅπου γάμος, ὕδωρ εἰς οἶνον μετήνεγκεν· ὅπου νεκρός, δάκρυον ἐχορήγησεν.

Τῷ δὲ θεῷ τῷ τὰ πάντα πληροῦντι δόξαν ἀναπέμψωμεν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

VLS

519 οἶνον] *add.* ὁ χριστός *LS* τῶν γαμούντων] τὸν γάμον *LS* **523** Τῷ – ἀναπέμψωμεν] τοίνυν αὐτῷ τῷ μεγαλουργῷ θεῷ ἡμῶν τῷ τὰ πάντα πληροῦντι πρέπει δόξα τιμὴ καὶ προσκύνησις *LS* **524** Ἀμήν] *om. V*

HOMILIES XII-XIV

INTRODUCTION

Now that we have given the reader our edition of the eleven homilies attributed in the manuscripts to Leontius, presbyter of Constantinople, it is our intention, on the basis of the analysis made above of the contents, style and vocabulary of these eleven authentic homilies, to add another three homilies to Leontius' œuvre. Our edition of Homilies XII-XIV will be preceded by an analysis of each work, coupled with arguments for the attribution of each homily to Leontius.

HOMILIA XII

IN NATIVITATEM CHRISTI

(BHG[a] 1914m, CPG 4753)

Analysis

Leontius opens his homily by emphasising the importance of the feast of Christmas which is being celebrated. This he does by repeating no less than fourteen times the refrain "Christ is born" (ὁ Χριστὸς ἐγεννήθη, 4-17), each time connecting it with one of the benefits accruing from the nativity, until he comes to the theme of light, which is to play an important rôle in his homily. The birth of Christ, the sun of justice, he explains to his congregation on a winter day, has both increased light on earth and spiritual light as well, and the star of truth has risen for all. The revelation of the light of Christ is explained further by reference to *Ps.* 35, 10, *"In your light we shall see light"* (18-28). How do we celebrate such a great feast? Leontius asks rhetorically; and his answer, pointed up by a series of anaphoras and parallelisms (οὐκέτι – ἀλλά × 11), contains the contrast between Christianity and paganism effected by Christ's birth (29-56). From this contrast with paganism he progresses to the limited nature of the religion of Judea compared with the universality of Christianity, illustrating this with citations from the Psalms. Next the homilist refers with the formulaic expression Ἤκουες ... ἀρτίως ... λέγοντος (70-71) to the pericope which has

just been read out: *"When Jesus was born in Bethlehem ... Magi from the East came to Jerusalem saying ... we have seen his star in the East and have come to worship him"* (*Matth.* 2, 1-2). The wonder of this event is reproduced in the exclamation Ὢ τοῦ παραδόξου θαύματος (76), before a series of antitheses is used to convey the material poverty in which Christ was born as against the power of his Godhead (79-94). With the words "He summons Magi and thrusts away Jews" (97-98), Leontius broaches the subject of the rest of the homily, namely the rôle of the Magi, as Gentiles, in the recognition of the Saviour's birth, and the tardiness of the Jews in recognising Christ. Even pagans, who are like dogs, recognised Christ for what he was before the Jews did, says Leontius accusingly, whereas the Magi, who were Gentiles and wicked men, were receptive to the message borne by the star in the East (101-151). The homilist urges his congregation to consider the faith of the Magi, who were not put off by the unimpressive poverty of the nativity in the stable, but rather worshipped Christ and brought him gifts (cf. *Matth.* 2, 11). The contrast between the impoverished circumstances of Christ's birth and what the Magi might reasonably have expected of the earthly manifestation of a heavenly king is conveyed in an imaginary discussion between the Magi (131-142), in which the homilist incorporates antithesis and rhetorical questions introduced by ποῦ. It was the star, the radiance of the Godhead, says Leontius, that convinced them. To an imaginary question (Ἐροῦσι δὲ πάντως τινές 152), in which he is asked why God made the nativity known through the Magi rather than through the Jews, Leontius replies, introducing his answer with the formulae Διὰ τί ; Ἄκουε συνετῶς (156), that God acted thus in order to condemn the Jews and to show that the blessing of Abraham had been transferred to the Gentiles. The blessing pronounced by the Lord on Abraham many years before (ἐκ πολλῶν τῶν χρόνων, 162) is then cited: *"I shall multiply your descendants as the stars of heaven and as the sand which is on the seashore"* (*Gen.* 22, 17). The unfruitful Israelites are like sand, explains the homilist, and the Gentiles like stars because of their radiant belief. Recapitulating the proclamation of Christ's birth by the Magi in Jerusalem, Leontius brings the homily to a close, pointing to the universal application of the nativity and to the radiance of the star, which is the equivalent of Christ the sun of justice (170-185).

Authenticity

Homily XII is attributed to Leontius by Sachot on the basis of the occurrence of the following expressions: ἐκ τῶν ἀρτίως ἀναγνωσθέντων λάμβανε τὴν ἀπόδειξιν (118/119),

ἐκ πολλῶν τῶν χρόνων (25, 162), ἄκουε συνετῶς (156), ἐροῦσι δὲ πάντως τινές (152), μόνον ... εὐθέως (143/144, 157/158), ὁ δεσπότης Χριστός (2/3, 118, 183/184), ὁ τῶν ὅλων θεός (154) and Ἰουδαίων παῖδες (113) (1).

For us these instances are valid not as proof, but as an undeniable hint which makes a closer investigation of Leontius' supposed authorship of this homily indispensable. To begin with, however, we have to enquire whether we have Homily XII in its original version or in a reworked form. This question is prompted by the information provided by M. van Esbroeck concerning the Georgian version of the homily. This scholar points out that after ἐποίησεν (69) a long excursus is found, in which the author broaches the topic of false gods and praises the incarnation (2). Thanks to a tentative Latin translation of the Georgian version of this homily, kindly made available to us by M. van Esbroeck, we know that the biblical citations *Ps.* 2, 7 and *Gen.* 49, 8-9 are prominent in this excursus; *Gen.* 49, 8-9 is treated here in a manner similar to that in Homily VIII, 290-295 and Homily IX, 126-132. This tentative translation has also confirmed us in the suspicion that a section of the Greek text has been lost after line 151. Raising an objection, such as that in 152-155, which cannot be understood from what has just been said, runs quite counter to Leontius' practice (3). In the preceding passage, then, we expect an exposition of divine prophecy made by the Magi. The Georgian version, in fact, provides the solution: here we find an explanation of why it is the Magi who have noticed the star, namely because they are descendents of Balaam, the first Magus, who prophesied that a star would come forth out of Jacob (*Num.* 24, 17). This means that the Greek version we are dealing with here is a shortened recension; the next question to be answered is how far the abridgement or reworking extends.

On the basis of the tentative Latin translation we have obtained the impression that the Greek text transmitted to us is for the rest fairly close to the Georgian version. This, however, will be investigated further elsewhere by M. van

(1) SACHOT, *Transfiguration*, 482-483.

(2) M. VAN ESBROECK, *Les plus anciens homéliaires géorgiens* (Publications de l'Institut Orientaliste de Louvain, 10), Louvain-la-Neuve 1975, 68, 270.

(3) Cf. Homily III, 54; 313; V, 82; VI, 124; 167; VII, 85; 129; IX, 47; 126.

Esbroeck himself. Suffice it here for us to formulate cautiously the conclusion that the reworking of Homily XII has remained confined to the omission of two large passages, comprising in our estimate some 150 lines.

To the characteristic expressions noted by Sachot we may add Ἤκουες ... λέγοντος (70). It must be said, however, that Leontius does not have a monopoly on the use of all these expressions: many of them are to be found in other homilists as well (4). At the same time it cannot be denied that in the accumulation of these turns of phrase there is a strong argument for the authorship of Leontius. Taken one by one the expressions have no significance, but together they do become significant, though without being decisive. For a definitive decision we need other, additional evidence.

This evidence we find first of all in the style of Homily XII, which likewise strongly resembles that of Leontius. The fourteenfold enumeration Ὁ Χριστὸς ἐγεννήθη καὶ... (4-17) is related to that with σήμερον (17 times) in XI, 172-189. The series οὐκέτι ... ἀλλὰ has a doublet in VIII, 17-29, where, just as here, the passage concludes with two couplets in which two biblical verses are juxtaposed. The antithetical series in 81-100 smacks equally of Leontius: cf. II, 277-284; VIII, 171-190; X, 380-387; 435-444.

The occurrence of the question Τί ἐστιν after the author has cited a biblical verse, accompanied by a repetition of the verse as a whole or in part (26; 64), is found also in Leontius: III, 30.

Besides these stylistic parallels the reader is asked to note the close similarities in the contents of Homily XII and homilies of Leontius:

XII, 2 τί δὲ τῆς παρούσης πανηγυρικώτερον	XI, 116/117 Τί γὰρ μεγαλειότερον ταύτης τῆς παρούσης ἑορτῆς (cf. XI, 125)
XII, 13/15 ὁ Χριστὸς ἐγεννήθη καὶ ὁ Ἰουδαϊσμὸς ἐμειώθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ Χριστιανισμὸς ἐπυκνώθη· ὁ Χριστὸς ἐγεννήθη καὶ ἡ συναγωγὴ ἐκαπνίσθη	XI, 128/130 Σήμερον ὁ Χριστιανισμὸς ἐρριζώθη, σήμερον ὁ Ἰουδαϊσμὸς ἐμαράνθη, σήμερον ὁ Ἑλληνισμὸς ἐκαπνίσθη
XII, 80 καὶ πρὸ πάντων ὑπὸ μάγων ὁρᾶται	XI, 307/308 ὅτι ὁ θεὸς πρὸ πάντων τοὺς μάγους ὁδηγῶν
XII, 131/136 Πόθεν τοῦτο; Ἀντὶ πορφύρας ῥάκκος περιβέβληται· ἀντὶ χρυσοστρώτου κλίνης εἰς τοὔδαφος ἔρριπται· ἀντὶ βασιλικῶν αὐλῶν σπήλαιον ὑαίνης κατέλαβεν. Ποῦ τῶν δορυφόρων τὸ πλῆθος; Ποῦ τῶν ὑπασπιστῶν ἡ θεραπεία; Ποῦ τῆς χαρμοσύνης ἡ εὐωδία;	III, 61/66 Πόθεν γὰρ ἐγνώριζεν ὁ ὄχλος τὸν κύριον βασιλέα; Οὐκ ἐφόρει διάδημα κοσμικόν, οὐ περιεβέβλητο ἁλουργίδα, οὐκ ἐπεφέρετο πλῆθος στρατοῦ, οὐ προέτρεχον αὐτοῦ ἵπποι καὶ ἅρματα χρυσοκόλλητα, οὐκ ἐπωχεῖτο ἅρματι πορφυροστρώτῳ βασιλικῷ·
XII, 165/168 «Ψαμμὸν» τοὺς υἱοὺς Ἰσραὴλ ὀνομάζει διὰ τὸ ἄκαρπον τῆς ψυχῆς καὶ διὰ τὸ ἁλμυρὸν τῆς γνώσεως, «ἀστέρας» δὲ τὰ ἔθνη διὰ τὸ φέγγος τῆς γνώσεως.	II, 53/56 Διὰ τί *φοῖνιξ* καὶ *κέδρος* ὁ δεσπότης Χριστὸς προσαγορεύεται; Διὰ τὸ πάθος τῆς σαρκός, ... καὶ τὸ ἔγκαρπον τῆς θεότητος. 62/63 *Κέδρος* δὲ πάλιν ὀνομάζεται διὰ τὸ ὑψηλὸν τῆς θεότητος καὶ τὸ ἄσηπτον τῆς ἀνθρωπότητος.

With the reservation formulated above, we believe that the agreements *qua* style and contents of Homily XII and the homilies of Leontius warrant the attribution of this homily to Leontius, presbyter of Constantinople.

(4) Cf. C. Datema - P. Allen, *Leontius, presbyter of Constantinople, the author of ps. Chrysostom, In psalmum 92 (CPG 4548)?*, VC 40 (1986) 181-182.

Manuscript tradition

In Homily XII we are faced with the problem that as well as our homily there circulated another on the feast of Christmas, which has almost the same *incipit* and is ascribed in the MSS to Severian of Gabala and Chrysostom (BHG^a 1914i/1914k) (1). Consequently, we cannot exclude the possibility that

(1) The first lines of BHG^a 1914i/1914k run as follows: Πολλαὶ μὲν αἱ δωρεαὶ τῆς χάριτος τοῦ δεσπότου Χριστοῦ. Τί δὲ τῆς παρούσης σήμερον δωρεᾶς ἀγαθότερον, ὅτι... This is followed by lines 2-28 of our homily. The difference between BHG^a 1914i and 1914k lies chiefly in a different version

we may have overlooked a MS, as long as all the ps. Chrysostom MSS have not been accurately described.

For the present edition we have used the following MSS:

1. *Athous Xeropotamou 134* (ff. 44^{v}-47^{v})
   chart. s. XVI ff. 228 1/27
   lectionary for six months (type B)
   Ehrhard I, 284; Lambros I, 208

2. **P** *Parisinus gr. 1171* (ff. 76^{v}-79^{v})
   m. s. X ff. 299 30 × 20 1/29
   lectionary for six months (type B)
   Ehrhard I, 281-284; Leroy 77-78; Halkin 119-120

3. **R** *Parisinus gr. 1556* (ff. 48-50^{v})
   chart. s. XIV ff. 351 30 × 19,5 1/24
   panegyricon with metaphrastic texts (type B)
   Ehrhard III, 240-241; Halkin 211-212

4. **E** *Scorialensis Φ-III-20* (ff. 65^{v}-69^{v})
   m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32
   panegyricon for the whole year (type A)
   cf. above p. 119

5. **V** *Vaticanus gr. 1846* (ff. 105-108^{v}; inc. -τέθη 17, *des.* λέγοντες 171)
   chart. s. XIV f. 108 20,5 × 15,5 1/25
   homiliarium
   Ehrhard III, 828; Canart 315-317

6. **M** *Venetus Marcianus gr. II 52* (ff. 222^{v}-228)
   chart. s. XVI ff. IV + 323 21 × 15,8 1/20
   non-menological lectionary
   cf. above p. 120

Among these MSS it is *Parisinus gr. 1556* (*R*) which claims our attention first, in that this MS from the beginning of the homily presents a free, reworked text with numerous variants, while at the end (185) we find part of the concluding paragraph of another homily of ps.Chrysostom on the birth of Christ (BHG^{a} 1911; CPG 4657), printed in PG 61, 766, 6$^{a.i.}$ - 768, 12. Striking, too, in *R* is the lacuna in lines 130/173, where we must assume damage in one of its ancestors.

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of the concluding paragraph in the homily they both transmit. The text of BHG^{a} 1914i/1914k will be published by us elsewhere.

Because of the free text-form offered by *R* it is difficult to determine its relationship to the other five MSS.

A witness of extreme importance for Homily XII is the uncial MS *Scorialensis Φ-III-20* (*E*), which we have already had occasion to discuss several times (2). Here this MS transmits a text with only eight variants (3).

For the remaining four witnesses, *Parisinus gr. 1171* (*P*), its copy *Athous Xeropotamou 134* (*1*) (4), *Vaticanus gr. 1846* (*V*) and *Venetus Marcianus gr. II 52* (*M*), we can perhaps postulate cautiously a common model:

43 ἀλλ᾽] ἀλλὰ *PVM*
52 πανταχοῦ τῆς] πανταχοῦσε *PVM*
65 Χριστῷ] θεῷ *PVM*
76 θαύματος] *add.* μυστηρίου *PVM*
115 Βλέπετε] βλέπε *PVM*
116 βλέπετε] βλέπε *PVM*

Within *PVM* we find the MSS agreeing with each other in turn, but these agreements do not enable us to narrow down their mutual relationship. Although *P*, *V* and *M* all transmit a good text, it is *P* which is the best witness of the three, and *P* on which the *editio princeps* of F. Combefis was based (5). The number of differences between *P* and Combefis' edition is doubtless to be attributed to the inaccuracy of the editor, which has been pointed out elsewhere (6). That Combefis indeed used this MS for his edition becomes even more evident if we consider the other homilies which he included in his edition and which also rest on *P* (7).

In the section of the text transmitted by *V* (17-171), apart

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(2) Cf. above pp. 57-58, 123-124 and 269.

(3) Tit. γέννησιν] γένναν; 4 ἀνεκλήθη] ἀνεκαινίσθη; 7 ὁ^{1} – ἀνεκαινίσθη] *om.*; 22 παγετὸς] παγητὸς; 80 ὁρᾶται] προσκυνεῖται; 84 τὰ] *om.*; 132 χρυσοστρώτου] χρυσοστρώμνου (+ *PM*); 144 δὲ] *om.*

(4) See EHRHARD I, 284.

(5) The *editio princeps* of Combefis was printed in his *Sancti Ioannis Chrysostomi de educandis liberis liber aureus. Eiusdem Tractatus alii quinque qua festivi, qua paraenetici. Severiani ... Ex vetustis Eminentissimi Cardinalis Mazarini Graecis Codicibus nova prodeunt* ... Parisiis 1656, 104-117.

(6) Cf. C. DATEMA, *Asterius of Amasea, Homilies I-XIV*, Leiden 1970, 56; ID., *Amphilochius* 3; C. LAGA – C. STEEL, *Maximi Confessoris Quaestiones ad Thalassium*, I (CCSG 7), Turnhout/Leuven 1980, LXXXIII-LXXXIX.

(7) E.g. Ps.Chrysostom, *In sancta lumina* (BHG 1930m), 118-168; Basil of Seleucia, *In Stephanum* (BHG 1652-1653), 283-313.

from two additions and two small omissions ([8]) we note only insignificant variants. *M* gives us the same picture.

From a Georgian translation of this homily we have been able to conclude that the version transmitted in the Greek MSS is incomplete: the Georgian text contains one excursus after line 69 and a second after line 151 ([9]). There is no reason to doubt that these excursuses originally formed part of Leontius' homily. In all probability the adaptor of Leontius' text, who is responsible for Homily XII, omitted these sections on the grounds that they were a trimming which could be dispensed with; he was striving for a text which *qua* content accorded with the feast for which this reworked text was used in the liturgical collection ([10]).

As we have already mentioned in note 1, the first 28 lines, with a different introductory sentence, were taken over by the compiler of BHG[a] 1914i/1914k. A comparison of this text with ours yields the following results:

Homily XII	BHG[a] 1914i/1914k
1/2 Πολλαὶ μὲν καὶ ἀναρίθμητοι τῶν Χριστιανῶν αἱ θεοφιλεῖς πανηγύρεις· τί δὲ τῆς παρούσης πανηγυρικώτερον, ὅτι	Πολλαὶ μὲν αἱ δωρεαὶ τῆς χάριτος τοῦ δεσπότου Χριστοῦ· τί δὲ τῆς παρούσης σήμερον δωρεᾶς ἀγαθότερον, ὅτι
3 κόσμος	κόσμος ὅλος
10 ἀνεκτίσθη	ἀνεκαινίσθη
15 συναγωγὴ	Ἰουδαϊσμὸς
18 γὰρ	*om.*
τοῦ σωματικοῦ φωτὸς τοῦ[2]	φωτὸς ἡμερίου φωτὸς
19 ἔλλαμψις	ἐκ παρθενικῶν θαλάμων φανέρωσις
21 φῶς	φέγγος
22 ὁ δὲ	καὶ ὁ
23 καὶ	*om.*

(8) 76 τοῦ] *om.*; 143 οὔτε[1]] *om.*; 157 ἐνσάρκου] *add.* οἰκονομίας καὶ; 160 Ἰουδαῖοι] *praep.* οἱ.

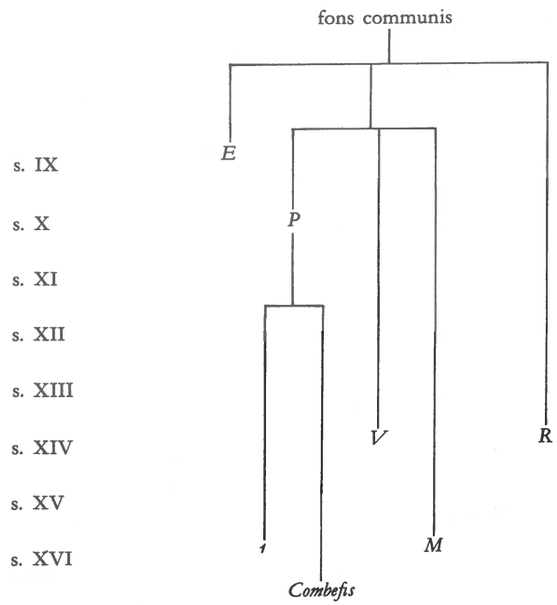
(9) Cf. above pp. 369-370.

(10) For the first excursus M. van Esbroeck (op. cit., 270) assumes that at an early stage in the text transmission a page was lost in an archetype of the Greek text; the second excursus is not mentioned by him in his study of this homily.

24 ἀνέτειλεν	*add.* καὶ ὁ ἥλιος τῆς δικαιοσύνης τὴν οἰκουμένην ἐφώτισεν.

From this survey we can conclude that BHG[a] 1914i/1914k seemingly derives from a text-type of Homily XII of which *R* is also a witness, on the grounds that *R* agrees with BHG[a] 1914i/1914k at 10, 18 (ter) and 19. It is, however, impossible to pin-point this text-type.

Stemma



Addition

At a late stage, after we had completed the constitution of the text and the Praefatio, we received from Athens a microfilm of two MSS which had come to our notice thanks to Halkin's catalogue of

hagiographical MSS in Athens([11]). The two MSS in question are *Atheniensis 363*, s. XVI, ff. 207^{v}-211^{v}, and *Atheniensis 2634*, s. XV, ff. 234-240. Our collation of both MSS demonstrates that we need have no undue regrets at not having been able to include them earlier in our research.

A text-form which is frankly degenerate is to be found in *Athenienis 363* (*7*), where, besides a number of small omissions, several larger omissions and deliberate abridgements are particularly striking, e.g.:

8/10 ὁ^{1} – ἀνεκτίσθη] *om. 7*
36/41 οὐκέτι – θυμιῶμεν] *om. 7*
54/55 πενιχρῶς – θεός] *om. 7*
59/64 Μηκέτι – ἀγαλλιάσεως] *om. 7*
68/69 ὁ – ἐποίησεν] *om. 7*
104/115 Ἠμείφθη – γεγενημένου] ὅθεν ὁ μακάριος παῦλος λέγει *7*
150/151 ἀλλ᾽ – αἴγλη] *om. 7*
156/160 Διὰ τί – Ἰουδαῖοι] τοῦτο γάρ ἐστιν *7*
165/167 ψάμμον – γνώσεως] *om. 7*

Against this we have additions, e.g.:

2 παρούσης] *add.* πανηγύρεως *7*
15 συναγωγὴ] *add.* τῶν Ἰουδαίων παντελῶς *7*
16 ἐκκλησία] *add.* τῶν ὀρθοδόξων *7*
33 θυσιαστήρια] *add.* τῶν χριστιανῶν *7*
45 ἀλλὰ] *add.* τοὺς πρώτους τῶν ἀποστόλων *7*
66 Χριστῷ] *add.* τῷ ἀληθινῷ θεῷ ἡμῶν *7*
87 σπαργάνοις] *praep.* ὑπὸ μάζου γαλακτοτροφεῖται *7*
88 δωρεῖται] δωρήσηται τοῖς εἰς αὐτὸν πιστεύσασιν *7*
116 ἐργάτας] *add.* βλέπετε τὴν κατατομήν *7*
169 κόσμῳ] *add.* λόγον ζωῆς συνέχοντες εἰς καύχημα ἐμοὶ εἰς ἡμέραν θεοῦ *7*
173 Ποῦ] *praep.* οἴδαμεν ἐπιστεύσαμεν· εἴπετε ἡμῖν ἵνα προσκυνήσωμεν *7*
174 βασιλεὺς] *add.* ὑμέτερος βασιλεύς, ἀλλ᾽ ἡμέτερος ὁ θησαυρὸς· ποῦ ὁ τεχθεὶς βασιλεὺς *7*

Examples of reworking are:

18/19 Σήμερον – ἔλλαμψις] τοιγαροῦν σήμερον τοῦ πνευματικοῦ φωτὸς ἔλλαμψις καὶ τοῦ σωματικοῦ ἤτοι τοῦ ἡλιακοῦ φωτὸς αὔξησις *7*
30/31 ἀΰλως – πηγῆς] αὕτη παρθενικὴ πανήγυρις *7*
32 τὰ – ψηλαφῶμεν] ἡ τῶν εἰδώλων θρησκεία πολιτεύεται *7*
82 λαμβάνει ὁ ἄναρχος] οἰκειοῦται ὁ ἀρχὴν ἡμερῶν μὴ ἔχων *7*
116/118 Ὅτι – Χριστῷ] ὅτι οἱ Ἰουδαῖοι οἰκειακοὶ ὄντες διὰ τὴν ἑαυτῶν σκληροκαρδίαν, καὶ σκληροτραχειλίαν, ἐχωρίσθησαν τῆς ἀγάπης τοῦ χριστοῦ, οἱ δὲ τῶν ἑλλήνων παῖδες κύνες ὀνομαζόμενοι ἐπεγνωκότες τὸν χριστὸν, τῆς οὐρανῶν βασιλείας κατηξιώθησαν *7*
143/144 οὔτε^{1} – δεσπότην] ἰδόντες αὐτὸν βρέφος ἐσπαργανωμένον, καὶ ἐν φάτνη ὑπενοοῦντο, ἢ ἀπενήναντο· ἀλλ᾽ ἰδόντες αὐτὸν, ἤτοι τὸν δεσπότην χριστὸν *7*
147/149 ἀλλ᾽ ἡ – θέα] ἀλλὰ τοῦ ἀστέρος ἡ μήνυσις· ὄντως πλουσίου τῆς ὁράσεως ἡ θέα *7*

As the most significant variants we note here:

13 ἐμειώθη] ἐδιώχθη *7*
15 ἐκαπνίσθη] ἐπατήθη *7*
49 μέλι] ἧδυσμα *7*
67 εἰδώλοις] θεοῖς *7*
85 τίθεται] ἀνακλίνεται *7*
122 κόπον] πολλὰ κοπιάσαντες *7*
130 εἶπον] ἐλογίσαντο ἐν *7*
132 πορφύρας] βασιλικῆς χλαμίδος *7*
138 ἐπιτηδείων] γηΐνων *7*
ἔχει] φροντίζει *7*
153 γενέσθαι] ἀποφανθῆναι *7*
178 ἀνατολικὸν] ἀλλὰ ἀγγελικὸν *7*

A considerably better text is transmitted by *Atheniensis 2634* (*8*), despite the large number of variants found in this MS too. Here also there are omissions that go beyond a single word:

5/6 ὁ – ἠφανίσθη] *om. 8*
12/13 ὁ^{1} – ἐμειώθη] *om. 8*
15/16 ὁ – εὐωδιάσθη] *om. 8*
26/27 Τί – φῶς] *om. 8*
38/41 οὐκέτι – θυμιῶμεν] *om. 8*
43 ἀλλ᾽ εὐαγγέλια ἐπιγινώσκομεν] *om. 8*
141/142 καὶ – ἀπολέσωμεν] *om. 8*
154/159 Διὰ τί – μάγων] *om. 8*
164/165 τὴν^{2} – ψάμμον] *om. 8*
177 λογικὸς ὁ ἀστήρ] *om. 8*
179 καθολικὸν τὸ μήνυμα] *om. 8*

(11) F. HALKIN, *Catalogue des manuscrits hagiographiques de la Bibliothèque nationale d'Athènes* (Subsidia hagiographica 66), Bruxelles 1983.

For the rest this MS contains the usual kind of variants, as well as others of which the most noteworthy are:

52 τῆς γῆς] ἐγγῦς *8*
136/137 παρέπεται] παραπέμπεται *8*
166 γνώσεως] γνώμης *8*
167 γνώσεως] πίστεως *8*

Both MSS derive possibly from the same model, given some common variants:

23 ἐπιάνθη] *add.* ἡ ῥίζα τῆς πλάνης τῆς ματαίας συνεστάλει *7*, *add.* ἡ νὺξ τῆς πλάνης συνεστάλη *8*
29 Πῶς οὖν] ὄντως νῦν *7*, οὗτοι νῦν *8*
71 δὲ] *om.* *7 8*
72 παρεγένοντο ἀπὸ ἀνατολῶν] ἀπὸ ἀνατολῶν παρεγένοντο *7 8*
100 τύπτει] δαμάζει *7 8*
136 εὐωδία] εὐωχία *7 8*

Of the MSS used by us in the constitution of the text it is *Parisinus gr. 1556* (*R*) to which both MSS show the closest affinity, and *7* stands closer to *R* than *8* does. E.g.:

2 παρούσης] πανηγύρεως ταύτης *R*, παρούσης πανηγύρεως *7*
28 εἰ] ἐκ *R7*
72 Ἡρῴδου] *add.* τοῦ βασιλέως *R7 8*
81 Ἡρῴδου] *add.* γεννᾶται *R7*
82 λαμβάνει ὁ ἄναρχος] οὐκ ἔχει ὁ ἀρχὴν ἡμερῶν μὴ ἔχων *R*, οἰκειοῦται ὁ ἀρχὴν ἡμερῶν μὴ ἔχων *7*
99 κύνας] *praep.* τοὺς *R7 8*
110 δοῦναι] βαλεῖν *R8* (*deest 7*)
121/122 κατέδραμον] κατέλαβον *R8*
126 Μὴ ὀφθῇς] οὐκ ὀφθήση *R8*
ἐνώπιον] *add.* κυρίου *R7*
174 βασιλεὺς] *add.* ὑμέτερος βασιλεὺς ἀλλ᾽ ἡμέτερος ὁ θησαυρὸς *7*, cf. *R* (130/173) ... ὑμέτερος βασιλεὺς ἀλλ᾽ ἡμέτερος θησαυρὸς...
181 Ὁ] *om.* *R8* (*deest 7*)
183 ὁ] *add.* γεννηθεὶς *R7*
184 πανταχοῦ] *add.* ὡς θεὸς *R7*

In addition we encounter some agreements between *8* and the group *PVM*:

65 Χριστῷ] θεῷ *8* + *PVM*
76 θαύματος] μυστηρίου *8*, *add.* μυστηρίου *PVM*
143 οὔτε[1]] *om.* *8* + *V*
οὔτε[2]] οὐδὲ *8* + *V*
160 Ἰουδαῖοι] *praep.* οἱ *8* + *V*
170/171 τοὺς Ἰουδαίους] τοῖς Ἰουδαίοις *8* + *V*

This evidence is, however, too slender to enable us to define the relationship between *8* and *R*, and *8* and *PVM*. It may well be that *7*, *8*, *R* and *PVM* all belong ultimately to the same group.

A final witness which we were able to consult only at a late stage is codex *Brixiensis, Bibliotheca Queriniana A.III.3*, s. XVI, ff. 183-190 (*9*) ([12]), in which Homily XII is only partly transmitted. As a reading for 25 December this MS contains a text which is composed of parts of various homilies ([13]). Lines 1-5, 8, 12-14, 17-26 and 76-149 of Leontius' homily have been used. The text offers many variants, but it is plain that *9* derives from a text-type such as we find in *Parisinus gr. 1556* (*R*) and *Atheniensis 363* (*7*):

3 ἀνεγεννήθη] ἀνεκαινίσθη *9* + *R*
12 ηὐφράνθη] εὐφράνθη *9* + *R*
18 τοῦ σωματικοῦ φωτὸς] φωτὸς ἡμερινοῦ *9*, φωτὸς ἡμερίου *R*
τοῦ[2]] φωτὸς *9* + *R*
19 ἔλλαμψις] ἐκ παρθενικῶν λαγόνων (θαλάμων *R*) φανέρωσις *9* + *R*
25 ἐβόων] ἐβόουν *9* + *7*
81 Ἡρῴδου] *add.* γεννᾶται *9* + *R7*
82 ὁ ἄναρχος] ὁ ἀρχὴν ἡμερῶν μὴ ἔχων *9* + *R7*
84 τῇ] *praep.* ἐν *9* + *R*
χειρὶ] *add.* αὐτοῦ *9* + *R*
βαστάζει] κατέχων *9* + *7*
95 κάμπτει] φεύγει *9* + *7*
99 κύνας] *praep.* τοὺς *9* + *R7 8*
104/115 Ἠμείφθη – γεγενημένου] ὅθεν ὁ μακάριος παῦλος λέγει *9* + *7*
116 ἐργάτας] *add.* βλέπετε τὴν κατατομήν *9* + *R7*
117 τέκνων] *om.* *9* + *R*
126 ἀνεγνωκότες] ἀναγνῶντες *9* + *7*
ἐνώπιον] *add.* κυρίου *9* + *R7*
130 ἑαυτοῖς] *praep.* ἐν *9* + *R7 8*
131 Πόθεν τοῦτο] *om.* *9* + *7*
132 πορφύρας] βασιλικῆς χλαμύδος *9* + *7*
137 μὴ γνωσθῇ] *om.* *9* + *7*
147/149 ἀλλ᾽ ἡ – θέα] ἀλλ᾽ ἡ τοῦ ἀστέρος πλουσία τῆς ὁράσεως θέα *9*, ἀλλὰ τοῦ ἀστέρος ἡ μήνυσις· ὄντως πλουσίου τῆς ὁράσεως ἡ θέα *7*.

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(12) See R.E. CARTER, CCG V, 6-7.

(13) An exhaustive analysis of this compilation was made by G. Astruc-Morize and may be consulted at the Institut de Recherche et d'Histoire des Textes, Section grecque, in Paris.

CONSPECTUS SIGLORUM

E	*Scorialensis Φ-III-20* m. s. IX ff. 65^{v}-69^{v}
M	*Venetus Marcianus gr. II 52* chart. s. XVI ff. 222^{v}-228
P	*Parisinus gr. 1171* m. s. X ff. 76^{v}-79^{v}
R	*Parisinus gr. 1556* chart. s. XIV ff. 48-50^{v}
V	*Vaticanus gr. 1846* chart. s. XIV ff. 105-108^{v}

Comb. F. COMBEFIS, *Sancti Ioannis Chrysostomi de educandis liberis liber aureus...*, pp. 104-117

[Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως] εἰς τὴν γέννησιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Πολλαὶ μὲν καὶ ἀναρίθμητοι τῶν Χριστιανῶν αἱ θεοφιλεῖς πανηγύρεις· τί δὲ τῆς παρούσης πανηγυρικώτερον, ὅτι ὁ δεσπότης Χριστὸς ἐγεννήθη καὶ ὁ κόσμος ἀνεγεννήθη; Ὁ Χριστὸς ἐγεννήθη καὶ ὁ Ἀδὰμ ἀνεκλήθη· ὁ Χριστὸς ἐγεννήθη καὶ ἡ Εὔα τῆς λύπης ἐλυτρώθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ δράκων ἠφανίσθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ παράδεισος ἀνεκαινίσθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ διάβολος κατεκρίθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ ᾅδης ἠλλοιώθη· ὁ Χριστὸς ἐγεννήθη καὶ ἡ γῆ ἀνεκτίσθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ ἀὴρ ἐκαθάρθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ οὐρανὸς ηὐφράνθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ Ἰουδαϊσμὸς ἐμειώθη· ὁ Χριστὸς ἐγεννήθη καὶ ὁ Χριστιανισμὸς ἐπυκνώθη· ὁ Χριστὸς ἐγεννήθη καὶ ἡ συναγωγὴ ἐκαπνίσθη· ὁ Χριστὸς ἐγεννήθη καὶ ἡ ἐκκλησία εὐωδιάσθη· ὁ Χριστὸς ἐγεννήθη καὶ τὸ φῶς προσετέθη. Σήμερον γὰρ καὶ τοῦ σωματικοῦ φωτὸς αὔξησις καὶ τοῦ πνευματικοῦ ἔλλαμψις. Τοῦ γὰρ *ἡλίου* τῆς *δικαιοσύνης* Χριστοῦ ἐκ τῆς παρθενικῆς ἀδιαφθάρτου παστάδος ἀνατείλαντος, τὸ σκότος τῆς ἀσεβείας ἀπελάθη καὶ τὸ φῶς τῆς

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19 cf. Mal. 3, 20

E PV$^{\text{inde a -τέθη l. 17}}$*M R*

Tit. **1** Ἰωάννου] *praep.* τοῦ ἁγίου *P (sed eras. P*$^{p.c.}$*), praep.* τοῦ ἐν ἁγίοις πατρὸς ἡμῶν *P*$^{\text{in marg.}}$*M R* Κωνσταντινουπόλεως] *add.* τοῦ χρυσοστόμου λόγος *M R* **2** γέννησιν – Χριστοῦ] ἁγίαν τοῦ χριστοῦ γέννησιν *PM* γέννησιν] γένναν *E*

2 παρούσης] πανηγύρεως ταύτης *R* **3** Χριστὸς] *om. R* ἀνεγεννήθη] ἀνεκαινίσθη *R* **4** Ὁ – ἀνεκλήθη] *om. R Comb.* ἀνεκλήθη] ἀνεκαινίσθη *E* **5** τῆς] *om. R* **6/7** καὶ – ἐγεννήθη] *om. R (cf. l. 8)* **6** ἠφανήθη *Comb.* **7** ὁ^{1} – ἀνεκαινίσθη] *om. E* ὁ^{2}] *om. R* **8** ἐγεννήθη] *add.* καὶ ὁ δράκων ἠφανίσθη *R (cf. ll. 6-7)* **8/9** καὶ – ἐγεννήθη] *om. R* **10** ἀνεκτίσθη] ἀνεκαινίσθη *R* **12** εὐφράνθη *R* **14/16** καὶ – ἐγεννήθη] *om. R* **16** εὐωδιάσθη] ἡγιάσθη *R* **17** ἐγεννήθη] *add.* καὶ τὸ σκότος ἐκρύβη· ὁ χριστὸς ἐγεννήθη *R* **18** γὰρ] *om. R* τοῦ σωματικοῦ] *om. R* φωτὸς] *add.* ἡμερίου *R* τοῦ^{2}] φωτὸς *R* **19** ἔλλαμψις] ἐκ παρθενικῶν θαλάμων φανέρωσις *R* **20** ἐκ] σὺν *R* τῆς] *om. R Comb.* **21** ἀπελάθη] ἠλλοιώθη *R* **21/23** καὶ – ἐπιάνθη] *om. R*

εὐσεβείας διεδόθη, ὁ παγετὸς τῆς βλασφημίας διελύθη, ὁ δὲ καρπὸς τῆς θεογνωσίας ἐπιάνθη καὶ ὁ ἀστὴρ τῆς ἀληθείας εἰς πάντας ἀνέτειλεν. Ὅθεν τοῦτο τὸ φῶς θεωρήσαντες οἱ προφῆται ἐκ πολλῶν τῶν χρόνων ἐβόων πρὸς αὐτὸν λέγοντες· *Ἐν τῷ φωτί σου ὀψόμεθα φῶς.* Τί ἐστιν *Ἐν τῷ φωτί σου ὀψόμεθα φῶς*; «Ἐν σοί» φησι «τὸν πατέρα κατανοήσομεν· φῶς γὰρ εἶ φωτὸς μηνυτικόν.»

Πῶς οὖν πανηγυρίζομεν σήμερον, τοῦ ἀΰλου φωτὸς Χριστοῦ ἀΰλως παρακύψαντος ἐκ τῆς ἀτοιχωρύχου παρθενικῆς πηγῆς;
Οὐκέτι τὰ εἴδωλα ψηλαφῶμεν,
ἀλλὰ τὰ θυσιαστήρια κατανοοῦμεν·
οὐκέτι ἐγγαστριμύθους ἀξιοῦμεν,
ἀλλὰ προφήτας παρακαλοῦμεν·
οὐκέτι ἐπαοιδοὺς θεραπεύομεν,
ἀλλ᾽ἀποστόλους ἐγκωμιάζομεν·
οὐκέτι ὑπὸ δένδρον εἰδωλολατροῦμεν,
ἀλλ᾽ὑπὸ τὸν σταυρὸν κυριολογοῦμεν·
οὐκέτι τὰ τέκνα ἡμῶν τοῖς δαιμονίοις θύομεν,
ἀλλὰ τὰς καρδίας ἡμῶν τῷ θεῷ θυμιῶμεν·
οὐκέτι μυθολογίας ἀναγινώσκομεν,
ἀλλ᾽εὐαγγέλια ἐπιγινώσκομεν·
οὐκέτι Πλάτωνα καὶ Ἀριστοτέλην σεμνύνομεν,
ἀλλὰ Πέτρον καὶ Παῦλον ἐκθειάζομεν·
οὐκέτι τὴν σάρκα περιτεμνόμεθα,
ἀλλὰ τὴν ψυχὴν σφραγιζόμεθα·
οὐκέτι πικρίδας Ἰουδαϊκὰς ἐσθίομεν,
ἀλλὰ τὸ μέλι τῆς χάριτος καταπίνομεν·
οὐκέτι ἐν Βαβυλῶνι αἰχμαλωτιζόμενοι λέγομεν· *Πῶς ᾄσωμεν τὴν ᾠδὴν κυρίου ἐπὶ γῆς ἀλλοτρίας;*
ἀλλὰ πανταχοῦ τῆς γῆς εὐφραινόμενοι βοῶμεν· *Τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς·*

26/27 Ps. 35, 10 **50/51** Ps. 136, 4 **52/53** Ps. 23, 1

E PVM R usque ad l. 28

22 παγητὸς *E* **24** εἰς πάντας] *om. R* **26** Τί ἐστιν] τουτέστιν *R* **26/27** Ἐν² – φῶς] *om. R* **28** εἶ] ἐκ *R* μηνυτικόν] μηνυτής *R* **29/69** Πῶς – ἐποίησεν] *om. R* **30** ἀτοιχορύκτου *Comb.* **34** γαστριμύθους *VM* **36** ἐπᾳδοὺς *Comb.* θεραπεύουμεν *V* **37** ἀλλὰ *Comb.* **43** ἀλλὰ *PVM Comb.* **44** σεμνυμένομεν *V* **45** ἐκθιάζομεν *M Comb.* **52** πανταχοῦ τῆς] πανταχοῦσε *PVM*

οὐκέτι μερικῶς πανηγυρίζοντες πενιχρῶς παρατρύζομεν λέγοντες· *Γνωστὸς* μόνον *ἐν τῇ Ἰουδαίᾳ ὁ θεός,*
ἀλλὰ καθολικῶς γενεθλιάζοντες πλουσίως ὑποψάλλομεν· *Πάντα τὰ ἔθνη, κροτήσατε χεῖρας, ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως.*
Μηκέτι τὸν Βάαλ προσκαλεῖσθε,
ἀλλὰ τὸν θεὸν παρακαλεῖτε·
ἐκεῖνος ἀδολεσχεῖ, οὗτος θαυματουργεῖ·
ἐκεῖνος καθεύδει, οὗτος γρηγορεῖ.
Πάντα τὰ ἔθνη, κροτήσατε χεῖρας, ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως. Τί ἐστιν *ἀλαλάξατε*; Ἀντὶ τοῦ «εὐχαριστήσατε τῷ νικοποιῷ Χριστῷ»· ἀλαλαγμὸς γὰρ νίκης ἀναγνωρισμός. Ἀλαλάξωμεν τοίνυν τῷ νικοποιῷ Χριστῷ, καὶ μὴ τοῖς ψευδωνύμοις εἰδώλοις προσκυνήσωμεν, διότι *πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, ὁ δὲ κύριος τοὺς οὐρανοὺς ἐποίησεν.*

Ἤκουες γοῦν ἀρτίως τοῦ εὐαγγελιστοῦ Ματθαίου λέγοντος· *Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου, ἰδοὺ μάγοι παρεγένοντο ἀπὸ ἀνατολῶν ἐν Ἱεροσολύμοις λέγοντες· Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.*
Ὦ τοῦ παραδόξου θαύματος,
ὦ τοῦ φρικτοῦ ἱλαστηρίου,
ὦ τοῦ ἀκαταλήπτου μυστηρίου.
Ἐν Βηθλεὲμ τῆς Ἰουδαίας ὁ δεσπότης Χριστὸς γεννᾶται,
καὶ πρὸ πάντων ὑπὸ μάγων ὁρᾶται·
ἐν ἡμέραις Ἡρῴδου,

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55 Ps. 75, 2 **57/58** Ps. 46, 2 **59/61** cf. III Reg. 18, 25-27 **63/64** Ps. 46, 2 **68/69** Ps. 95, 5 **71/75** Matth. 2, 1-2 **79** Matth. 2, 1 **81** Matth. 2, 1

E PVM R inde a l. 70

56 γενεαθλιάζοντες *M a.c.* **58** φωνῇ] φωτῇ *(sic) Comb.* **64** ἀλάξατε *Comb.* **65** Χριστῷ] θεῷ *PVM Comb.* **70** Ἤκουες – Ματθαίου] ἀκούομεν γὰρ ἀρτίως ἀγαπητοῦ τοῦ εὐαγγελίου *R* **71** Ἰουδαίας] Ἰουδας *V a.c.* **72** Ἡρῴδου] *add.* τοῦ βασιλέως *R* **74** αὐτοῦ] *om. M* **74/75** ἐν τῇ ἀνατολῇ] *om. R* **75** αὐτόν *R* **76/77** Ὦ – ἱλαστηρίου] *om. R* **76** τοῦ] *om. V* θαύματος] *add.* μυστηρίου *PVM (et forsan* θαύματος *voluit quis eradere in P)* **78** ὦ – μυστηρίου] ἐκ τοῦ ἀκαταλήπτου γενεθλίου *R* **79** δεσπότης] *om. R* Χριστὸς] *om. M* **80** ὁρᾶται] προσκυνεῖται *E* **81** Ἡρῴδου] *add.* γεννᾶται *R*

καὶ ἀρχὴν ἡμερῶν λαμβάνει ὁ ἄναρχος·
ἐν σπηλαίῳ τίκτεται,
καὶ τῇ χειρὶ τὰ πάντα βαστάζει·
ἐν φάτνῃ τίθεται,
καὶ τροφὴ πάντων γίνεται·
σπαργάνοις κατειλεῖται,
καὶ λύσιν ἁμαρτιῶν δωρεῖται·
ἐκ μήτρας προέρχεται,
καὶ τὴν μητέρα παρθένον τηρεῖ·
εἰς Αἴγυπτον φεύγει,
καὶ εἰς οὐρανοὺς ἀνάγει·
ὡς παιδίον βαστάζεται,
καὶ ὡς θεὸς γνωρίζεται·
Ἀρχέλαον κάμπτει,
καὶ τὸν διάβολον τύπτει·
μάγους προσκαλεῖται,
καὶ Ἰουδαίους ἀπωθεῖται·
κύνας τρέφει,
καὶ τὰ τέκνα τύπτει.

Ἀλλὰ ταῦτα ἀκούων μὴ ἀσπλαγχνίαν τοῦ δεσπότου Χριστοῦ καταψηφίσῃ, ἀλλὰ ῥᾳθυμίαν τῶν Ἰουδαίων· ἀντεστράφη γὰρ ἡ τάξις οὐ τῇ φύσει ἀλλὰ τῇ γνώμῃ, καὶ γέγοναν οἱ κύνες τέκνα, τὰ δὲ τέκνα κύνες. Ἠμείφθη γὰρ ἡ προσηγορία, ἐπειδὴ καὶ ἠλλοιώθη ἡ πολιτεία· οἵα κύων ἡ Χαναναία γυνὴ τοὺς εἰδωλικοὺς μακέλλους ἐκλείχουσα, καὶ οἵα θυγάτηρ γέγονε τὸν Χριστὸν καὶ τοὺς μαρτυρικοὺς τύπους

91 cf. Matth. 2, 14 **95** cf. Matth. 2, 22

E PVM R

82 λαμβάνει ὁ ἄναρχος] οὐκ ἔχει ὁ ἀρχὴν ἡμερῶν μὴ ἔχων *R* **84** τῇ] *praep.* ἐν *R* χειρὶ] *add.* αὐτοῦ *R* τὰ] *om. E* **87** κατειλεῖται] καθήλωται *R* **89** μητρὸς *R* **91** αἴγυπτο *M* **96** τύπτει] κτείνει *R* **97/98** μάγους – ἀπωθεῖται] μάγους ἀπειθήτε, ἀλλ' ὕστερον ἔγνωτε *R* **99** κύνας] *praep.* τοὺς *R* **101** Ἀλλὰ ταῦτα] ἀλλ' αὐτὰ *R* μὴ] πάντες *R* **101/102** Χριστοῦ] *om. R* **102** καταψηφίζουν *R*, καταψηφίσου *Comb.* ἀλλὰ] καὶ *R* **103** ἡ τάξις] *om. R* γεγόνασιν *R* **104** τὰ – κύνες[2]] τουτέστιν οἱ Ἰουδαῖοι ὅπερ ἦσαν τέκνα, κύνες προσηγορεύθησαν· καὶ οἱ κύνες ἐγένοντο τέκνα, τουτέστι τὰ ἔθνη· οἳ ἐδέξαντο τὸν χριστόν *R* ἡμοίφθη *Comb.* **105** ἐπειδὴ] διὸ *R* ἠλλοιῶστη *M* κύων] *add.* ὑπῆρχεν *R* **106** μακέλλους] *add.* τῶν εἰδωλοθύτων ὡς κύων *R* **106/107** οἵα – γέγονε] γέγονε θεία θυγάτηρ ἡ χαναναία *R*

τῶν ἀποστόλων ἀγαπήσασα. Ὅτε μὲν γὰρ τῷ Ἑλληνισμῷ προσεῖχεν, τότε ἔλεγε πρὸς αὐτὴν ὁ κύριος ὀνειδιστικῶς· *Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις·* ὅτε δὲ τῷ Χριστιανισμῷ προσετέθη, τότε ἤκουσεν ἐγκωμιαστικῶς· *Θάρσει, θύγατερ, γενηθήτω σοι ὡς θέλεις.* Ὅτι δὲ καὶ Ἰουδαίων παῖδες ἀπὸ τέκνων κύνες προσηγορεύθησαν, μὴ παρ' ἐμοῦ δεηθήσῃ μαθεῖν, ἀλλὰ παρὰ τοῦ μακαρίου Παύλου τοῦ ἀπὸ κυνὸς γεγενημένου· *Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας.* Ὅτι δὲ μᾶλλον τῶν Ἰουδαϊκῶν τέκνων οἱ Ἑλληνικοὶ κύνες καὶ ἐπέγνωσαν καὶ ἐπέδραμον τῷ δεσπότῃ Χριστῷ, ἐκ τῶν ἀρτίως ἀναγνωσθέντων λάμβανε τὴν ἀπόδειξιν. Οἱ μάγοι ἐθνικοὶ ὑπῆρχον καὶ ἀκροθήνιοι τῶν κακῶν, ἀλλ' ὅμως μόνον *εἶδον τὸν ἀστέρα ἐν τῇ ἀνατολῇ*, εὐθέως ἐν Ἱεροσολύμοις κατέδραμον καὶ κόπον ὑπέμειναν, ἵνα θεάσωνται τὸν εἰρηκότα· *Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.* Καὶ οὐ μόνον κόπους ὑπέμειναν, ἀλλὰ καὶ *δῶρα προσήνεγκαν* τῷ δεσπότῃ Χριστῷ μηδέπω ἀνεγνωκότες τὸν εἰρηκότα· *Μὴ ὀφθῇς ἐνώπιον* τοῦ θεοῦ σου *κενός.* Βλέπε μάγων πίστιν·
οὐκ ἐσκανδάλισεν αὐτοὺς ἡ φάτνη,
οὐκ ἤγαγεν αὐτοὺς εἰς ἀπιστίαν τὸ σπήλαιον,

110/111 Matth. 15, 26 **112/113** Matth. 9, 22; 15, 28 **115/116** Phil. 3, 2 **120/121** Matth. 2, 2 **123/124** Matth. 11, 28 **125** Matth. 2, 11 **126/127** Eccli. 35, 4

E PVM R

108 τῶν] τοὺς *Comb.* **109** προσεῖχεν] *add.* ἡ χαναναία γυνή *R* **110** δοῦναι] βαλεῖν *R* **111** κυναρίας *Comb. (sed "canibus" in trad.)* **112** ἤκουσεν] ἔλεγεν *R* θύγατηρ *(sic) M* **113** Ὅτι] ἔτι *R* καὶ] *om. Comb.* **114** δεηθήσῃ μαθεῖν] δεηθεὶς ἀκοῦσαι *R* **115** Παύλου] *add.* τοῦ ἀποστόλου *R* κυνὸς γεγενημένου] τοῦ ἀπὸ κύων ὑπάρχοντος ἐπιγενομένου τέκνου *R* κυνὸς] *add.* τέκνον *M* Βλέπετε] βλέπε *PVM*, *praep.* ἄκουε γὰρ αὐτοῦ λέγοντος *R* **116** τοὺς[1]] *om. Comb.* βλέπετε] βλέπε *PVM* τοὺς[2]] *om. Comb.* ἐργάτας] *add.* βλέπετε τὴν κατατομήν *R* Ὅτι] ὅτε *R* **117** Ἰουδαίων *V Comb.* τέκνων] *om. R* καὶ] *om. R* **118** καὶ] *om. R* ἐπέδραμον] προσέδραμον καὶ ἐπίστευσαν *R* δεσπότῃ] *om. R* **119** λαμβάνομεν *R* **121/126** κατέδραμον – μηδέπω] κατέλαβον· καὶ δῶρα προσενεγκότες τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστοῦ καὶ θεῷ προσεκύνησαν εὐγνομώνως ὡς τέκνα· οὐδέποτε *R* **124** οὐ] *add. s. l. M* **126** Μὴ ὀφθῇς] οὐκ ὀφθήση *R* ἐνώπιον] *add.* κυρίου *R* **127** Βλέπε – πίστιν] βλέποντες οὖν οἱ μάγοι *R*

οὐκ εἶπον ἑαυτοῖς τῷ τῆς ἀμφιβολίας λόγῳ κλονούμενοι· «Οὗτός ἐστιν *ὁ βασιλεὺς τῶν Ἰουδαίων*; Πόθεν τοῦτο; Ἀντὶ πορφύρας ῥάκκος περιβέβληται· ἀντὶ χρυσοστρώτου κλίνης εἰς τοὔδαφος ἔρριπται· ἀντὶ βασιλικῶν αὐλῶν σπήλαιον ὑαίνης κατέλαβεν. Ποῦ τῶν δορυφόρων τὸ πλῆθος; Ποῦ τῶν ὑπασπιστῶν ἡ θεραπεία; Ποῦ τῆς χαρμοσύνης ἡ εὐωδία; Οὐδεὶς αὐτῷ παρακαθέζεται, μία μόνη γυνὴ παρέπεται καὶ αὐτὴ δεδοίκουσα φαίνεται μὴ γνωσθῇ ὁ τεχθείς. Οὐδὲν τῶν ἐπιτηδείων ἔχει· οὐδὲν βασιλικὸν ὁρῶμεν ἐν αὐτῷ· πτωχοῦ τινός ἐστι τοῦτο τὸ γέννημα. Ἐξέλθωμεν, ὑποστρέψωμεν, τὸν ἀστέρα μετὰ ἀκριβείας ἴδωμεν, μὴ ἄλλον ἀντ᾽ἄλλου προσκυνήσωμεν καὶ τὸ κέρδος ἀπολέσωμεν.»

Ἀλλ᾽οὐδὲν τούτων οἱ μάγοι οὔτε εἶπον οὔτε ἐνενόησαν· μόνον δὲ *εἶδον* τὸν δεσπότην, εὐθέως καὶ ἐπέγνωσαν καὶ *προσεκύνησαν* καὶ *δῶρα* προσεκόμισαν.

Ἔπειθε γὰρ αὐτοὺς οὐχ ἡ πτωχότης τοῦ σπηλαίου,
ἀλλ᾽ἡ τοῦ ἀστέρος πλουσιότης·
οὐκ ἤγαγεν αὐτοὺς εἰς ἀπιστίαν ἡ εὐτελὴς τοῦ κυρίου τῆς ὁράσεως θέα,
ἀλλ᾽ἔπειθεν αὐτοὺς ἡ περιαστράπτουσα αὐτὸν τῆς θεότητος αἴγλη.

Ἐροῦσι δὲ πάντως τινές· «Τί οὖν; Ἡ προφητεία αὕτη οὐκ ἠδύνατο ὑπὸ Ἰουδαίων γενέσθαι, ἀλλ᾽ὑπὸ ἐθνικῶν μάγων; Διὰ τί οὖν φησιν ὁ τῶν ὅλων θεὸς διὰ μάγων τὴν προφητείαν ταύτην ἐποιήσατο;»

Διὰ τί; Ἄκουε συνετῶς. Πρὸς κατάκρισιν τῶν Ἰουδαίων· ἐπειδὴ γὰρ μόνον ἤκουον προφήτου περὶ τῆς ἐνσάρκου παρουσίας τοῦ κυρίου, εὐθέως ἐφονοκτόνουν, τούτου χάριν

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131 Matth. 2, 2 **144/145** cf. Matth. 2, 11

E PVM R

130 ἑαυτοῖς] *praep.* ἐν *R Comb.* **130/173** ἀμφιβολίας – αὐτῷ] ἀλογίας λογισμῶ κλονούμενοι· ἴδομεν ἐπιστεύσαμεν διὸ καὶ ἐληλύθαμεν· εἴπατε οὖν ἵνα προσκυνήσωμεν· *ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν ἰουδαίων·* ὑμέτερος βασιλεὺς ἀλλ᾽ἡμέτερος θησαυρὸς μᾶλλον δὲ κοινὸς ἰατρός *R* **132** χρυσοτρώμνου *E PM* **136/137** ἕπεται *Comb.* **137** δεδοικυῖα *Comb.* **138** βασιλικὸν] τῶν βασιλικῶν *Comb.* **139** τοῦτο] τοῦτον *M* γένημα *M*[a.c.] **143** οὔτε[1]] οὐκ *PM Comb., om. V* οὔτε[2]] οὐδὲ *V Comb.* **144** δὲ] *om. E* ἀνέγνωσαν *PV Comb.* **146** οὐκ *V Comb.* **157** μόνον] *add. in marg. V* ἐνσάρκου] *add.* οἰκονομίας καὶ *V*

ὁ κύριος εὐδόκησε δι᾽ἐθνικῶν μάγων τὴν προφητείαν ποιήσασθαι, ἵνα γνῶσιν ἐντεῦθεν Ἰουδαῖοι ὅτι ἡ εὐλογία τοῦ Ἀβραὰμ εἰς τὰ ἔθνη μετηνέχθη. Ὅθεν καὶ ὁ κύριος τοῦτο μηνύων ἐκ πολλῶν τῶν χρόνων εὐλογῶν τὸν Ἀβραὰμ ἔλεγεν· *Πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.* «Ψάμμον» τοὺς υἱοὺς Ἰσραὴλ ὀνομάζει διὰ τὸ ἄκαρπον τῆς ψυχῆς καὶ διὰ τὸ ἁλμυρὸν τῆς γνώσεως, «ἀστέρας» δὲ τὰ ἔθνη διὰ τὸ φέγγος τῆς γνώσεως. Ὅθεν καὶ ὁ μακάριος Παῦλος τοῖς ἔθνεσι γράφων ἔλεγεν· *ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.*

Ἐλθόντες οὖν οἱ μάγοι ἐν Ἱεροσολύμοις ἐπηρώτων τοὺς Ἰουδαίους λέγοντες· *Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;* Ἢ ἀναγγείλατε, ἢ ἀκούσατε.

Βασιλεὺς ὁ τεχθείς,
οὐράνιον τὸ δῶρον,
λογικὸς ὁ ἀστήρ,
ἀνατολικὸν τὸ χάρισμα,
καθολικὸν τὸ μήνυμα·
ἀνάλογος ὁ ἀστὴρ τοῦ γεννηθέντος.
Ὁ κήρυξ μάτην κρύπτεται τὸν σκεπασθῆναι μὴ δυνάμενον· ὥσπερ δὲ οὗτος ὁ ἥλιος οὐ δύναται ὑπό τινος κρυβῆναι – πανταχοῦ γὰρ καθ᾽ἑκάστην ἐκλάμπει –, οὕτω καὶ ὁ δεσπότης Χριστὸς ὁ τῆς *δικαιοσύνης ἥλιος*, θεὸς ὢν πανταχοῦ πιστευθήσεται.
Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

163/165 Gen. 22, 17 **168/169** Phil. 2, 15 **171/174** Matth. 2, 2 **184** cf. Mal. 3, 20

E PV[usque ad λέγοντες l. 171] *M R*

159 ηὐδόκησεν *PM Comb.* **160** Ἰουδαῖοι] *praep.* οἱ *V* **163** ἔλεγεν] *om. PV* **170** ἐπηρώτουν *M Comb.* **170/171** τοῖς ἰουδαίοις *V* **173/174** Ποῦ – Ἰουδαίων] *om. Comb.* **177** ἀστήρ] *add.* προφητικὸν τὸ κήρυγμα *R* **178** ἀποστολικὸν *R* **180** γενηθέντος *Comb.* **181** Ὁ] *om. R* μάτην] μὴ οὖν *R* τὸν] τὸ *R* **182** δὲ] *om. R* τινος] *add.* ἐπιγείου *R* κατακρυβῆναι *R* **183** πάντα *R* ὁ] *add.* γεννηθεὶς *R* **183/184** δεσπότης] *add.* καὶ ἀληθὴς βασιλεὺς *R* **184** ὢν] *add.* ὁ *R* πανταχοῦ] *add.* ὡς θεὸς *R* **185** πιστευθήσεται] *add.* *καὶ ἀνοίξαντες* οἱ μάγοι *τοὺς θησαυροὺς* – εἰς κληρονομίαν χριστοῦ· ὦ ἡ δόξα... *(= PG 61, 766, 6*[ab imo] *– 768, 12) R* **186** Ἀμήν] *add.* ἰωάννου τοῦ χρυσοστόμου εἰς τὰ χριστοῦ γενέθλια *P*

HOMILIA XIII

IN PENTECOSTEN
(BHG[a] 2103eb, CPG 4906)

Analysis

On the occasion of the present feast the homilist begins by calling to mind the words of David: *"All you peoples, clap your hands! Shout to God with a song of joy!"* (*Ps.* 46, 2). After asking what the reason for this joy is (Διὰ τί ; 5), he describes how, although Christ has ascended into heaven, the Holy Spirit has descended to earth, leaving us provided for in the bridegroom's absence. Next the necessities which Christ left behind for his bride are enumerated – all the virtues of the church (21-26). With the formula Ἤκουες αὐτοῦ βοῶντος (34-35) the homilist harks back to the pericope of the day: *"When the day of Pentecost had come, they were all together in one place..."* (*Acts* 2, 1-2). Why (Διὰ τί ; 39) were the disciples sitting around waiting? asks Leontius. Because they had still not received the gift of tongues, he explains, and to bear this explanation out he introduces an imaginary debate between the apostles (46-54). Their words are interrupted by a citation from the pericope of the day, *"Suddenly a sound came from heaven"*, which, as Leontius reminds his listeners, has just been read out (καθὼς ἀρτίως ἤκουες, 56). There follows an elaboration on the fact that manifestations of the Godhead are preceded by noise or tumult (57-71). Not only was the house in which the apostles were, filled with the Holy Spirit, however, but the whole earth was as well, according to two biblical citations adduced by Leontius with the words κατὰ τὸ φάσκον ῥητόν (73); and after a short interlude in which he dwells on the dignity of human kind, which he equates with the world filled by the Spirit, he goes on to refute the proposition of Marathonius that the Holy Spirit is a creature (90-102), introducing his biblical proofs with the words Ἄκουε ... λέγοντος (99). An imaginary objection of Marathonius (Ἀλλ' ἐρεῖ εὐθέως ὁ Μαραθώνιος, 103), is refuted by reference to *I Cor.* 3, 16 (ἄκουε Παύλου λέγοντος, 105), and a further imaginary objection from the adherents of Marathonius (Ἀλλ' ἐροῦσι, 109; ἐροῦσιν εὐθέως, 112) is dealt with also by reference to Paul (*II Cor.* 13, 3) and to *Acts* 18, 9-10, both passages being introduced by familiar phrases: Οὐκ ἤκουσας αὐτοῦ λέγοντος in 118-119 and Ἄκουε ... λέγοντος in 124. Accusing Marathonius again of wishing to do away with Paul, Leontius continues his exposition on the sovereignty of the Spirit as evidenced by the impeccable testimony of

Paul, bringing his arguments to a close with a citation from *Matth.* 10, 18-20: *"It is not you who speak but the spirit of your Father speaking in you"*. His congregation has seen (Εἶδες, 150) the divine working of the Holy Spirit, and now he leads them back to part of the pericope of the day (*Acts* 2, 3-4) with the formulaic rhetorical question Τί οὖν... (156). A summary of the acts of the Spirit, presented in a series of parallelisms and antitheses (165-180), causes the homilist to appeal to the testimony of Peter himself (τὴν διδασκαλίαν τοῦ ... Πέτρου μάνθανε. Ἤκουες γὰρ ... ἀρτίως λέγοντος 183-184), though what follows is not a biblical citation but an imaginary speech from Peter, in which he protests at the inspiration of the Spirit being called inebriation. Calling on Christ to witness that he himself is the river from which the apostles have drunk (καὶ τίς τούτου μάρτυς, 204), Leontius reverts to another pericope of the day (Ἤκουες ... ἀρτίως ... βοῶντος, 206-207), namely *John* 7, 37-39: *"If anyone thirst, let him come to me and drink"*. This citation is to be his inspiration for most of the remainder of the homily. The river which the apostles drank from enabled them to irrigate the whole world with piety, thus surpassing the rivers of antiquity, explains Leontius. Therefore they were not drunk, as the congregation has heard Peter protest (καθὼς ἀρτίως ἤκουες, 230-231). We too, then, exclaims the homilist, repeating *John* 7, 39, should drink from this source, and he describes in a series of antitheses (244-249) how salutary a potion of this drink is. The psalmist David also desired this drink, Leontius continues, when he cried out (ἐβόα λέγων, 250-251): *"As the hart longs for flowing streams, so my soul thirsts for you, O God"* (*Ps.* 41, 2). This hart the congregation is then encouraged to imitate (252-284) — a passage unfortunately fraught with textual corruption — for Christ is a hart as well, explains Leontius, given that he raised up for us the cross-like horns of salvation. Finally Leontius returns to the theme of the feast, that is, the strewing of roses on graves (286-287), in a series of antitheses laying down rules of proper conduct at the graveside, where drunkenness, among other vices, has no place. With an injunction to imitate Christ's conduct at the grave of Lazarus the preacher concludes his homily.

Authenticity

From the analysis of Homily XIII the significant degree to which this homily is related thematically to Homily XI is evident. Unfortunately Homily XIII is transmitted in only one MS (*Parisinus gr. 979*) and then under the name of John Chrysostom. We know of no ancient translation of the homily, and must thus fall back on the text of the *codex unicus*. If we

consider the transmission of Homilies III and XII, we cannot exclude the possibility that the person who put Chrysostom's name to this homily interfered with its text as well. The divergent doxology is an indication of this. That, however, does not detract from the fact that the text as we have it offers sufficient evidence for us to be able to assign it to Leontius. We shall begin with the expressions characteristic of Leontius which here too act as a pointer (we shall follow the sequence in the section "Common expressions in Leontius' homilies", above pp. 40-44):

1.1. ἤκουες ... (ἀρτίως) ... (αὐτοῦ) ... λέγοντος (βοῶντος): XIII, 34-35; 184; 206/207
1.2. καθὼς (ἀρτίως) ἤκουες: XIII, 56; 164
2.1.1. ἄκουε ... λέγοντος: XIII, 99; 105
2.4.1. μαρτυρεῖ μοι τῷ λόγῳ: XIII, 225
2.4.2. καὶ τίς τούτου μάρτυς: XIII, 204
2.5.2. κατὰ τὸ φάσκον ῥητόν: XIII, 73
3.2.1. Ἀλλ' ἐρεῖ εὐθέως: XIII, 103; Ἀλλ' ἐροῦσι ... Μαραθονίων παῖδες: XIII, 109; ἐροῦσιν εὐθέως: XIII, 112
3.2.2. Ἀλλ' ἔστιν εἰπεῖν ⟨τινα⟩: XIII, 201
11.1.1. τοῦ ἐπὶ πάντων θεοῦ: XIII, 76/77
11.2. ὁ δεσπότης Χριστός: XIII, 118; 204; 206/207; 271.

Stylistically, too, Homily XIII fits the pattern we have encountered in Leontius' work; our presentation of the text in part bears this out. We shall limit ourselves here to reference to the following passages:

6/13 anaphora with ὅτι, and two clauses connected by end-rhyme
165/176 characteristic enumeration resulting in antithetical clauses
218/222 fourfold parallelism
244/249 antithesis of οὐ(δὲ) ... ἀλλὰ three times
289/295 sevenfold parallelism.

That Homily XIII is in fact a homily of Leontius is patent from the agreement of its contents and expressions with those in other homilies of Leontius:

2/3 φωνήν, ἣν ... θεὸς ἐχάλκευσεν	XI, 253 Τίς γλώσσας χαλκεύει
12 ὅτι τὴν ἐπαγγελίαν τοῦ ἁγίου πνεύματος ἐδεξάμεθα	XI, 199/200 τὴν μὲν ἐπαγγελίαν τοῦ ἁγίου πνεύματος ἐσήμανεν
18 ὁ νυμφίος Χριστὸς	IX, 59 τοῦ νυμφίου Χριστοῦ

33/34 ὁ συγγραφεὺς τῶν ἀποστολικῶν Πράξεων Λουκᾶς = XI, 238/239

48 ἰδιῶται ... ἀγράμματοι = XI, 344 (cf. XI, 174)

48/49 ψελλίζειν cf. XI, 176; 404

68/69 Ὅπου γὰρ θεότητος κίνησις, ἐκεῖ καὶ τῶν στοιχείων ὁ θόρυβος I, 21/22 Ὅπου θεότητος κίνησις, ἐκεῖ καὶ τῶν στοιχείων θόρυβος

161/162 Καθὼς τὸ πνεῦμα ἐδίδου, ⟨οὐ⟩ καθὼς ἐκελεύετο XI, 247/248 Καθὼς ἐδίδου, οὐ καθὼς ἐκελεύετο

185/187 Φρικτὸν περιβόλαιον δέχεται, οὔτε ἐν τοῖς νεκροῖς καταλογίζεται οὔτε ἐν τοῖς ζῶσιν εὑρίσκεται ὁ μεθύων. XI, 416 Μέθῃ γυμνοῦταί τις καὶ οὐκ αἰσθάνεται·

193/196 Μεθύουσιν οἱ ἀπόστολοι; Νῶε καὶ Λὼτ ἐμεθύσθησαν· μεθυσθέντες ἐκεῖνοι, ὁ μὲν κατάρας γραμματείων δουλικῶν ἀπηγόρευσεν, ὁ δὲ θυγατερομιξίας παράνομον κοίτην ἔστρωσεν. XI, 418/423 Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι; Ὁ τὴν κιβωτὸν τεκτονεύσας Νῶε ἐμεθύσθη, ἢ ἡμεῖς οἱ τὸν σταυρὸν κηρύττοντες; Μεθύουσιν οἱ ἀπόστολοι, ναὶ Ἰουδαῖοι; Ὁ πρόγονος ὑμῶν ἐμεθύσθη Λὼτ ὁ θυγατρογαμίας ὕπνον ὑπνώσας·

196/199 Οὐ μεθύουσιν οἱ ἀπόστολοι, Ἰουδαῖοι· εἰ δὲ καὶ μεθύουσιν, ἀπὸ τοῦ χειμάρρου τοῦ πνεύματος μεθύουσιν, οὐχὶ δὲ ἀπὸ οἴνου. Περὶ αὐτῶν γὰρ ἔλεγεν ὁ προφήτης· *Μεθυσθήσονται...* XI, 423/427 Καλῶς μὲν εἴπατε, ὦ Ἰουδαῖοι, ὅτι μεθύομεν. Οὐκ ἀπὸ οἴνου καθὼς νοεῖτε ὑμεῖς, ἀλλ᾽ ἀπὸ τῆς θείας χάριτος· περὶ ταύτης γὰρ τῆς μέθης ἐκ πολλῶν τῶν χρόνων ὁ προφήτης ἐβόα· *Μεθυσθήσονται...*

211/214 Ἀπὸ τούτου τοῦ χειμάρρου ἐποτίσθησαν οἱ ἀπόστολοι, καὶ μεθυσθέντες ποταμοὺς διδασκαλίας ἐπαφῆκαν καὶ πᾶσαν τὴν οἰκουμένην ἤρδευσαν τῷ θείῳ λόγῳ XI, 64/67 Κατανόησον δὲ μετὰ πάντων καὶ τοὺς τέσσαρας εὐαγγελικοὺς μεγάλους ποταμούς, Ματθαῖον, Λουκᾶν, Μάρκον, Ἰωάννην, οἵτινες πᾶσαν κώμην καὶ πατρίδα καὶ πόλιν ἀρδεύουσι τοῖς θείοις διδάγμασιν

229/230 Ὅθεν καὶ ὁ μακάριος Πέτρος ὀνειδίζων τοὺς Ἰουδαίους ἔλεγεν XI, 109/111 Ὅθεν ὁ κύριος ὀνειδίζων τὴν μητρόπολιν αὐτῶν Ἱερουσαλὴμ ἔλεγεν

234/236 Πρώτῃ ὥρᾳ ὁ πατὴρ τὸν Ἀδὰμ ἔπλασεν, δευτέρᾳ ὥρᾳ ὁ υἱὸς τὴν Εὔαν ἐδημιούργησεν, τρίτῃ ὥρᾳ τὸ πνεῦμα τὸ ἅγιον τὰς γλώσσας τῶν ἀποστόλων ἐπλήθυνεν. XI, 393/396 Πρώτη ὥρα ὁ πατήρ, ὡς τὸν νόμον βραβεύσας. Δευτέρα ὥρα ὁ υἱός, ὡς τὴν χάριν δωρησάμενος. Τρίτη ὥρα τὸ ἅγιον πνεῦμα, ὡς τὰς γλώσσας ποικίλας τῶν ἀποστόλων ἐργασάμενον.

252/253 Λέγε καὶ σύ, ὦ ἄνθρωπε, μετὰ τοῦ Δαυῒδ· *Ὅν...* XI, 100/101 Βοήσωμεν, οἱ τοῦ Δαυῒδ φίλοι, τὰ τοῦ Δαυῒδ πρὸς τὴν ἀένναον πηγὴν λέγοντες· *Ὅν...*

286/287 ἀπέρχῃ σήμερον τὸν νεκρὸν ῥοδίσαι XI, 436/437 Ἀπέρχῃ σήμερον τὸν προτελευτήσαντα ῥοδίσαι

287 ἐπάνω τοῦ μνήματος = XI, 454

296/297 Σήμερον τὴν τοποθεσίαν ζητεῖς, καὶ διαγράφειν καὶ ἀρχιτεκτονεύειν καὶ οἰκοδομεῖν ἐπαγγέλλει XI, 490/492 Σήμερον τοὺς τάφους ἀρχιτεκτονεύουσιν, σήμερον οἰκοδομεῖν ἐπαγγέλλονται τὰ μνήματα

303/305 Τί παραγενάμενος ὁ κύριος εἰς τὸ μνῆμα Λαζάρου πεποίηκεν; Ἔκλαυσεν ἢ ὀρχήσατο; XI, 472/473 Τί δὲ ἐλθὼν ὁ κύριος διεπράξατο; Συμμέτρως ἐδάκρυσεν, ἢ ἀμέτρως ὠνοπότησεν;

The frequent reference to Marathonius in Homily XIII confirms that Leontius is actually to be situated in Constantinople.

Manuscript tradition

Homily XIII is transmitted in a single MS:

P ***Parisinus gr. 979*** **(ff. 283^{v}-290)**
chart. s. XIII ff. 378 22 × 15 1/27
panegyricon for the whole year (type C)
cf. above p. 119

This MS preserves a text of mediocre quality. Thus in 33 cases, where we have written *scripsimus* in the critical apparatus,

we have resorted to corrections, although it must be admitted that many of these involved only small and easily made alterations. There are, however, a few cases where we were unable to reconstruct the original text: at 206, 263, 274 and 289 we have had to propose lacunae, while in 279-280 we have had to put *cruces interpretum*. In 296-297 we have been able to restore the text thanks to Leontius' other homily on Pentecost (Homily XI). We have tacitly corrected many orthographical errors.

We have encountered this MS also in the text tradition of Homily IV, where we came to the conclusion that it transmitted a text characterised by omissions and variants of slight importance. This conclusion concurs with our findings here.

Above we have demonstrated that this homily formed part of Leontius' œuvre. It is difficult to ascertain whether the scribe who later attributed this homily to Chrysostom also meddled with the text, and, if he did, to what extent. In any case we find here a doxology which is unusual for Leontius (1).

P transmits a panegyricon of the oldest sort, characterised by the fact that it begins with the feast of Christ's birth (type C), a sort which lost its significance once the beginning of the Byzantine feast-day calendar was changed to 1 September. We may perhaps conclude, therefore, that *P* derives from an old exemplar.

(1) Cf. pp. 50-51 above.

SIGLUM

P *Parisinus gr. 979* chart. s. XIII ff. 283ᵛ-290

[Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου] f. 283ᵛ
λόγος εἰς τὴν ἁγίαν πεντηκοστὴν
πρὸς τοὺς ἐν τάφοις ῥοδίζοντας

Ἔξεστί μοι πρὸς τὸν παρόντα καιρὸν ἀφορῶντι μεγαλοφωνότερον τὴν Δαυϊτικὴν ἐκείνην ῥῆξαι φωνήν, ἣν οὐκ ἄνθρωπος ἐξηγόρευσεν, ἀλλὰ θεὸς ἐχάλκευσεν. Ποίαν ταύτην φησίν; *Πάντα τὰ ἔθνη, κροτήσατε χεῖρας, ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως.* Διὰ τί;
Ὅτι κύριος τῆς δόξης εἰς οὐρανοὺς ἀνῆλθεν,
καὶ τὸ πνεῦμα τὸ ἅγιον ἐπὶ τῆς γῆς κατῆλθεν·
ὅτι τὸ δεσποτικὸν πῦρ ἀνήφθη,
καὶ ὁ δεσποτικὸς ἄρτος ὠπτήθη·
ὅτι τὸ ἅγιον πνεῦμα θεολογεῖται,
καὶ ὁ Μαραθώνιος ἀποτυφλοῦται· |
ὅτι τὴν ἐπαγγελίαν τοῦ ἁγίου πνεύματος ἐδεξάμεθα, f. 284ʳ
καὶ ὀρφανίας τὸ σύνολον οὐκ ἐγευσάμεθα·
ὅτι ὁ νυμφίος Χριστὸς ἀνελήφθη,
χηρείαν οὐχ ὑπεμείναμεν.
Ἀναγκαῖον γὰρ ἀποδημήσαντος τοῦ νυμφίου, συμπαρεῖναι αὐτὸν τὸν φύλακα, ἐπειδὴ πολλο⟨ὶ⟩ φθορεῖς ἐπὶ γῆς πελάζονται. Ἀποδημή⟨σ⟩ας οὖν ὁ νυμφίος Χριστὸς κόσμον ὅλον τῇ[ν] νύμφη[ν] παρέθετο, καταλείπων αὐτίκα τὰ χρειώδη πάντα ὡς προνοητὴς τῆς κόρης. Ποῖα χρειώδη;
Οἶνον, τὸν μυστικόν·
ἔλαιον, τὸ τοῦ χρίσματος·
ἄρτον, τὸ τίμιον σῶμα·
πρόσοδον, τὴν τῶν πιστῶν καρποφορίαν·
ἔριον, τὸ τῷ νεοφωτισμῷ περιβόλαιον·
λῆνον, τὴν τῆς φιλαδελφίας λευκότητα.
Ταύτης γὰρ τῆς νύμφης τὴν ἐργασίαν θεωρήσας ὁ παροιμιαστὴς ἔλεγεν· *Δισσὰς στολὰς καὶ χλαίνας ἐποίησε τῷ ἀνδρὶ αὐτῆς.* Ποίας *δισσὰς στολάς*; Λευκὰς καὶ πορφύρας·

4/5 Ps. 46, 2 **13** cf. Ioh. 14, 18 **28/29** Prov. 31, 22

Tit. **4** τοὺς] *scripsimus*, τοῖς *P* **12** ἐδεξώμεθα *P* **17** αὐτὸν] *scripsimus*, αὐτὴν *P* πολλοὶ φθορεῖς] *scripsimus*, πολλοφθορεῖς *P* **18** Ἀποδημήσας] *scripsimus*, ἀποδημίας *P* κόσμον] κοσμῶν *P* **19** τῇ νύμφῃ] *scripsimus*, τὴν νύμφην *P* **25** ἔριον, τὸ] *coniecimus*, ἐρρύοντο *P* νέῳ φωτισμῷ *P*

λευκὰς μὲν τὰς ἀποστολικὰς μὴ ῥυπωθείσας τῇ ἀσεβείᾳ, πορφύρας δὲ τὰς μαρτυρικάς, ἃς ἐκογχύλευσαν τῷ ἰδίῳ αἵματι.

Τί δὲ καὶ ὁ συγγραφεὺς τῶν ἀποστολικῶν Πράξεων Λουκᾶς; Ἀναγκαῖον γὰρ αὐτὸν ἐπισκέψασθαι. Ἤκου[σ]ες αὐτοῦ βοῶντος· «*Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό· καὶ γίνεται ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλή|ρωσεν ὅλον τὸν οἶκον οὗ ἦσαν* f. 284v *καθήμενοι* οἱ τοῦ κυρίου μαθηταί.» Διὰ τί δὲ ἐκάθηντο; Ὅτι οὐδέπω τὴν ποικιλίαν τῶν γλωσσῶν ἐδέξαντο, ὅτι πλὴν τῆς ἀγροικιζούσης λέξεως οὐδὲν ἕτερον ἐπίσταντο. Ἐκάθηντο οἱ τοῦ κυρίου μαθηταὶ πρὸ τῆς ἐπιφοιτήσεως τοῦ ἁγίου πνεύματος, ἀργίαν τιμῶντες, τῆς ἐπαγγελίας τὴν σαγήνην συρράπτοντες, πρὸς τὴν θήραν τῶν λογικῶν ἰχθύων ἑαυτοὺς εὐτρεπίζοντες. Ἔλεγον γὰρ πρὸς ἑαυτοὺς οἱ μαθηταὶ τοῦ κυρίου καθήμενοι· «Μηδεὶς ἡμῶν πρὸ τῆς ἐπιφοιτήσεως τοῦ ἁγίου πνεύματος πρὸς διδασκαλίαν ὁρμήσει. Ἡμεῖς οἱ ἰδιῶται καὶ ἀγράμματοι, πλὴν τοῦ ψελλίζειν μηδὲν ἐπιστάμενοι· οἱ δὲ ἀντικείμενοι ἡμῖν, νομικοὶ καὶ φιλόσοφοι, καὶ πρὸς καταρρητόρευσιν ἕτοιμοι. Διδασκάλους ἡμᾶς τῶν ἐθνῶν ὁ κύριος [ἡμᾶς] ἀπεφήνατο· πῶς δυνώμεθα Ῥωμαίους κατηχῆσαι, ἢ Πάρθους παιδεῦσαι, ἢ Γαλάτας φωτίσαι, ἐὰν μὴ τῶν ποικίλων γλωσσῶν δεξώμεθα τὴν ἐνθήκην;»

Ταῦτα τῶν ἀποστόλων πρὸς ἑαυτοὺς ἴσως ἀμφιβαλλόντων, *ἐγένετο ἄφνω ἦχος ἐκ τοῦ οὐρανοῦ*, καθὼς ἀρτίως ἤκουες. Ἄνωθεν ἦχος ἐπέμπετο, οὐχὶ δὲ κάτωθεν κτύπος ἀνεδίδετο. Διὰ τί; Ἵνα μὴ δόξωσιν οἱ ἀπόστολοι τὸν δράκοντα κάτωθεν συρίζειν, ἀλλὰ ἄνωθεν τὸ πνεῦμα δροσίζειν. | *Ἦχος ἐγένετο*, ἐπειδὴ νόμος ἐπαύετο· *ἦχος ἐγένετο*, ἐπειδὴ f. 285r γλῶσσαι μετετορνεύοντο.

Διὰ τί οὖν τοῦ θαύματος ἦχος προέδραμεν, καὶ πρὸ τῶν γλωσσῶν ὁ κτύπος ἐνήργησεν; Ἐπειδὴ καὶ περὶ τὴν νομο-

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35/39 Act. 2, 1-2 **44/45** cf. Matth. 4, 19; Marc. 1, 17 **56** Act. 2, 2 **60** Act. 2, 2

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33 ἀποστολικῶν] ἀποστολῶν $P^{a.c.}$ **34** ἤκουες] *scripsimus*, ἤκουσες *P* **44** θύραν *P* **52** ἢ Πάρθους παιδεῦσαι] *iteravit, sed expunxit P* **53** δεξάμεθα *P* **60** Ἦχος[1 a 2]] *scripsimus*, ἤχους *P*

θεσίαν *φωνὴ τῆς σάλπιγγος ἤχει μέγα*, καὶ † πάνσταγος † φοβερὸν τὸ ὕδωρ συνέτρεχεν, ἵνα σὺν ἡσυχίᾳ καὶ φόβῳ τὸν λόγον ἀκούσωσιν. Ἀλλὰ καὶ ἐπὶ τοῦ Σαμουὴλ διαμαρτυρουμένου τοῦ λαοῦ *ἔδωκε φωνὰς* καὶ βροντὰς σὺν χαλάζῃ πολλῇ. Ὅπου γὰρ θεότητος κίνησις, ἐκεῖ καὶ τῶν στοιχείων ὁ θόρυβος. Ὅμως οὖν γνῶθι ὅτι καὶ τὸ ἅγιον πνεῦμα σὺν πατρὶ καὶ υἱῷ θαυματουργεῖ, κἀκεῖ πνέει ὅπου βούλεται. Τούτου χάριν ἦχος προέτρεχεν.

Καὶ ὁ οἶκος ἐπληροῦτο, ἐπειδὴ καὶ πάντα τὸν κόσμον ὡς οἶκον ἐπλήρουν, κατὰ τὸ φάσκον ῥητόν· *Ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου, καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;* καὶ πάλιν· Τὸ *πνεῦμα κυρίου ἐπλήρωσε τὴν οἰκουμένην. Οἰκουμένην* δὲ τὸν ἄνθρωπον λέγει, ὡς οἶκον τοῦ ἐπὶ πάντων θεοῦ, καὶ κόσμον τοῦ κοσμοποιοῦ, καὶ εἰκόνα τοῦ εἰκονογράφου, καὶ ποίημα τοῦ ἀνθρω⟨πο⟩πλάστου. Πλὴν γὰρ ἀνθρώπου πᾶν ζῷον τῇ γῇ προσ[ε]νένευκε κἀκεῖ τὴν ὄσφρησιν πέμπει ὅπου τὴν ὕπαρξιν ἔχει, μόνον δὲ ὁ ἄνθρωπος καὶ τὴν γῆν πατεῖ καὶ τὸν οὐρανὸν | κατανοεῖ. Διὰ τί; Ἵνα τὰ μὲν κάτω ὡς γήϊνα καταπατῇ, τὰ f. 285v δὲ ἄνω ὡς οὐράνια ἐπιποθῇ· μόνος γὰρ ὁ ἄνθρωπος, ἵνα ὡς σαφέστερον φράσω, καὶ ⟨τῇ γῇ⟩ γειτνιάζει, καὶ τῷ οὐρανῷ συγγενε⟨ι⟩άζει. Ἀλλ' ὅμως, εἰ καὶ τῶν ἀμφοτέρων ἔχεται, τὸ κυριώτερον ἄνωθεν κέκτηται· ὅθεν ἡ κεφαλὴ μὲν τοῦ ἀνθρώπου τῷ οὐρανῷ παρείκασται κἀκείνου φέρει τὸ σχῆμα· ἔχει γὰρ μικρὸν οὐρανίσκον καὶ δύο φωστῆρας κατὰ Παῦλον βοῶντα· *Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.* Εἰ τοίνυν τὸν πάντα κόσμον πληροῖ τὸ πνεῦμα τὸ ἅγιον, ὅπερ ἐστὶν ἀνθρωπότης, πῶς κτίσμα τὸ πνεῦμα τὸ ἅγιον κατὰ τὴν Μαραθωνίου μανίαν; Τοῦτο γὰρ Μαραθώνιος μανεὶς ἐδογμάτισεν, ὅτι κτίσμα τὸ πνεῦμα τὸ ἅγιον. Ἀλλ' ὦ Μαραθώνιε, κτίσμα ἐν κτίσματι κατοικεῖν οὐ δύναται. Ὃ δὲ λέγω τοιαύτην ἔχει τὴν ἀπόδοσιν· κτίσμα θεοῦ ἄνθρωπος, ἀλλὰ καὶ οἶκος θεοῦ ὁ ἄνθρωπος. Παντί που δῆλον ὅτι θεὸν τὸν ἐνοικοῦντα ἔχει· ποῖος γὰρ ναός, ὃν οὐ τρέφει τὸ ἄγαλμα; Εἰ δὲ θεὸν τὸν ἐνοικοῦντα ἔχει, πλὴν θεοῦ οὐδεὶς

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64 Ex. 19, 16 **67** I Reg. 12, 18 **70/71** cf. Ioh. 3, 8 **72** cf. Act. 2, 2 **73/75** Ps. 138, 7 **75/76** Sap. 1, 7 **76/77** cf. Eph. 4, 6 **89/90** Phil. 3, 20

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79 προσενένευκεν *P* **85** συνγενεάζει *P* **89** κατὰ] *scripsimus*, καὶ *P* **90** τὸν] *scripsimus*, τῷ *P*

ἐνοικεῖ ἐν ἀνθρώπῳ. Ἄκουε αὐτοῦ τοῦ κυρίου λέγοντος·
100 *Ἐλεύσομαι* ἐγὼ καὶ ὁ πατήρ μου *καὶ μονὴν παρ᾽αὐτῷ ποιήσομεν*, καὶ πάλιν· *Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός.*

Ἀλλ᾽ἐρεῖ εὐθέως ὁ Μαραθώνιος· «Ὁ πατὴρ | καὶ ὁ υἱὸς f. 286r
ἐκεῖ ἐνῴκησεν, μὴ γὰρ τὸ πνεῦμα τὸ ἅγιον;»
105 Ἀλλ᾽ὦ Μαραθώνιε, ἄκουε Παύλου λέγοντος· *Οὐκ οἴδατε ὅτι ναὸς* τοῦ *θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;* Εἰ δὲ καὶ *ναὸς* τοῦ *θεοῦ* ὁ ἄνθρωπος καὶ οἶκος τοῦ ἁγίου πνεύματος, τί ἐρεῖς πρὸς ταῦτα;
Ἀλλ᾽ἐροῦσι πρὸς ταῦτα Μαραθωνίων παῖδες, οἱ τὴν πεν-
110 τηκοστὴν ἀριθμῶντες καὶ τὴν ἑορτὴν μὴ κρατοῦντες – πῶς γὰρ ἑορτάσωσιν ἐὰν μὴ εὐσεβήσωσιν, ἐὰν μὴ τὸ πνεῦμα θεολογήσωσιν; – ἐροῦσιν εὐθέως ὅτι ταῦτα ὁ ἀπόστολος κεχαρισμένως ἐμαρτύρησε περὶ τοῦ πνεύματος. «Δεῖξόν μοι αὐτὸν τὸν πατέρα λέγοντα, ὡς εἶπε περὶ αὐτοῦ καὶ τοῦ
115 υἱοῦ, ὅτι *ἐνοικήσω* ἐν ἀνθρώπῳ, ὅτι καὶ περὶ τοῦ πνεύματος ταῦτα λέγει, καὶ πείθομαι.»
Ἀλλ᾽ὦ Μαραθώνιε, καὶ τίς ἐλάλησε περὶ τοῦ μακαρίου Παύλου; Οὐχὶ ὁ δεσπότης Χριστός; Οὐκ ἤκουσας αὐτοῦ λέγοντος· *ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος*
120 *Χριστοῦ*;
Παῦλον παραγράφῃ, Μαραθώνιε, τὸ *σκεῦος* τῆς *ἐκλογῆς*, τὸ μύρον τῆς χάριτος, τὸ στόμα τῆς ἐκκλησίας, τὸν κιχρῶ⟨ν⟩τα τῷ θεῷ τὸ στόμα; Καὶ πόθεν τοῦτο; Ὅτι Παῦλος κιχρᾷ τῷ θεῷ τὸ στόμα, ἄκουε τοῦ κυρίου λέγοντος πρὸς αὐτόν·
125 *Λάλει*, Παῦλε, *καὶ μὴ σιωπήσῃς, διότι* ἐνταῦθα *λαός μοι πολύς ἐστιν.* Θεὸς λέγει Παύλῳ· *Λάλει*, καὶ σὺ ἀπιστεῖς Παύλῳ λέγοντι περὶ τοῦ ἁγίου πνεύματος; |
Παῦλον παραγράφῃ, Μαραθώνιε, τὸν πνευματοφόρον, τὸν f. 286v
θεοῦ λόγον, τὸν *τὰ στίγματα τοῦ κυρίου βαστάζοντα*;

100/101 Ioh. 14, 23 **101/102** II Cor. 6, 16 **105/107** I Cor. 3, 16 **115** cf. II Cor. 6, 16 **119/120** II Cor. 13, 3 **121** cf. Act. 9, 15 **125/126** Act. 18, 9-10 **129** cf. Gal. 6, 17

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107 Εἰ δὲ] ἴδε *P* **110** *forsan legendum est* ἀριθμοῦντες **113** κεχαρισμένος *P* **114** αὐτὸν] *scripsimus*, ἑαυτόν *P* **115** υἱοῦ] *scripsimus*, πατρὸς *P* **119** ἐπεὶ δοκιμὴν ζητεῖτε] *scripsimus*, ἐν ᾗ δοκεῖ μοι ζητῆσαι *P* **121** Παῦλον] *scripsimus*, παῦλος *P* **122/123** κιχρῶτὰ *P* **127** λέγοντι] *scripsimus*, λέγοντος *P* **128** Παῦλον] *scripsimus*, παύλω *P* **129** θεοῦ] *scripsimus*, θεὸν *P*

130 Ἄκουε αὐτοῦ ἀπαριθμοῦντος ὅσους πειρασμοὺς ὑπέμεινε διὰ τὸ εὐαγγελικὸν κήρυγμα. Ἄκουε· *Ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς* πολλάκις, *ἐν θανάτοις πολλάκις. Ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, τρὶς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην,*
135 *τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·* ἐν *ὁδοιπορίαις πολλάκις, κινδύνοις ἐξ ἐθνῶν, κινδύνοις λῃστῶν, κινδύνοις ἐν ψευδαδέλφοις, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίαις.*
Παῦλον παραγράφῃ, Μαραθώνιε; Ἔδει μέν σε μὴ παρα-
140 γράφεσθαι Παῦλον, τὸν *ἕως τοῦ τρίτου οὐρανοῦ ἁρπαγέντα*, καὶ σὺν αὐτῷ τῷ σώματι *εἰς τὸν παράδεισον* μετενεχθέντα, κἀκεῖ τὸν λῃστὴν τὴν πίστιν τρυγήσαντα θεασάμενον, καὶ *ἄρρητα ῥήματα ἀκούσαντα*. Καὶ βοᾷ ταῦτα· *Ἀλήθειαν λέγω, οὐ ψεύδομαι.* Εἰ δὲ βούλει, ὦ Μαραθώνιε,
145 παρὰ τοῦ σωτῆρος λαβεῖν τὴν ἀπόδειξιν ταύτην, ἄκουε τοῦ κυρίου ταῦτα λέγοντος πρὸς τοὺς ἑαυτοῦ μαθητάς· *Ὅταν ἄγωσιν ὑμᾶς ἐπὶ ἡγεμόνας καὶ βασιλεῖς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα | τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.* f. 287r
150 Εἶδες τὴν ἔνθεον τοῦ ἁγίου πνεύματος ἐνέργειαν, καὶ ὅτι μία οἴκησις πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος; Ὧν τοίνυν ἡ οἴκησις μία, τούτων καὶ ἡ οὐσία μία. Εἰ δὲ μικρὰ ταῦτα πρὸς ἀπόδειξιν, λάμβανε καὶ τὰ ἀρτίως ἡμῖν παραναγνωσθέντα· καλὸν γάρ ἐστι τὸ πνευματικὸν ἄριστον
155 ὀψάνοις παραθεῖναι.

Τί οὖν ὁ συγγραφεὺς τῶν ἀποστολικῶν Πράξεων Λουκᾶς; *Ὤφθησαν* δὲ *αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ᾽ἕνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ⟨ἤρξαντο λαλεῖν ἑτέραις γλώσ-*
160 *σαις καθὼς⟩ τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.* Ἄκουε συνετῶς. *Καθὼς τὸ πνεῦμα ἐδίδου*, ⟨οὐ⟩ καθὼς ἐκελεύετο· *καθὼς τὸ πνεῦμα ἐδίδου*, οὐ καθὼς ἐμάνθανεν.

131/138 II Cor. 11, 23-26 **140/143** cf. II Cor. 12, 2-4 **144** I Tim. 2, 7 **146/149** Matth. 10, 18-20 **157/160** Act. 2, 3-4 **161/162** Act. 2, 4

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136 κινδύνοις[1 a 2]] *scripsimus*, κινδύνους *P* **139** Παῦλον] *scripsimus*, παῦλος *P* **143** ῥήματα] *post hanc vocem fenestra est in P* **151** οἴκησις] *scripsimus*, οἰκήσεως *P* **155** ὀψάνοις] *scripsimus*, ὀψάναια *P*

Τί τῆς ἀληθείας ταύτης θεοφεγγέστερον; Τὸ πνεῦμα τὸ ἅγιον σήμερον, καθὼς ἤκουες,
τὸν οὐρανὸν ἀνεπέτασεν,
τὰς γλώσσας ἐπλήθυνεν,
τὸν κόσμον ἐφώτισεν,
τοὺς ἀποστόλους ἐφαίδρυνεν,
τοὺς Ἰουδαίους ἐθάμβησεν,
τὰ ἔθνη ἐξέπληξεν,
τοῖς κάτω προσετέθη,
ἀλλὰ καὶ τῶν ἄνω οὐκ ἐχωρίσθη·
ἐκ τοῦ πατρὸς ἐξῆλθεν,
ἀλλὰ τοῦ πατρὸς οὐκ ἀπελήφθη·
ἀπὸ τοῦ υἱοῦ ἀπεστάλη,
ἀλλὰ τόπον οὐ μετῆλθεν.
Διὰ τὰς ὑποστάσεις ἡ διαφορὰ τῶν λέξεων,
οὐ διὰ τὴν μίαν οὐσίαν τῆς θεότητος.
Ὡς δυνάμεθα ἀκούειν, διδασκόμεθα·
οὐχ ὡς ἐστὶ θεὸς | ἰδεῖν δυνάμεθα. f. 287v
Καὶ ὅτι ἦν τὸ πνεῦμα τὸ ἅγιον καὶ ἀπεστάλη καὶ κατελθὸν ἐκ πατρὸς καὶ υἱοῦ οὐκ ἐχωρίσθη, μὴ τοῖς ἐμοῖς ῥήμασι παρακαθέζου, ἀλλὰ τὴν διδασκαλίαν τοῦ μακαρίου Πέτρου μάνθανε. Ἤκουες γὰρ αὐτοῦ ἀρτίως λέγοντος πρὸς Ἰουδαίους τοὺς ἀπὸ τοῦ φθόνου μεθύοντας· «Φρικτὸν περιβόλαιον δέχεται, οὔτε ἐν τοῖς νεκροῖς καταλογίζεται οὔτε ἐν τοῖς ζῶσιν εὑρίσκεται ὁ μεθύων. Πρὸς πᾶσαν γλῶσσαν ἀπταίστω⟨ς⟩ δικαιολογεῖ, ὡς ὁρᾶτε τοὺς ἀποστόλους ἀσφάλτως πάντας παιδαγωγοῦντας; Τί τῶν μεθυόντων ἐν τοῖς ἀποστόλοις κατίδετε; Τὴν νηφαλαιότητα «μέθην» προσαγορεύετε, καὶ τὴν δωρεὰν τοῦ ἁγίου πνεύματος «οἰνοφλυγίαν» καλεῖτε; Τὰ ἔθνη μακαρίζουσι καὶ ὑμεῖς διαβάλλετε; Μεθύουσιν οἱ ἀπόστολοι; Νῶε καὶ Λὼτ ἐμεθύσθησαν· μεθυσθέντες ἐκεῖνοι, ὁ μὲν κατάρας γραμματείων δουλικῶν ἀπηγόρευσεν, ὁ δὲ θυγατερομιξίας παράνομον κοίτην ἔστρωσεν. Οὐ μεθύουσιν οἱ ἀπόστολοι, Ἰουδαῖοι· εἰ δὲ καὶ μεθύουσιν, ἀπὸ τοῦ χειμάρρου τοῦ πνεύματος μεθύουσιν, οὐχὶ δὲ ἀπὸ οἴνου. Περὶ αὐτῶν γὰρ ἔλεγεν ὁ προφήτης· *Μεθυσθήσονται ἀπὸ πιότητος οἴκου σου, καὶ τὸν χειμάρρουν τῆς τρυφῆς σου ποτιεῖς αὐτούς.*»

194/195 cf. Gen. 9, 25-27 **195/196** cf. Gen. 19, 33-35 **199/200** Ps. 35, 9

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180 δυνάμεθα] *scripsimus*, δυνώμεθα *P* **190** καθίδετε *P*

Ἀλλ' ἔστιν εἰπεῖν | ⟨τινα⟩· «Καὶ ποίου[ς] χειμάρρου[ς] ἐμέ- f. 288r
θυσαν οἱ ἀπόστολοι τὴν σεμνοπρεπὴν τῆς ψυχῆς μέθην;» Ποίου χειμάρρου; Τῆς τοῦ πνεύματος τοῦ ἁγίου ἐνοικήσεως. Καὶ τίς τούτου μάρτυς; Ὁ δεσπότης Χριστός, ὁ τὴν πλευρὰν νυχθεὶς καὶ *αἷμα καὶ ὕδωρ* προβάλλων, ἵνα τὸν μὲν ποτίσῃ, ***. Ἤκουες γὰρ ἀρτίως τοῦ δεσπότου Χριστοῦ βοῶντος· *Εἴ τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω. Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.* *Τοῦτο δὲ ἔλεγέ* φησι *περὶ τοῦ πνεύματος* τοῦ ἁγίου *οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν.* Ἀπὸ τούτου τοῦ χειμάρρου ἐποτίσθησαν οἱ ἀπόστολοι, καὶ μεθυσθέντες ποταμοὺς διδασκαλίας ἐπαφῆκαν καὶ πᾶσαν τὴν οἰκουμένην ἤρδευσαν τῷ θείῳ λόγῳ, καὶ τὸν νεόλυχον στάχυν τῆς εὐσεβείας ἔθρεψαν. Οὐ γὰρ τὴν Αἴγυπτον μόνον ἐλίμνασαν ὡς ὁ Νεῖλος ὁ ποταμός,
οὐδὲ πηχυσμῷ τὴν χάριν ἐξέχεαν,
οὐδὲ τὴν Εὐΐλατον μόνην ἐπότισαν ὡς ὁ Φυσσών,
οὐδὲ τὴν Αἰθιοπίαν μόνην ἤρδευσαν ὡ⟨ς⟩ ὁ Γεών,
οὐδὲ τὴν Ἀσ⟨σ⟩υρίαν μόνην ἐνέπλησαν ὡς ὁ Τίγρις,
οὐδὲ τὴν Αὐγούστου Εὐφρασίαν μόνην ἐπίαν⟨αν⟩ ὡς ⟨ὁ⟩ Εὐφράτης,
ἀλλὰ πᾶσαν ὁμοῦ πόλιν καὶ πατρίδα[ν] καὶ χώραν καὶ νῆσον ηὔφραναν, διὰ τῆς τοῦ ἁγίου πνεύματος χάριτος ἐνέπλησαν. | Καὶ μαρτυρεῖ μοι τῷ λόγῳ ὁ Δαυὶδ βοῶν· *Εἰς* f. 288v *πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.*
Οὐ *γλεύκους* οὖν *μεμεστωμένοι* ἦσαν οἱ ἀπόστολοι, ἀλλὰ πνεύματος ἁγίου πεπληρωμένοι. Ὅθεν καὶ ὁ μακάριος Πέτρος ὀνειδίζων τοὺς Ἰουδαίους ἔλεγεν, καθὼς ἀρτίως ἤκουες· *⟨Οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε⟩ οὗτοι μεθύουσιν, ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας.* Ὢ τοῦ παραδόξου θαύματος. Τρίτῃ ὥρᾳ ἐπέστη τὸ πνεῦμα τὸ ἅγιον.
Πρώτῃ ὥρᾳ ὁ πατὴρ τὸν Ἀδὰμ ἔπλασεν,

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205 cf. Ioh. 19, 34 **207/211** Ioh. 7, 37-39 **218/222** cf. Gen. 2, 10-14 **225/227** Ps. 18, 5 **228** Act. 2, 13 **231/232** Act. 2, 15

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206 ποτίσῃ] *fortasse addendum est* τὸν δὲ βαπτίσῃ **220** Ἀσσυρίαν] *scripsimus*, ἀσύριον *P* **221** ἐπίαναν] *scripsimus*, ἔπιαν *P* **224** διὰ] *forsan praeponendum est* καὶ **234** Πρώτῃ] *scripsimus*, τρίτη *P*

δευτέρᾳ ὥρᾳ ὁ υἱὸς τὴν Εὔαν ἐδημιούργησεν,
τρίτῃ ὥρᾳ τὸ πνεῦμα τὸ ἅγιον τὰς γλώσσας τῶν ἀποστόλων ἐπλήθυνεν.
Ποθήσωμεν τοίνυν ταύτην τὴν μέθην· ἔστηκε γὰρ ὁ κύριος κράζων· *Εἴ τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω.* Ὦ τῆς τοῦ κυρίου δαψιλείας. Οὐκ εἶπεν· *Εἴ τις διψᾷ*, ἔλθῃ *πρός με καὶ πινέτω*, ἀλλ' *Εἴ τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω.* Τοῦτό ἐστιν «Ἀρρυέσθω καθ' ἑκάστην τοῦτο τὸ πόμα, καὶ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ θεραπεύει.»
Οὐ γὰρ σωματικὸν καύσωνα παύει,
ἀλλὰ ψυχικὸν ἔρωτα πείθει·
οὐδὲ κοιλίας ὄγκον ἐγείρει,
ἀλλὰ διανοίας πόθον ὀξύνει·
οὐδὲ ψυχροποσίας βλάβην ἐντίθησιν,
ἀλλὰ θεογνωσίας κέρδος παρέχει.
Ταύτην τὴν δίψαν ποθήσας καὶ ὁ μακάριος Δαυῒδ ἐβόα λέγων· *Ὃν τρόπον* | *ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν* f. 289r
ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μου πρός σέ, ὁ θεός. Λέγε καὶ σύ, ὦ ἄνθρωπε, μετὰ τοῦ Δαυῒδ· *Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μου πρός σέ, ὁ θεός.* Βλέπε μὴ ψεύσῃ θεῷ, μὴ τῆς ἐλάφου εὑρεθῇς ἀργότερος. Μίμησαι τὴν ἔλαφον ἐκείνην, ταχυδρόμησον πρὸς τὸν κύριον· εὐσκελὲς γὰρ τὸ ζῷον. Τὸ σταυρικὸν κέρας ἐπὶ τοῦ μετώπου βάσταζε· ἐξοχῇ γὰρ κεράτων καὶ τὸ ζῷον ⟨π⟩εποίκιλται. Τῶν ἀποστολικῶν ὀρέων μὴ χωρίσῃς ποτέ· ἡδέως γὰρ καὶ ἡ ἔλαφος τοῖς ὄρεσι φιλοχωρεῖ. Τὰ ἰοβόλα τῶν αἱρετικῶν θηρία τῷ εὐσεβεῖ λόγῳ κατάσφαξε [τῶν αἱρετικῶν ὄφεων]· καὶ γὰρ ἡ ἔλαφος ***. Τεθολωμένον ὕδωρ πνευματομαχίας μὴ πίῃς ποτέ· ἀμήχανον γὰρ ἔλαφον τεθολωμένον ὕδωρ πιεῖν. Ἐπίβηθι ἐπὶ τῷ ὕψει τῶν εὐαγγελικῶν νοημάτων καὶ καταρτίσαι τοὺς πόδας σου εἰς τὴν ἄμωμον τῆς εὐσεβείας ὁδόν, ὅπως δυνηθῇς καὶ σὺ εἰπεῖν εὐχαρίστῳ στόματι τοῦ προφήτου· *Ὁ θεὸς ὁ περιζωννύων με δύναμιν καὶ ἔθετο*

239/241 Ioh. 7, 37 **251/255** Ps. 41, 2 **268/270** Ps. 17, 33-34

235 δευτέρᾳ] *scripsimus*, δευτέρη *P* **245** ·ἐρωτᾶ *P* **259** πεποίκιλται] *scripsimus*, ἐπίκυλται *P* **262** κατέσφαξε *P* **263** πνευματομαχίας] *add.* -μα^{2}- *s. l.* $P^{p.c.}$ **264/265** Ἐπίβηθι] *scripsimus*, ἐπῖ βυθεῖ *P*

ἄμωμον τὴν ὁδόν μου, καταρτιζόμενος τοὺς πόδας μου ὡσεὶ ἐλάφου καὶ ἐπὶ τὰ ὑψηλά ἱστῶν με. Ἤθελον δὲ μετὰ συμφήμης πολλῆς καὶ τὸν δεσπότην Χριστὸν ἔλαφον εἰπεῖν· αὐτὸς γὰρ ἡμῖν ἀνέτειλε τὸ σταυρικὸν τῆς σωτηρίας κέρας. Ὅθεν | θαρροῦντες *τοὺς ἐχθροὺς ἡμῶν κερατιοῦμεν·* ὥσπερ f. 289v
γὰρ ἡ σωματικὴ ἔλαφος *** ἐκ τῶν ἀβύσσων τῶν βαπτισμαίων ὑδάτων τὸν βυθονήκτην διάβολον ὡς πολυκέφαλον εἶλε δράκοντα. Ὅθεν ὁ προφητικὸς χορὸς τὸν ἐπινίκιον ὕμνον ἀναμέλπων πρὸς αὐτὸν ἔλεγεν· *Σὺ συνέθλασας τὰς κεφαλὰς τοῦ δράκοντος ἐπὶ τοῦ ὕδατος.* Καὶ ὥσπερ τῆς σωματικῆς πάλιν ταύτης ἐλάφου τὸ κέρας μετὰ † τῶν αὐτῶν † τοῦ ζῴου εἰς οἰκόν τινα καπνιζόμενον τοὺς ἐμφωλεύοντας θήρας ἀπελαύνει, οὕτω καὶ τὸ σταυρικὸν κέρας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τὸν ἑκούσιον τοῦ κυρίου θάνατον πάντα τὸν τόπον ὅπου ἂν ἐγγίσῃ, τὴν ἀγέλην τῶν δαιμόνων ἀπελαύνει.

Ποθήσωμεν τοίνυν, ὦ φίλοι, καὶ τιμήσωμεν τὴν παροῦσαν ἑορτήν. Διὰ πάντων αὐτὴν τιμήσωμεν· ἀπέρχῃ σήμερον τὸν νεκρὸν ῥοδίσαι, μὴ ἐν μέθῃ ἐπάνω τοῦ μνήματος θυμίαμα βάσταζε, μὴ κρατῆρα συγκίρνα.
Δακρύων χρεία[ν], ***;
Συμπαθείας χρεία, μὴ γὰρ ὀρχήσεως;
Στεναγμῶν χρεία, μὴ γὰρ κουρταλισμῶν;
Ψαλμῳδίας χρεία, μὴ γὰρ κιθαρῳδίας;
Εὐλαβείας χρεία, μὴ γὰρ μάχης;
Ἐγκωμίων χρεία, μὴ γὰρ περισχισμάτων;
Εὐχαριστίας χρεία, μὴ γὰρ ἀγανακτήσεως;
Σήμερον τὴν τοποθεσίαν ζητεῖς, καὶ διαγράφειν καὶ ἀρχιτεκτονεύειν καὶ οἰκο|δομεῖν ἐπαγγέλλει, καὶ τῇ ἑξῆς πάντα f. 290r
κεκοίμηται.
Ὦ διάθεσις ἅμα βλάστῃ μαρασμὸν ὑπομένουσα[ν]. Τίμησον τὸν προοδοιπορήσαντα, μὴ λυπήσῃς αὐτοῦ τὴν ψυχὴν τῷ

273 Ps. 43, 6 **277/278** Ps. 73, 13-14

285 ὦ φίλοι] *scripsimus*, ὀφείλει *P* **286** ἀπέρχῃ σήμερον] *scripsimus (cf. Hom. XI, 456-457)*, ἀπ' ἀρχῆς ἡμερῶν *P* **287** μέθῃ] *scripsimus*, μέση *P* **288** συγκίρνα] *scripsimus*, συγγέρνα *P* **296/297** διαγράφειν ... ἀρχιτεκτονεύειν ... οἰκοδομεῖν] *scripsimus (cf. Hom. XI, 491)*, διαγράφη ... ἀρχῆ τεκτονεύει ... οἰκοδομὴν *P* **299** βλάστῃ] *scripsimus*, βλαστῆ *P*

πνεύματι. Ὁ προτελευτήσας ἀγωνίζεται πῶς τὸν κριτὴν δυσωπήσει, καὶ σὺ μεθύσκει ὅπως τὸν διάβολον τέρψῃς; Μίμησαι τὸν δεσπότην Χριστόν, ὦ ἄνθρωπε. Τί παραγενάμενος ὁ κύριος εἰς τὸ μνῆμα Λαζάρου πεποίηκεν; Ἔκλαυσεν ἢ ὀρχήσατο;

Ὅτι αὐτῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ πρέπει δόξα, μεγαλωσύνη καὶ μεγαλοπρέπεια, ἅμα τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

303/305 cf. Ioh. 11, 35

HOMILIA XIV

IN TRANSFIGURATIONEM

(BHG^{a} 1975, BHG 1996p, BHG^{a} 1986, CPG 4724)

Analysis

Leontius opens his homily by praising the spiritual banquet which Christ as host sets before his guests. It is a banquet far surpassing the richly laden table of King Solomon (1-47). After this prooimion Leontius turns to treat the pericope which has just been read out (*Matth.* 16, 21-28), introducing it with the stereotyped expression καθὼς ἀρτίως ἤκουες (51-52). First he turns to the words τότε ἤρξατο ὁ Ἰησοῦς (*Matth.* 16, 21): after having taught his pupils thus far simple lessons, as a good pedagogue does, Christ gives them heavier fare (67-101). Peter's oath that it will stop short of his Master's death (*"God forbid, Lord! This shall never happen to you"*; *Matth.* 16, 22) is explained in typical fashion by our homilist, who presents Peter as speaking to the Lord, and makes him impress upon Christ the impossibility of the latter's death (102-149). Christ becomes angry with Peter, however, and informs him that without his death there is no salvation for human beings, but that he will return in glory (150-187). For, argues Leontius, Christ has just said this (ἤκουες αὐτοῦ ἀρτίως λέγοντος, 188-189) with words from *Matth.* 16, 27: *"the Son of Man is to come in the glory of the Father with his angels"*. There follows polemic against Arius, who is addressed directly in connection with the words ἐν τῇ δόξῃ τοῦ πατρός, polemic in which Leontius elucidates that Christ used these words ἐκ προσώπου τῆς θεότητος and that they must be understood as referring to his kingdom (191-250), as is clear from *Matth.* 16, 28 (251-267). Some of the earlier exegetes, he continues, have taken these words as pointing to Christ's second coming, and have maintained that John would not die before this event, whereas the statement relates to the transfiguration. For during his transfiguration on the mountain Christ showed his disciples the glory of his invisible, divine kingdom (268-281).

With the figure of speech of which he is so fond, Leontius formulates an imaginary objection (Ἀλλ' εὐθὺς ἐροῦσιν οἱ θηρευτικὴν περιφέροντες γλῶτταν): how was it possible, then, for Christ to show his disciples his invisible glory? Listen attentively (ἄκουε συνετῶς), says Leontius. Christ revealed his glory, but not

in its fulness, because it would have been too much for the disciples, as the example of Moses proves (282-303).

That Christ was not speaking of his second coming, so Leontius returns to his theme, nor yet about John only but also about Peter and James, becomes clear in what follows, *Matth.* 17, 1-5. But spurred on by the request of his congregation, Leontius follows the bible text closely and gives an interpretation of *Matth.* 17, 1: *"And after six days he took with him Peter and James and John"*, again making use of an imaginary objection (Ἀλλ' ἔστιν εἰπεῖν τινα, 322): why did Christ not take all twelve disciples with him up the mountain, but only Peter, James and John? Because, he replies, Judas was not worthy of seeing Christ's great glory, and if he had been left behind alone some people would possibly have said that it was on this account that he was moved to betray the Lord. This is why Christ left the nine others behind — so that the three would be glorified because they were convinced by sight, and the nine because they believed on hearing (322-341). Another explanation is that the letter of scripture was fulfilled which says: *"Only on the evidence of two or three witnesses will each charge be sustained"* (*Deut.* 19, 15). Now, Peter, James and John are the three witnesses of piety, Moses and Elijah the two witnesses of the law (341-358). Why, continues Leontius, did Moses and Elijah appear, why did the transfiguration occur, and why was there the voice of the Father (cf. *Matth.* 17, 3-5)? Because the disciples still thought that Christ was an ordinary human being, and not God in human flesh. Leontius enumerates another reason: to convince the apostles that Christ is lord of heaven, earth and under the earth (359-375). Seeing this great glory, Peter chides Christ no more but adores him, wanting to make a tent for him (*Matth.* 17, 4). Christ, however — so Leontius admonishes Peter — cannot be contained in a tent, since all heaven and earth is full of his glory (376-382).

Authenticity

Leontius' homily is transmitted as a text for the feast of the Transfiguration. Yet, as our summary shows unmistakably, this homily is an interpretation of *Matth.* 16, 21 - 17, 9, for there is no reference at all to a feast-day. Rather, the words καὶ σήμερον (1-2) suggest that the homily came from a series in which Leontius explained the Gospel according to Matthew. The request of the congregation that he not deviate from the pericope (319-321) also points in this direction. It is easy to understand that, once our homily had found its way into the homiliaria as a text for the feast of the Transfiguration, the

first part containing an elucidation of *Matth.* 16, 21-28 was omitted, and thus shortened versions of the homily began to circulate.

That Homily XIV must be attributed to Leontius has already been demonstrated convincingly by M. Sachot. Since, however, Sachot's references to the other homilies of Leontius are difficult to follow up, we offer here, albeit in summary fashion, the most important arguments for this attribution, using a method analogous to that in our discussion of Homilies XII and XIII.

The section "Common expressions in Leontius' homilies" (1) can serve again as a point of reference:

1.1. ἤκουες ... (ἀρτίως) ... λέγοντος: XIV, 48-49; 188-189; 252; 347-348.
1.2. καθὼς ἀρτίως ἤκουες: XIV, 51-52; 109; 152-153; 370.
2.4.2. καὶ τούτου μάρτυς: XIV, 294-295.
2.5.1. ἵνα πληρωθῇ τὸ φάσκον ῥητόν: XIV, 343.
3.2.1. Ἀλλ' ἐροῦσιν εὐθέως: XIV, 200; (282).
3.2.2. ἀλλ' ἔστιν εἰπεῖν τινα: XIV, 322.
5.1.1. Ἄκουε συνετῶς: XIV, 225; (286).
11.1.1. ὁ τῶν ὅλων θεός: XIV, 295.
11.1.2. ὁ πατὴρ τῶν φώτων: XIV, 137.
11.2. ὁ δεσπότης Χριστός: XIV, 27-28; 69; 88; 150; 188; 214; 225; 226; 280; 286; 323; 331; 353.
11.3. οἱ ... παῖδες: XIV, 200.

Stylistic points which may be added are:

3/10 anaphora with the antithesis οὐ - ἀλλὰ (cf. VI, 3-6).
31/46 anaphora with the antithesis ἐκεῖ - ἐνταῦθα.
61/65 repetition of βουλήσει in contrast to ἀβουλήτως (58).
70/75 οὐκέτι - ἀλλὰ three times.
125/136 Εἰ μὴ - πῶς four times.

Also characteristic of Leontius is the continual repetition of the bible-text in the course of its exposition (cf. the series 111-115-121-140-144-149, and the series 155-160-165-168-172).

As far as the contents are concerned we observe the following agreements between Homily XIV and other homilies of Leontius:

12/13 καθὼς ἡ τρίτη τῶν Βασιλειῶν κατέχει	V, 35 καθὼς ἡ γραφὴ τοῦ Ἰὼβ περιέχει

(1) See above pp. 40-44.

19 αὐτὸν (i.e. Solomon) πρὸς τῷ τέλει διαφθεῖραι πεποίηκεν	X, 105/107 Σολομὼν ... πρὸς τῷ τέλει διαφθαρεὶς
37 ἔλαφοι ἐξοχῆς κεράτων ποικιλλόμενοι	XIII, 258/259 ἐξοχῇ γὰρ κεράτων καὶ τὸ ζῷον πεποίκιλται
113 ὁ τοὺς δαίμονας πάντας ὑφ' ἓν φυγαδεύσας	X, 99 Οὐχὶ πάντας ὑφ' ἓν ὡς ἕνα συνέκλεισεν ;
122/123 σὺν αὐτῷ τῷ σώματι μετάρσιος γέγονεν	XIII, 141/142 σὺν αὐτῷ τῷ σώματι *εἰς τὸν παράδεισον* μετενεχθέντα
125/126 Εἰ μὴ ἔφριξέ σε ὁ θάνατος, πῶς ἀπεδίδου σοι τὸν Λάζαρον ;	II, 393/394 Ὃν γὰρ ὁ τάρταρος φρίξας ἀπέδωκεν
161/162 κατὰ τὸν λόγον τῆς ἐνανθρωπήσεως	VIII, 294 τῷ λόγῳ τῆς ἐνανθρωπήσεως
194/195 μηδὲν κοινωνῶν κατ' οὐσίαν τῷ γεννήσαντι	IV, 111 τῷ μηδὲν κοινωνοῦντι κατ' οὐσίαν
263 Τίς πολυπραγμονεῖ τὸν πατρῷον κόλπον ;	VIII, 253 ὁ μόνος τολμήσας πολυπραγμονῆσαι τὸν πατρῷον κόλπον
264 Τίς μεμηνὼς μερίζει νοῦν καὶ λόγον καὶ πνεῦμα ;	XI, 139/141 ... πῶς οἱ τῶν αἱρετικῶν παῖδες μερίζειν τολμῶσι τὸν πατέρα τοῦ υἱοῦ καὶ τὸν υἱὸν τοῦ ἁγίου πνεύματος ;
309 δεῖ γὰρ ὑμᾶς ὑπομνῆσαι, οὐ διδάξαι	VII, 87 διὸ ὑπομιμνήσκω, οὐ διδάσκω
331/336 Εἰ γὰρ συνέβη τὸν Ἰούδαν καταλειφθῆναι μόνον κάτω, τοὺς δὲ λοιποὺς ἕνδεκα ἀνελθόντας ἐν τῷ ὄρει τῆς αὐτῆς θέας ἀπολαῦσαι, εἰκὸς λέγειν τινὰς ὅτι τούτου χάριν ὁ Ἰούδας ὡς παραπονηθεὶς ἐπὶ τὴν προδοσίαν καὶ κυριοπρασίαν ἔφθασεν.	VI, 60/63 Εἰ μὴ συνανέκλινεν αὐτὸν μετὰ τῶν λοιπῶν μαθητῶν, ἤμελλε λέγειν ὁ Ἰούδας ὅτι «Ἠθετήθην, ἐξουθενήθην, καὶ διὰ τοῦτο ἐπὶ τὴν κυριοπρασίαν ἤλασα.»

The total number of homilies which can be attributed with certainty to Leontius thus comes to fourteen, and in our opinion the corpus must remain at that number. We shall elaborate on this conclusion elsewhere in studies where an important preliminary to the investigation will be a consideration of the extent to which a corpus Timotheanum can be delineated (2).

Manuscript tradition

The transmission of Homily XIV is decidedly complex. In a small number of MSS the homily is transmitted in its entirety (BHG^a 1975); in three other MSS, lines 241-382 are transmitted as a separate homily, introduced by the words Περὶ τῆς ἑορτῆς ὀλίγα χρὴ πρὸς τὴν ἀγάπην ὑμῶν τήμερον εἰπεῖν· ἐπειδὴ γὰρ (BHG 1996p); in a great many more MSS, lines 252-382 are transmitted as a separate homily (BHG^a 1986). In all MSS of the three versions the homily is attributed to John Chrysostom. Maurice Sachot, who published the *editio princeps* of this homily, has shown that the two short versions derive independently from an exemplar of the complete version (1). This fact is of considerable importance for the constitution of the text: we may then assume that in the part of our homily which is transmitted in all three versions a reading common to two versions will as a rule be correct. Concretely this means that when both short versions differ from the long version, the correct reading is to be sought in the short versions. In addition, where one of the short versions differs from the other two, the latter will, as a rule, contain the original text. This principle is stated here expressly, since Sachot does not stipulate it himself in his extensive preface, and because it will be seen to be important for assessing the MSS which transmit the full text of the homily.

Given Sachot's extensive third chapter, "La tradition manuscrite" (pp. 169-288), it will suffice here to give a summary treatment to the MSS and their interrelationship. Unfortunately, this treatment cannot be dispensed with entirely, because Sachot's collations are not always completely accurate. As a consequence numerous errors have crept into his text which could have been avoided. This has happily no drastic repercussions on Sachot's stemma, which we shall revise slightly in only a few cases.

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(2) Cf. C. DATEMA - P. ALLEN, *Leontius, presbyter of Constantinople, the author of ps. Chrysostom, In psalmum 92 (CPG 4548)?*, VC 40 (1986) 179-180.

(1) SACHOT, *Transfiguration* 37-48.

For the constitution of our text we have used the following MSS:

BHG[a] 1975:

1. **M** *Mosquensis gr. 284 (Vlad. 215)* (ff. 375-380[v])
   m. s. IX/X ff. 406 26,6 × 17,7 1/30
   panegyricon for the whole year (type A)
   cf. above p. 104

2. **C** *Parisinus gr. 771* (ff. 305[v]-310)
   m. s. XIV ff. 361 27 × 18,2 1/35
   panegyricon with metaphrastic texts (type A)
   cf. above p. 118

3. **B** *Parisinus gr. 1174* (ff. 308-317)
   m. s. XII ff. 345 30 × 20 1/25
   panegyricon for the whole year (type A)
   Ehrhard II, 35; Halkin 123-124

4. **P** *Parisinus gr. 1447* (ff. 325-331[v])
   m. s. X ff. 395 40 × 25 2/30
   lectionary for six months (type A)
   Ehrhard I, 266-269; Halkin 158-159

5. *Sinaiticus gr. 518* (ff. 163-165)
   m. s. XII ff. 165 29,5 × 24 2/33
   lectionary for the whole year (type A)
   Ehrhard I, 168-174

6. **V** *Romanus Vallicellianus B 34* (ff. 31[v]-32[v], *des.* ἀδικήσῃ 86/87)
   m. s. XII ff. IV (chart.) + 163 28,7 × 21,3 2/33-39
   Italo-Greek, post-metaphrastic non-menological lectionary
   cf. above p. 63

BHG 1996p:

7. **A** *Atheniensis 242* (ff. 61-64)
   m. s. XII-XIII ff. 238 29 × 21 2/24
   non-menological lectionary
   Ehrhard III, 805-806; Sakkelion 44-45

8. **F** *Athous Philotheou 98* (ff. 70[v]-74)
   chart. s. XV ff. 293 14,3 × 21,5 1/23-25
   non-menological lectionary
   cf. above p. 103

BHG[a] 1986:

9. **G** *Athous Batopedi 426* (ff. 21[v]-25)
   m. s. XI ff. 66 21 × 15 1/21

   seven homilies
   Spyridon-Eustratiades 83

10. **L** *Londinensis B.L. Additional 17473* (ff. 252-256)
    chart. s. XV ff. 261 22 × 14,5 1/22
    various patristic and Byzantine writings
    Aubineau CCG I, 61-62

11. **R** *Oxoniensis Bodl. Holkham. gr. 25* (ff. 96-97)
    chart. s. XVI ff. II + 439 21,5 × 15 1/36-38
    non-menological lectionary
    Ehrhard III, 868-870; Aubineau CCG I, 224-225

12. **K** *Parisinus gr. 790* (ff. 242-244[v])
    m. s. XI-XII ff. 265 34 × 25 2/23
    non-menological lectionary
    Ehrhard III, 755; Halkin 72-73

13. **O** *Parisinus gr. 986* (ff. 499-503[v])
    chart. s. XVI ff. 503 21,2 × 14,2 1/22
    panegyricon with metaphrastic texts
    Ehrhard III, 309; Halkin 100-101

14. **S** *Parisinus Suppl. gr. 241* (ff. 30-32[v])
    m. s. X ff. 282 38 × 26,5 2/30
    menologium for the month of August
    Ehrhard I, 676-679; Halkin 288-289

15. **E** *Scorialensis gr. Φ-III-20* (ff. 337[v]-341)
    m. s. IX (unc.) ff. VIII + 417 20,2 × 14,2 1/32
    panegyricon for the whole year (type A)
    cf. above p. 119

16. **N** *Vaticanus gr. 562* (ff. 33[v]-36)
    ff. 5-36: chart. s. XIV 23 × 15,5 1/26
    hagiographical collection
    Ehrhard II, 60-61; Devreesse 440-443

17. **T** *Vaticanus gr. 1216* (ff. 205-207)
    m. s. X-XI ff. 225 20 × 15 2/30
    Italo-Greek panegyricon for the whole year (type A)
    Ehrhard II, 149-152

18. **U** *Vaticanus gr. 1641* (ff. 375-376[v])
    m. s. X-XI ff. 379 40 × 30 2/45
    Italo-Greek lectionary for the whole year (type A)
    cf. above p. 105

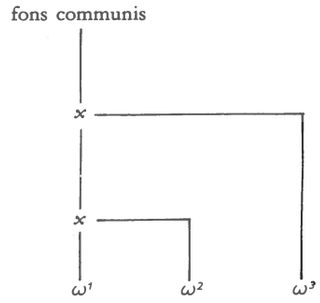
Since the three versions descend independently from the archetype, we have decided to concentrate in the first place on the last section of the homily, which is common to all three

versions. Each version (ω^1 = BHG^a 1975; ω^2 = BHG 1996p; ω^3 = BHG^a 1986) has its own variants, e.g.:

255 ὅτι μία δόξα] ω^2 ω^3, ὁμοτιμίαν ω^1
257 τῇ] *om.* ω^2
261/264 τίς (3 ×)] ω^1 ω^3, τί ω^2
-ει (-εῖ) (3 ×)] ω^1 ω^3, -εις (-εῖς) ω^2
268 ἑρμηνευσάντων] ω^2 ω^3, ἑρμηνευτῶν ω^1
273 ἑστώτων] ω^1 ω^3, ἑστηκότων ω^2
280 μικρῶς] ω^1 ω^3, μικρόν ω^2
282 εὐθὺς] ω^2 ω^3, εὐθέως ω^1
283 δόξα] *add.* ἦν ω^2
288 τὸ[1]] ω^2 ω^3, τὰ ω^1
292 δὲ] ω^2 ω^3, γὰρ ω^1
ἔδειξεν] ω^1 ω^3, ἐπέδειξεν ω^2
297 εὗρον] ω^1 ω^3, εὕρηκα ω^2
298 ὅπως] *om.* ω^2
301 δὲ] *om.* ω^3
308 ἑστώτων] ω^1 ω^3, ἑστηκότων ω^2
τις] *praep.* ἔστι ω^2
ἀλλά] ω^1 ω^3, ἀλλ᾽ εἰσὶ ω^2
309 ἡμέρας] *add.* φησὶν ω^1
310 ὁ ᾽Ιησοῦς] *om.* ω^1
326 προαιρέσεως] ω^1, προδοσίας ω^2 ω^3
327 τοσαύτην] ω^2 ω^3, τοιαύτην ω^1
τοῦ κυρίου] *post* δόξαν *transp.* ω^1
333 λοιποὺς] *om.* ω^1
334 ὅτι] *om.* ω^1
336 τοιοῦτον] *praep.* τι ω^2
338 ὄψει] *om.* ω^1
340/341 μακαρίζων ἔλεγεν] ω^2 ω^3, μακαρίζει λέγων ω^1
346 Ἠλία] ω^1 ω^3, ἡλίου ω^2
354 εἶναι] ω^1 ω^2, λαλεῖν ω^3
357 καὶ[1]] *om.* ω^1
360 ἐν τῷ ὄρει] ω^2 ω^3, εἰς τὸ ὄρος ω^1
361 ἐδείκνυε] *add.* αὐτοῖς ω^1
373 μηνύοντες] *add.* ἐκεῖ δεσμὰ καὶ θάνατος, ὧδε φῶς καὶ ἀγαλλίασις ω^1
374 καὶ] *om.* ω^2

From this survey it can be seen that there is a certain amount of agreement between the different versions. In constituting our text we shall follow the majority of the versions, since there are no convincing reasons for departing from this principle apart from one case (326), where ω^1 has a *lectio difficilior* which is inexplicable if we follow the reading of

ω^2 and ω^3. Worthy of note is the limited number of variants in ω^3. The relationship between the three versions may be indicated roughly as follows:



We turn our attention now to a treatment of the separate versions.

ω^1 Of the six MSS which have been collated, *Mosquensis gr. 284* (*M*), *Parisinus gr. 771* (*C*), *Parisinus gr. 1174* (*B*) and *Parisinus gr. 1447* (*P*) contain the complete text, while *Romanus Vallicellianus B 34* (*V*) breaks off at line 86/87 and *Sinaiticus gr. 518* (*ſ*) reproduces the text with many lacunae. The four MSS which contain the complete text fall into two groups, *P* and *MBC*.

When faced with the question to which of the two groups preference should be given, we shall do well to concentrate first on the variants of *P* and *MBC* in the last part of the homily, where we can compare them with the other versions. From this comparison it is evident that *MBC* is characterised in this section by nine omissions and four small variants:

262 Τίς – ἀζυγοστάτητα] *om. MBC*
275 δὲ] δ᾽ *MBC*
293 τῆς – αὐτοῦ] *om. MBC*
332 κάτω] *om. MBC*
339 δοξασθῶσι] δοξάσωσι *MBC*
342/343 Πέτρον – ᾽Ιωάννην] *om. MBC*
353 ὡς] *om. MBC*
354 ὡς] *om. MBC*
357 οἱ ἀπόστολοι] *om. MBC*
359 ῞Ινα] ἵν᾽ *MBC*
362 τοὺς ἀποστόλους] αὐτοὺς *MBC*

364 μὲν] *om. MBC*
365 δὲ] *om. MBC*

A glance at the variants of *P* demonstrates that this MS transmits a much freer text; some illustrations of variants in this section are:

259 τὴν Χριστοῦ βασιλείαν] τὴν βασιλείαν τοῦ υἱοῦ *P*
271 μὴ] *om. P*
277 ἐνταῦθα] ἐντεῦθεν *P*
283 θεϊκὴ] *post* λόγου *transp. P*
τοῦ] *om. P*
284 αὐτὴν] *om. P*
286 Ἐνταῦθα] *add.* οὖν *P*
290 βασιλείας] *add.* αὐτοῦ *P*
292 οὐχὶ] οὐ *P*
αὐτοῖς] *om. P*
294 τὴν ζωὴν] τὸ ζῆν *P*
296 λόγιον] *add.* λέγει *P*
297 ἔφη] λέγει *P*
304 παρουσίας] *add.* λέγει *P*
314 λέγουσα] *om. P*
323 αὐτοῦ] *om. P*
326 ἄξιος ὁ Ἰούδας] ἰοῦδας ἄξιος *P*
342 μόνους] *om. P*
343 φάσκον] ῥηθὲν *P*
καὶ] ἢ *P*
345 εὐσεβείας] βασιλείας *P*
352 ἐδόκουν] *om. P*
354 δὲ] *om. P*
355 λιτὸν] *om. P*
357 συχνῶς] *add.* καὶ *P*
360 αὐτοὺς] *om. P*
368/369 παρεστῶτας] *add.* αὐτῷ *P*
370 δὲ] τε *P*

In the first section of the homily, which in its entirety is transmitted only in *PMBC*, there are important differences between *P* on the one hand and *MBC* on the other, e.g.:

12/13 καθὼς ἡ τρίτη τῶν Βασιλειῶν περιέχει] *MBC*, ὡς εἴρηται ἐν τῇι τρίτηι τῶν βασιλιῶν *P*
15 ἁπαλοὺς καὶ] *om. MBC*
20 ἀμέτρως βακχεύσασα] *om. P*
39 πληττόμεναι] *MBC*, νυττόμεναι *P*
42 πτερυσσόμεναι] *MBC*, περιπτυσσόμεναι *P*
58 ἀβουλήτως] *MBC*, προβλήτως *P*
73 τῶν πειρασμῶν] *MBC*, τῆς θεογνωσίας *P*

94 ἀπάρχεται] *MBC*, παρέχει *P*
123 τοσαῦτα] *MBC*, ταῦτα *P*
159 ὑμῶν] *om. P*
167 τὸν Ἀδὰμ] *MBC*, τῶν ἄιδου *P*
170 ὀψωνεῖ] *MBC*, γεύσηται *P*
179/180 κεκοιμημένους] *P*, κειμένους *MBC*
211 μετὰ τὸν κόσμον] *post* σε *transp. P*
240 δὲ] *MBC*, τοίνυν *P*
241 θεὸν] *om. P*

On the basis of what we have seen of *P* from the comparison of the variants in the last section, and given the variants above, we have followed as a rule *MBC* in our text-constitution of the section transmitted in *PMBC*, because here, too, *P* has taken greater liberties with the text of the exemplar.

A consideration of the interrelationship of *MBC* brings to light an affinity between *MB* against *C*:

43 σκιρτῶντες] σκιρτοῦντες *MB*
191 τὰ ἔργα] τὴν πρᾶξιν *MB*
275 οὕτω] *praep.* οὐχ *MB*
304 δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου δευτέρας αὐτοῦ *MB*, ἐνδόξου αὐτοῦ δευτέρας *C*
377 ἀλλοκτίστους] ἀλλοκοτ(τ)ήτους *MB*, ἀλλοκότους *C*

C is characterised by a number of lacunae and one transposition:

141/149 Τί – τοῦτο] *om. C*
158/161 φονευθῶ – ἀνθρώπων] ἀποκτανθῶ οὐ ζωωθήσεσθε *C*
166/169 Εἰ – ἀνθρώπων] *post* ἀνθρώπων (173) *transp. C*
196/197 Ἰδού – ἐλεύσεται] *om. C*
250/251 ἡ[1] – τυγχάνει] *om. C*
371/374 καὶ – εἶναι] *om. C*

These errors of *C* we must attribute to the inattentiveness of the copyist or to one of his predecessors; his inattentiveness is also to blame for several smaller aberrations (2). For the rest, *C* presents a decent text. With the exception of a number of insignificant errors, *B* has only nine genuine variants (3). Even

(2) Cf. 18 εὐεργέτησεν] εὐηργέτησεν; 21 προτεθεῖσα] προστεθεῖσα; 59/60 εἰ καὶ] *om.*; 198 ἡ[3]] *om.*; 203 εἴληφε] προσείληφε; 229 δολοκλεψίᾳ] κλεψία; 234 Καὶ] τὸ; 238 προτεθεῖσι] προστεθεῖσι; 274 ἐρχόμενον] *om.*; 290 θεϊκὴν δόξαν] δόξαν τὴν θεϊκὴν.

(3) 105 παρὰ] ὑπὸ; 134 οἰκουμένης κτίστης] κτίσεως ποιητής; 154 ἀπι-

though *M* is the oldest MS of this group, it preserves a whole series of variants, as can be seen from the critical apparatus. These variants are partly inconsequential, such as small omissions ([4]) and slight changes in words ([5]), but in part, too, they point to a certain tampering with the text on the part of the copyist, which comes especially to the fore in several small additions:

101 Χριστὸς] *praep.* ὁ *M*
128 ἐξελθὼν] *add.* ἀπὸ *M*
138 ἀγαπητός] *add.* ἐν ὧ ηὐδόκησα *M*
173 Ἦλθον] *add.* οὖν *M*
210 θεὸς] *praep.* ὁ *M*
212 πάτερ] *praep.* σὺ *M*
257 πατρός] *add.* αὐτοῦ *M*

Of the two MSS, *V* and *ſ*, which transmit Homily XIV only partially or with extensive lacunae, it is *V* which has a special relationship with *MBC*:

15 ἅπαλοὺς καὶ] *om. V + MBC*
καὶ[2]] *om. V + MBC*
44 πρόβατα] προβάτων *V + MBC*
56 νεκροέγερτον] νεκροήγερτον *V + MBC*

Within *MBC*, *V* shows agreement with *MB*:

43 σκιρτῶντες] σκιρτοῦντες *V + MB*
46 Χριστὸς] *praep.* ὁ *V + B*
59/60 εἶ καὶ] ἐκεῖ *V + M*

In one case *V* and *C* have preserved the original reading:

67 προέθηκε] *CV*, προσέθηκε *PMB*

From the above we may posit that *V* is to be situated within *MBC*, and, more particularly, within *MB*.

In the case of *ſ* we are handicapped by extensive lacunae:

57/88 Τί – Χριστός] διὰ τοῦτο ἔλεγεν ὁ ποιμὴν ὁ καλός· ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς οὐδὲ συγχωρήσει τοῖς πταίσμασιν ὁ πατήρ *ſ*
112/121 Οὐκ – τοῦτο] *om. ſ*

στεῖν] *om.*; 247 πατρῴαν] ἀδιάδοχον; 277 οὖν] δὲ; 330 ἀνήνεγκεν] ἀπήνεγκεν; 343 πληρωθῇ] πληροφορηθῆ; 344 σταθήσεται] σταθῆ; 367 Ὅθεν] *add.* καὶ.

(4) 38 πνευματικὰ] *om.*; 43 εὐσεβὴς] *om.*; 59 τὸ] *om.*; 177 μὴ] *om.*; 198 καὶ] *om.*; 219 ἡ[2]] *om.*; 224 τῆς] *om.*; 234 σέ] *om.*; 242 λοιπὸν] *om.*; 334 ὁ] *om.*

(5) 29 αἰσθητὸν] περιττὸν; 161 σίτου] λόγου; 264 μερίζει] χωρίζει; 282 γλῶτταν] δόξαν; 288 ἐπέδειξεν] ὑπέδειξεν.

133/138 Εἰ – ἀκούετε] *om. ſ*
141/149 Τί – τοῦτο] *om. ſ*
156/161 Εἰ – ἀνθρώπων] *om. ſ*
161/347 κατὰ – στύλων] *om. ſ*

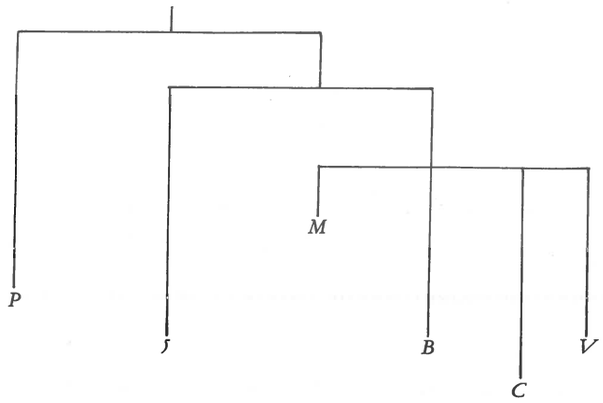
If we compare *ſ* in the section of the text which is actually preserved with the other witnesses of the long version, we notice first that the text of *ſ* is inferior. Counting small lacunae which have not been listed above, this MS comprises in the 130 or 140 lines of text a good 150 variants. *ſ* agrees with *P* in the following cases:

11 πλουσιώτερον] πλουσιέστερον *P*, πλησιέστερον *ſ*
15 ἅπαλοὺς] *ſ P*, *om. MBCV*
23 ἐπουράνια] οὐράνια *ſ P*
42 πτερυσσόμεναι] περιπτυσσώμενα *ſ*, περιπτυσσόμεναι *P*
152/153 καθὼς ἀρτίως ἤκουες] *om. ſ P*
375 μίαν σοι] σὴ μία *ſ*, σοι μίαν *P*

In addition, we find agreement between *ſ* and *MBC* in:

39 τὸ ἧπαρ πληττόμεναι] *MBCV*, παραπληττόμενα *ſ*, τὸ ἧπαρ νυττόμεναι *P*
44 πρόβατα] προβάτων *ſ MBCV*
353 ὡς] *om. ſ MBC*
362 τοὺς ἀποστόλους] αὐτοὺς *ſ MBC*
364 μὲν] *om. ſ MBC*
365 δὲ] *om. ſ MBC*

From these agreements between *ſ* and *P* on the one hand, and *ſ* and *MBC* on the other, we may conclude that *ſ* stands between *P* and *MBC*, in the sense that *ſ* belongs to the group to which *MBC* also belong, but not to the subgroup *MBC*. Represented schematically, our findings are then:



ω^2 Family ω^2 transmits the text of our homily from lines 241-242, ἐπεραιοῦτο, introduced by the following words: Περὶ τῆς ἑορτῆς ὀλίγα χρὴ πρὸς τὴν ἀγάπην ὑμῶν τήμερον εἰπεῖν· ἐπειδὴ γὰρ. This abridged version cannot derive from the exemplar of ω^3, because that version begins only in line 252.

Family ω^2 is transmitted in only a few MSS. Sachot (pp. 275-276) mentions *Atheniensis 242* (*A*) and *Atheniensis 343*, s. XVI, ff. 110-113^v. *Athous Philotheou 98* (*F*) may be added to these. The three MSS preserve a fairly uniform text, on the basis of which we can deduce the significant variants of ω^2:

242 λοιπὸν] *om.* ω^2
αὐτοῦ] *om.* ω^2
244 ἐποιεῖτο] *add.* ὁ ἰησοῦς ω^2
245 γὰρ] *om.* ω^2
247 Ποίαν] *post* λέγει *transp.* ω^2
250 ἐπίγειος] *add.* ἄνω γὰρ φυσικῶς ἐβασίλευσε, κάτω δὲ τροπικῶς ω^2
251 υἱοῦ] χριστοῦ ω^2
252 ἤκουες] ἄκουε ω^2
ἀρτίως] *om.* ω^2
257 τῇ] *om.* ω^2
261/264 τίς – -εῖ (-ει)] τί – -εῖς (-εις) ω^2
262 ἀζυγοστάτητα] ἀζυγόστατα ω^2
273 ἑστώτων] ἑστηκότων ω^2
275 φαντάζειν] φαντάζεσθαι ω^2
280 μικρῶς] μικρόν ω^2
281 ἀθεάτου] *add.* καὶ ω^2

283 δόξα] *add.* ἦν ω^2
287 ἐπέδειξε] ἔδειξε ω^2
292 ἔδειξεν] ἐπέδειξεν ω^2
297 εὗρον] εὕρηκα ω^2
298 ὅπως] *om.* ω^2
ἴδω σε] *post* γνωστῶς *transp.* ω^2
308 τις] *praep.* ἔστι ω^2
ἀλλά] ἀλλ᾽ εἰσὶ ω^2
319 προβῶμεν] προσβῶμεν ω^2
333 αὐτῆς] αὐτοῦ ω^2
335 κυριοπρασίαν] κυριοπραγισίαν ω^2
336 τοιοῦτον] *praep.* τι ω^2
345 εὐσεβείας] εὐσεβοῦς ω^2
362 τοὺς ἀποστόλους] τοὺς ἀπίστους ω^2
365 ἠγκίστρευσεν] ἀγκιστρεύων ω^2
366 ᾽Ιάκωβον καὶ ᾽Ιωάννην] Ἰωάννην καὶ Ἰάκωβον ω^2
368 τε] *om.* ω^2
374 καὶ] *om.* ω^2
377 ἀλλοκτίστους] ἀλλοκτίτους ω^2
379 οὐ] *om.* ω^2

From a survey of the variants we have come to the conclusion that, apart from several distinctive mistakes (298, 319, 335), a number arose because of the adaptation which was necessitated by the beginning of the short version (242, 244, 252). The remaining differences must be regarded as slight variations which were partly incorporated deliberately (250, 261-264, 308), and partly unconsciously.

To sum up, then, we may postulate that family ω^2 makes a valuable contribution to the constitution of the text of the second section of this homily, despite the comparatively recent date of the MSS in which this family is transmitted.

ω^3 Of the three different families it is ω^3 which is preserved in the largest number of MSS (approximately 60). To his credit, Sachot has classified these numerous MSS for us, and in spite of the questions which always arise concerning a detailed stemma (6), his efforts have been well worthwhile. Here it is our intention to build on his work and to correct it in a few cases. This is not meant to imply, however, that we accept entirely pp. 205-275 of Sachot's book. Unfortunately, this section contains many errors, some caused by an inexact

(6) See AUBINEAU, *Hésychius* 744-745.

collation of MSS (as we have already alluded to in the discussion of ω^1 and ω^2), others by carelessness in working through the variants mentioned by him. In addition, we should wish to distance ourselves from Sachot's inclination to posit contamination indiscriminately as an explanation of common variants in various branches of the text-transmission. To be sure, contamination plays an important rôle, but it is not so all-prevailing as Sachot supposes.

Since we are building on Sachot's work, we shall treat ω^3 briefly. As significant variants of this family we may note:

252 αὐτοῦ] *om.* ω^3
253 ὅτι] *om.* ω^3
296/297 Μωϋσῆς] *add.* φησιν ω^3
301 δέ] *om.* ω^3
309 ὑμᾶς] *om.* ω^3
330 ἀνήνεγκεν] *add.* εἰ τοῦτο ἦν τὸ αἴτιον φησίν ω^3
354 εἶναι] λαλεῖν ω^3

Within ω^3 the subgroups *a*, β, γ, δ and ε derive from the archetype of ω^3 via a common model, which is characterised by the following variants:

302 ἐπέδειξε] ἔδειξε *a* β γ δ ε
314 ἐγένετο] *om.* *a* β γ δ ε
361/362 ἐκέκρυπτο] κέκρυπτο β γ ε, κέκρυπται *a* δ
365 ἠγκίστρευσεν] ἠγκίστρευεν *a* β γ δ ε

We have rejected the common source posited by Sachot (p. 209) for β, γ, δ and ε on the grounds of two variants:

255 δόξα] *praep.* ἡ β γ δ ε
365 ἠγκίστρευσεν] ἠγκίστρευεν β γ δ ε

In the first place, the reading ἠγκίστρευεν also occurs in *a*; secondly, the addition of ἡ in a number of MSS of β, γ, δ and ε is insufficient for assuming a common model for these subgroups. In our opinion, *a*, β, γ, δ and ε all descend directly from their common model.

For clarity's sake, we shall next treat briefly the various subgroups.

a Subgroup *a* consists of two MSS, *Parisinus Suppl. gr. 241* (*S*), and *Hierosolymitanus S. Sabae 226*, s. XVI, ff. 100^v-102^v. The significant variants of *a* are:

281 ἀθεάτου] ἀθανάτου *a*
297 πρὸς τὸν θεὸν ἔφη] εἶπεν πρὸς τὸν θεόν *a*
302/303 καὶ οὐκ ἐπέδειξε] *om.* *a*

S presents a reliable text of *a*: in addition to the variants just named, this MS bears as most significant variants:

275 μὴ] *om.* *S*
382 αἰῶνας] *praep.* σύμπαντας καὶ ἀτελευτήτους *S*

β The sole representative of β is *Parisinus gr. 986* (*O*), which contains some small errors, mainly omissions (7), and the following more significant variants:

286 ἄκουε] ἀκούεται *O*
308 ἄκουε] *add.* συνετῶς *O*
317 ἐν τῷ] *om.* *O*
326 Ὅτι] *om.* *O* + θ
337 αὐτὸν] *om.* *O* + γ
356 τὴν[1]] *om.* *O*

Although these variants may not seem sufficient for constituting a separate subgroup for β, the absence in *O* of the important variants of the other subgroups pleads for a separate category β.

γ Subgroup γ comprises five MSS and is characterised by the following variants:

337 αὐτὸν] *om.* γ + β
373 ἀνάστασιν μηνύοντες] θυμιῶντες γ

This subgroup falls into three branches. One of these, represented by *Ambrosianus A 60 sup.*, s. XIII, ff. 95-98, pursues its own course, with many variations in the text and with the ending substituted by part of the homily of Proclus on the Transfiguration, PG 65, 765 C 2 - 768 B 12 (8).

The second branch is represented by two MSS, *Taurinensis B.N. gr. 288*, s. IX-X, ff. 139-142^v and *Oxoniensis Bodl. Holkhamensis gr. 25* (*R*). For the constitution of the text we have used *R* because the *Taurinensis* is illegible in various places. That both MSS do, in fact, belong to the same branch is evident from an extensive lacuna which appears in both (309-320). In spite of the fact that *R* is a recent witness, this MS contains only a few significant variants (9).

The third branch consists of *Vaticanus gr. 1673*, s. XI, ff. 167^v-168^v, and *Vaticanus gr. 1216* (*T*). Both MSS betray their affinity by a common mistake in 374: ἐστιν *post* ἡμᾶς *transp.* *T* and *Vatic. gr. 1673*. That both descend from a common model

(7) E.g. 257/258 ἔρχεσθαι - ἀνθρώπου] *om.*; 268 οἶδα] οἴδαν; 283 ἡ] *om.*; δόξα] δόξαν; 304/305 τῆς - περὶ] *om.*; 321 καὶ Ἰάκωβον] *om.*; 372 πνέοντες] πνέοντας.

(8) See Sachot, *Transfiguration* 213.

(9) E.g. 254 ἀνθρώπου] θεοῦ; 350 ἡ] *om.*; 355 τὰ οἰκονομικὰ] τὰς οἰκονομίας καὶ; 370 ἤκουες] ἠκούετε.

is evident from 373, where the nonsensical οὐ μηνύοντες of the model is adopted by *Vatic. gr. 1673*, while *T* gives οὐ followed by a *fenestra*.

That in subgroup γ we are dealing with a version of ancient date emerges from 373, where γ's reading, θυμιῶντες, appears to have been adopted by the group *MBCV* of family ω^1. Considering that *M*, the oldest MS of this group known to us, dates from the ninth-tenth century, we must situate γ even earlier.

δ The grounds for postulating a separate subgroup δ are slender but real:

294 τούτου] τούτων δ

Because of the contaminated character of the majority of the six witnesses of δ ([10]), it is extremely difficult to add further common, significant variants. Sachot (p. 216) proposes three places in the archetype of δ, which has been contaminated with ω^1:

252 ἀρτίως] *ante* τοῦ *transp.* δ + *P*
253 οἵ] οἵτινες δ + *P*
359 αὐτοὺς] *post* ὑπονοίας *transp.* δ + *PM*

To us these examples of contamination do not carry sufficient weight to enable us to conclude that the hyparchetype of δ had already been exposed to contamination with ω^1; they are even less convincing if we have to suppose, like Sachot, that the various representatives of δ were again subjected to contamination.

A representative of δ which stands somewhat apart is *Athous Batopedi 426* (*G*). This MS contains four variants which are not to be found in other witnesses ([11]). A good representative of the remaining five witnesses of δ we have in the only majuscule MS in which our text is transmitted, namely the well-known *Scorialensis Φ-III-20* (*E*). Like the subgroup to which it belongs, δ^1, *E* exhibits patent traces of contamination:

268 ἑρμηνευσάντων] ἑρμηνευτῶν $\omega^1 E$
272 ἔνδοξον] *praep.* δευτέραν *E*, *add.* δευτέραν ω^1

(10) *Atheniensis 2734*, s. XIV, ff. 270^v-275; *Athous Batopedi 426*, s. XI, ff. 21^v-25; *Londinensis B.L. Harleianus 5639*, s. XIV, ff. 141^v-145; *Oxoniensis Bodl. Holkhamensis gr. 43*, s. XIV, ff. 424-426; *Scorialensis Φ-III-20*, s. IX, ff. 337^v-341 and *Venetus Marcianus gr. II 168*, a. 1481, ff. 670-672^v.

(11) 269 ἔνδοξον αὐτοῦ παρουσίαν] βασιλείαν; 295 ὁ] *praep.* αὐτὸς; 328 τινες] *om.*; 338 ἵνα] ἵν'.

282 εὐθὺς] εὐθέως $\omega^1 E$
299 αὐτόν] *add.* φησιν *E* + *P* (+ *N*)
309 ὑμᾶς] *om.* ω^3 (−*EKN*)
361 ἐδείκνυεν] *add.* αὐτοῖς *E* + ω^1 (+ *N*)

The variants which *E* has in common with the other witnesses of this subgroup are:

252 ἤκουες] *add.* οὖν δ^1
257 ἐνταῦθα] *add.* δὲ δ^1
265 Ἀμὴν] *add.* ἀμὴν δ^1 (+ *F*)
278 παρουσίας – ἐνδόξου] ἐνδόξου αὐτοῦ παρουσίας δ^1
287 ἀθεάτου] *om.* δ^1
292 αὐτῶν] αὐτοῖς δ^1
349/350 Μωϋσῆν καὶ Ἠλίαν] ἡλίαν καὶ μωσέα δ^1

ε The subgroup ε, represented by thirteen MSS ([12]), has only one significant variant:

369 καὶ ἠρέμα ὑποτρύζοντας] *om.* ε

Eleven MSS belonging to ε ([13]), forming a group which we shall designate as ε^2, are characterised by the following variants:

259/260 πατρῴαν^1 – βασιλείαν] *om.* ε^2
275 Ἔχει] εἰ ε^2
276/277 ὅτε – ὤξυνεν] ζητεῖν ε^2
285 εἰ – ὁρατή] *om.* ε^2
356 τροπικήν] *om.* ε^2
357/358 καὶ^1 – κατεπλήττοντο] ἀντεπλήττοντο ε^2
378 συντάττων] ἐντάττων ε^2

To these we can add several other variants assumed by Sachot (p. 228) to have been brought about by contamination with ζ:

262 ἀζυγοστάτητα] ἀζυγοστάτιστα ε^2
283 ἀθέατος] *add.* ἐστιν ε^2
311 ἀνέρχεται] ἀναφέρει αὐτοὺς ε^2
352 Τίνος] *add.* οὖν ε^2

(12) *Atheniensis 422*, a. 1546, ff. 179-181; *Hierosolymitanus S. Crucis 35*, s. XV, ff. 171-172^v; *Mediolanensis Ambrosianus C 92 sup.*, s. XIV, ff. 226^v-228; *Messanensis S. Salvatoris 3*, a. 1141, ff. 156^v-159; *Messanensis S. Salvatoris 89*, a. 1127, ff. 200-202; *Oxoniensis Bodl. Auctarium E.3.16*, s. XVI, pp. 789-792; *Panormitanus I.E.10*, s. XII, ff. 145^v-149; *Parisinus gr. 1505*, s. XII, ff. 161^v-163; *Parisinus Suppl. gr. 399*, s. XVI, ff. 162-163^v; *Parisinus Suppl. gr. 590*, s. XVII, ff. 163-166; *Romanus Casanatensis 1396*, s. XVI, ff. 68-72; *Vaticanus gr. 455*, s. X, f. 133^v; *Vaticanus gr. 1641* (*U*), s. X-XI, ff. 375-376^v.

(13) All MSS mentioned in note 12, except *Panormitanus I.E.10* and *Mediolanensis Ambros. C 92 sup.*

377 λυγιδοπλεκτεῖν] λυγιδοπλέκειν ε^2

As we shall see, however, ζ forms part of ε^2, and we can thus regard these variants as peculiar to ε^2.

In our judgment, Sachot's delineation (pp. 228-242) of the closer relationship between the MSS belonging to ε^2 deserves to be accepted, with the following addition. Related to the subgroup to which *Vaticanus gr. 1641* (*U*) belongs (which we call ε^4), is *Messanensis S. Salv. 3*, ff. 156^v-159, which was not collated by Sachot. As variant readings of the subgroup to which *Vaticanus gr. 455* belongs (which we designate as ε^5), the following may be noted in contrast to Sachot's findings on p. 231.

255 πατρὸς] *praep.* τοῦ ε^5
256 υἱοῦ] *praep.* τοῦ ε^5
259 Χριστοῦ] τοῦ υἱοῦ ε^5
268 οἶδα τί] οἶδ' ὅτι ε^5
269 ἔνδοξον] *om.* ε^5 + *L*
271 θανάτου] *post* μετεσχηκέναι *transp.* ε^5
281 θεϊκῆς] *om.* ε^5
284 ἐπέδειξεν] ἔδειξεν ε^5 + *K*
291 περιφέροντες] ἔχοντες ε^5

In addition, ε^5 corrects several errors of ε^2: 259/260, 262, 275, 276/277, 283, 285, and, given the variants in 269 and 284, it is not impossible that this subgroup made these corrections with the help of an exemplar of subgroup η.

As Sachot has demonstrated plainly ([14]), the text of BHG^a 1986 (= ω^3) as published by Savile derives from a MS which forms part of ε, more particularly of ε^4.

Besides the groups α-ε, discussed above, Sachot distinguishes another nine, to which he assigns no place in the stemma because of their contaminated tradition. These are the subgroups ζ, η, θ, κ, λ, μ, ν, ξ and o. We believe, however, that two of these, ζ and θ, can in fact be alloted a precise place in the transmission of the text.

ζ The most important representative of ζ is *Vaticanus Ottobonianus gr. 1*, s. XI, ff. 289-290^v, through which we can approach the text of its subgroup the most closely ([15]). Because

(14) SACHOT, *Transfiguration* 241-242.
(15) A second representative of ζ is *Neapolitanus gr. 19*, s. XVII, ff. 96-97^v.

of its contamination with the long version ω^1, the place of ζ in the stemma is difficult to determine. Of the characteristic variants of ω^1, ζ has preserved the following:

268 ἑρμηνευσάντων] ἑρμηνευτῶν ζ + ω^1
292 δὲ] γὰρ ζ + ω^1
301 δὲ] *habent* ζ ω^1 ω^2, *om.* ω^3
334 ὅτι] *om.* ζ + ω^1
337 ἐκείνου] ἐκείνων ζ + ω^1 (+ *N*)
350 ἐν τῷ ὄρει μετέστησεν] μετέστησεν ἐν τῶ ὄρει ζ + ω^1 (+ *N*)
357 καὶ[1]] *om.* ζ + ω^1
360 ἐν τῷ ὄρει] εἰς τὸ ὄρος ζ + ω^1 (+ *N*)
361 ἐδείκνυεν] *add.* αὐτοῖς ζ + ω^1 (+ *EN*)
373 μηνύοντες] *add.* ἐκεῖ δεσμὰ καὶ θάνατος, ὧδε φῶς καὶ ἀγαλλίασις ζ + *PMB*

That this contamination with ω^1 occurred through the medium of the subgroup to which *P* belongs is apparent from the agreements with this MS in:

257 ἐνταῦθα] *add.* δὲ ζ + *P* (+ *E*)
260 υἱοῦ] χριστοῦ ζ + *P* (+ *ENKL*)
302 θεὸν ἰδὼν] ἰδὼν θεὸν ζ + *P* (+ *N*)
304 δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου αὐτοῦ ζ + *P* (+ *N*)

Even so, the place of ζ in ω^3 remains clear, particularly from 253, 296/297, 309 and 354 where ζ has retained the significant variants of ω^3. In addition, ζ agrees with ε in three instances:

257 πατρὸς] *add.* αὐτοῦ ζ + ε (+ *M*)
262 ἀζυγοστάτητα] ἀζυγοστάτιστα ζ + ε (+ *E*)
283 ἀθέατος] *add.* ἐστιν ζ + ε

Sachot assumes (p. 245) that the variant in 257 is due to contamination with *M*, and that the variants in 262 and 283 in ε crept in through the contamination of ε with ζ. It seems to us far more plausible, however, to assume that ζ is a representative of ε, which transmits a text thoroughly contaminated with an exemplar of the branch of the long version to which *P* also belongs. On this assumption we have only to postulate the influence of one branch of the long version on ζ, instead of arguing, as Sachot does on flimsy grounds (p. 280), for an influence of both branches of ω^1. Sachot must then argue further that ε was influenced by ζ. In this case the simpler explanation deserves the preference. If we consider the variant in 257 (πατρός] *add.* αὐτοῦ ζ + *U* [ε^4] *M*), we may perhaps assume that ζ belongs to ε^4.

θ In the case of *θ*, too, which is represented by four MSS ([16]), contamination of the text hinders us in our task of assigning this subgroup a definite place in the stemma. Contamination with ω^1 is obviously present from at least line 325 onwards: e.g.

326 προαιρέσεως] *θ* + ω^1, προδοσίας ω^2 ω^3
327 τοσαύτην] τοιαύτην *θ* + ω^1
333 λοιποὺς] *om.* *θ* + ω^1
ἀνελθόντας] ἀνελθεῖν *θ* + *P*, ἀπελθεῖν *MBC*
τῆς] *praep.* καὶ *θ* + ω^1
337 ἐκείνου] ἐκείνων *θ* + ω^1
340/341 μακαρίζων ἔλεγεν] μακαρίζει λέγων *θ* + ω^1
350 ἐν τῷ ὄρει μετέστησεν] μετέστησεν ἐν τῶ ὄρει *θ* + ω^1
360 ἐν τῷ ὄρει] εἰς τὸ ὄρος *θ* + ω^1

That the branch to which *MBC* belong was the origin of this contamination becomes abundantly evident in 373, where *θ* reads θυμιῶντες with *MB*, and in 377 ἀλλοκοτήτους *M*(*B*) *θ*. In the first section *θ* is free of direct contamination with ω^1, but here too we can still detect traces of outside influence:

260 υἱοῦ] χριστοῦ *θ* + *PEKL*
299 αὐτόν] *add.* φησιν *θ* + *PE*
302 θεὸν ἰδὼν] ἰδὼν θεὸν *θ* + *P* (+ *ζ*)
304 δευτέρας] *om.* *θ* + *P*

This influence can also be traced in the second section:

360 θύραν] θυρίδα *θ* + *E*

Our conclusion must be that here, in all probability, we have a case of contamination with another branch of ω^3, to wit *δ*. In its turn, a subgroup of *δ*, δ^1, has been contaminated with the branch *P* of ω^1([17]). In this way we are in a position to explain how significant variants of ω^3 have disappeared in *θ*: e.g.

296/297 Μωϋσῆς] *add.* φησιν ω^3 (– *θGL*)
309 ὑμᾶς] *om.* ω^3 (– *θEK*)

The significant variants of the common model of *α*, *β*, *γ*, *δ* and *ε* have also disappeared in *θ*, except for one unimportant instance in 255 (δόξα] *praep.* ἡ *β γ δ ε*). These considerations lead us to relegate *θ* to the groups *α*, *β*, *γ*, *δ* and *ε*.

(16) *Cantabrigiensis Trinity College B.VIII.7*, s. XI, ff. 456-458^{v}; *Scorialensis Y-II-9*, s. XI, ff. 270-272^{v}; *Vaticanus gr. 561*, s. XVI, ff. 26-28; *Vaticanus gr. 562* (*N*), s. XIV, ff. 33^{v}-36.

(17) See above p. 416.

η Another family which has caused us to rack our brains because of the thorough-going contamination on its representatives from various directions is *η*. This family is represented by at least eight MSS ([18]). To the seven listed by Sachot we must add the *Londinensis B.L. Add. 17473*, which he did not collate. In spite of its contaminated witnesses, *η* obviously does not derive from the archetype of ω^3 via the model used by the subgroups *α*-*ε*. Significant variants of *η* are:

256 ἔλεγεν] *add.* ὅτι *η*
293 πᾶσαν] *om.* *η* (– *K*)
310 Πέτρον] *praep.* τὸν *η*
330 εἰ τοῦτο ἦν τὸ αἴτιον φησίν *add.* ω^3, *om.* *η*
362 ἐπληροφόρει] πληροφορεῖ *η* (– *K*)
364 τὸν] *om.* *η* (– *K*)

As Sachot has already pointed out, the damaged *Parisinus gr. 683* represents a separate branch within *η*. To this same branch belongs *Londinensis B.L. Add. 17473* (*L*), which transmits the text in its entirety. The common variants of both MSS in the section which is also transmitted by *Parisinus gr. 683* (252-282; 302-308; 332-381) are:

256 Μέλλει] *post* ἀνθρώπου *transp.* *L* + *Par. 683*
269 ἔνδοξον] *om.* *L* + *Par. 683*
αὐτοῦ] *post* παρουσίαν *transp.* *L* + *Par. 683*
278 παρουσίας – ἐνδόξου] αὐτοῦ παρουσίας τῆς ἐνδόξου *L* + *Par. 683*
280 μικρῶς] μικρόν *L* + *Par. 683*
Χριστὸς] *om.* *L* + *Par. 683*
282 θηρευτικὴν] *praep.* δοκοῦντες *L* + *Par. 683*
304 δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου αὐτοῦ δευτέρας *L* + *Par. 683*
παρουσίας] *add.* λέγει *L* + *Par. 683*
306 μόνου] μόνον *L* + *Par. 683*
Πέτρου καὶ Ἰακώβου] Ἰακώβου καὶ πέτρου *L* + *Par. 683*
351 ἐπισκιάζουσα] σκιάζουσα *L* + *Par. 683*
352 φωνὴ] *post* βροντῶσα *transp.* *L* + *Par. 683*
359 ὑπονοίας] *post* ἐκκόψῃ *transp.* *L* + *Par. 683*

(18) *Constantinopolitanus Panagias 62*, s. XIV, ff. 57^{v}-60; *Londinensis B.L. Add. 17473* (*L*), s. XV, ff. 252-256; *Parisinus gr. 683*, s. X, ff. 211^{v}-213; *Parisinus gr. 790* (*K*), s. XI-XII, ff. 242-244^{v}; *Parisinus gr. 1173A*, s. XII, ff. 187-189; *Parisinus gr. 2988*, s. X, ff. 1^{rv}, 4^{r}-5^{v}, 8^{rv}; *Parisinus Suppl. gr. 1278*, a. 1442, ff. 166-169^{v}; *Vindobonensis theol. gr. 123*, s. XIII-XIV, ff. 193^{v}-195.

362 ἐπληροφόρει] πληροφορεῖ *L* + *Par. 683*
364 τὸν] *om. L* + *Par. 683*
379 χωρῆσαι] *add.* μὴ βουλόμενον *L* + *Par. 683*

If we now attempt to trace the contamination as we find it in *L* it will be seen that a number of variants point to the long version, ω^1, and in particular to the subgroup to which *P* belongs, e.g. 284 αὐτὴν] *om. PL*; 290 θεϊκὴν] *om. PL* (+ *G*); 293 πᾶσαν] *om. PL*; 304 παρουσίας] *add.* λέγει *PL*.

For the interrelationship of the other witnesses of η the reader is referred to Sachot (pp. 249-258), notwithstanding the fact that here too Sachot's findings are not always represented accurately([19]). This does not, however, affect his most important conclusions.

In our opinion, η is an original, uncontaminated version of ω^3, a version whose various witnesses, however, to a greater or lesser extent transmit a contaminated text.

As far as Sachot's remaining groups – κ([20]), λ([21]), μ([22]), ν([23]), ξ([24]) and o([25]) – are concerned, it must be admitted that little can be added to his exposé (pp. 266-276), from which it appears impossible to find an exact position for these groups in the transmission of ω^3. The MS *Athous Iviron 263* (Sachot no. 5), which he did not collate, would appear to be related to the *Vindobonensis hist. gr. 45*, assigned by Sachot to group κ.

For the text-constitution we have used almost all the accessible MSS as far as ω^1 and ω^2 are concerned, while for ω^3 we have chosen the most important representatives of the subgroups α-θ. In so doing, we believe that the text-tradition has come more clearly to the fore in the critical apparatus. Because of the transmission of this homily, in constituting the

(19) To take one MS as an example: *Parisinus gr. 1173A* does not contain the errors which according to Sachot are characteristic of the subgroup to which this MS belongs, in the following places (and for the sake of clarity we refer to Sachot's pagination): 14, 9 (p. 249); 8, 3; 8, 14; 13, 15 (p. 250); 10, 6; 10, 19 (p. 254).

(20) *Athous Iviron 263*, s. XVI, ff. 370^v-373; *Vindobonensis hist. gr. 45*, s. XI, ff. 80^v-83^v.

(21) *Mediolanensis Ambrosianus F 99 sup.*, s. XIII, ff. 124^v-126.

(22) *Vindobonensis hist. gr. 114*, s. XII-XIII, ff. 165-167^v.

(23) *Mediolanensis Ambrosianus F 144 sup.*, s. XI, ff. 9-11^v.

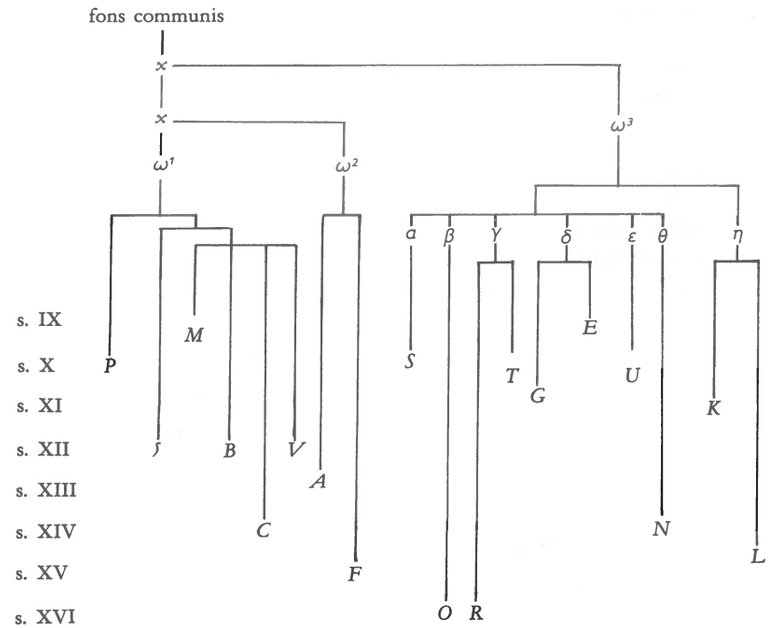
(24) *Vaticanus gr. 1633*, s. X-XI, ff. 289^v-290^v.

(25) *Florentinus Laurentianus XI 15*, s. XIV, ff. 251-254^v; *Londinensis B.L. Add. 21983*, s. XVI, ff. 340-342^v.

text of the section transmitted by ω^1, ω^2 and ω^3, we have followed as a rule the reading given by the majority of the families.

Stemma

Since Sachot has already provided a detailed stemma (p. 282), it will suffice here to give a more restricted stemma in which are included only those MSS which we have used in constituting the text.



CONSPECTUS SIGLORUM

A *Atheniensis 242* m. s. XII-XIII ff. 61-64
B *Parisinus gr. 1174* m. s. XII ff. 308-317
C *Parisinus gr. 771* m. s. XIV ff. 305^{v}-310
E *Scorialensis Φ-III-20* m. s. IX-X ff. 337^{v}-341
F *Athous Philotheou 98* chart. s. XV ff. 70^{v}-74
G *Athous Batopedi 426* m. s. XI ff. 21^{v}-25
K *Parisinus gr. 790* m. s. XI-XII ff. 242-244^{v}
L *Londinensis B.L. Cod. Additional 17473* chart. s. XV ff. 252-256
M *Mosquensis gr. 284 (215)* m. s. IX ff. 375-380^{v}
N *Vaticanus gr. 562* chart. s. XIV ff. 33^{v}-36
O *Parisinus gr. 986* chart. s. XVI ff. 499-503^{v}
P *Parisinus gr. 1447* m. s. X ff. 325-331^{v}
R *Oxoniensis Bodl. Holkham. gr. 25* chart. s. XVI ff. 96-97
S *Parisinus Suppl. gr. 241* m. s. X ff. 30-32^{v}
T *Vaticanus gr. 1216* m. s. X-XI ff. 205-207
U *Vaticanus gr. 1641* m. s. X-XI ff. 375-376^{v}
V *Vallicellianus B 34* m. s. XII ff. 31^{v}-32^{v}

ω^{1} *consensus codicum PMBCV*
ω^{2} *consensus codicum AF*
ω^{3} *consensus codicum SORTGEUNKL*

[Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου] λόγος εἰς τὴν μεταμόρφωσιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Ἄγαν αἰδέσιμον ἡμῖν ὁ δαψιλὴς ἑστιάτωρ Χριστὸς καὶ σήμερον προέθηκε
τράπεζαν οὐ τῇ συνηθείᾳ τιμωμένην,
ἀλλὰ τῇ θεογνωσίᾳ γνωριζομένην·
τράπεζαν οὐ τῶν ἐπιγείων γλιχομένην,
ἀλλὰ τῶν ἐπουρανίων ἐχομένην·
τράπεζαν οὐ τοῖς Σολομωνιακοῖς ὄψοις φαιδρυνομένην,
ἀλλὰ τοῖς θεϊκοῖς νόμοις στεφανουμένην·
τράπεζαν οὐ πλήθει σιτίων μακαριζομένην,
ἀλλὰ θείοις νοήμασι σεμνυνομένην.
Τί γὰρ τῆς Σολομωνιακῆς τραπέζης πλουσιώτερον τῆς δαπανησάσης καθ' ἑκάστην ἡμέραν, καθὼς ἡ τρίτη τῶν Βασιλειῶν περιέχει, *τριάκοντα κόρους σεμιδάλεως καὶ ἑξήκοντα κόρους ἀλεύρου κεκοπανισμένου καὶ δέκα μόσχους ἁπαλοὺς καὶ ἐκλεκτοὺς καὶ εἴκοσι βόας νομάδας καὶ ἑκατὸν πρόβατα, ἐκτὸς ἐλάφων καὶ δορκάδων καὶ ὀρνίθων ἐκλεκτῶν*; Ἀλλ' οὐδὲν τὸν μέγιστον Σολομῶνα ἡ τοσαύτη τῶν ὄψων πληθὺς εὐεργέτησεν ἢ πρὸς τελείαν ἀρετὴν ἴθυνεν· τοὐναντίον δὲ αὐτὸν πρὸς τῷ τέλει διαφθεῖραι πεποίηκεν ἀμέτρως βακχεύσασα. Ἡ δέ γε τοῦ κυρίου τράπεζα καὶ σήμερον ἡμῖν δαψιλῶς προτεθεῖσα, ἡ ἄυλος, ἡ ἀπέριττος, ἡ ἄφθαρτος, ἡ ἀθάνατος, ἡ ἀπερίγραπτος, ἡ ἀλογοθέτητος, οὐ

13/17 III Reg. 5, 2-3 **19/20** cf. III Reg. 11, 1-13

PMBCV

Tit. **1/5** Τοῦ – Χριστοῦ] τοῦ αὐτοῦ εἰς τὴν μεταμόρφωσιν λόγος $\bar{\beta}'$ *M*, ἰωάννου ἀρχιεπισκόπου κωνσταντινουπόλεως τοῦ χρυσοστόμου λόγος εἰς τὴν μεταμόρφωσιν τοῦ σωτῆρος *V*

1 αἰδέσιμος *V* δαψιλὸς *B* **3** τῇ] *om. M* τιμωμένη *MV* **4** γνωριζομένη *M* **7** τοῖς] τῆς *V* **9** πλήθεσι *M* **11** τῆς[1]] *om. Sachot* πλουσιέστερον *P* **12/13** καθὼς – περιέχει] ὡς εἴρηται ἐν τῇ τρίτῃ τῶν βασιλιῶν *P* **14** κεκοπανισμένου] *om. P* **15** ἁπαλοὺς καὶ] *om. MBCV* καὶ[2]] *om. MBCV* **17** σολομῶντα *P* **18** εὐηργέτησεν *C* **19** διαφθείραν *B* **20** ἀμέτρως βακχεύσασα] *om. P* τράπεζα τοῦ κυρίου *M* **21** προστεθεῖσα *C* ἡ[2]] καὶ *PV*

μόνον τὰ ἐπίγεια ἀλλὰ καὶ τὰ ἐπουράνια βραβεύει· οὐ γὰρ *τριάκοντα κόρους σεμιδάλεως* προῖεται, ἀλλὰ τὴν βασιλείαν τῶν οὐρανῶν *εἰς ἀλεύρου σάτα τρία* ἐζυμωμένην χαρίζεται· οὐδ' αὖ *ἑξήκοντα κόρους ἀλεύρου* προβάλλεται, ἀλλ' αὐτὸν τὸν ἐπουράνιον ἄρτον, λέγω δὴ αὐτὸς ἑαυτῷ ὁ δεσπότης Χριστὸς πᾶσι τοῖς πιστοῖς καθ' ἑκάστην βραβεύει.

Ἀλλ' οἶμαι περιττολογεῖν, τὸ τοῦ Σολομῶνος αἰσθητὸν ἄριστον τῇ τοῦ κυρίου πνευματικῇ τραπέζῃ συγκρίνων· ἐκεῖ γὰρ *δέκα μόσχοι ἐκλεκτοί*,
ἐνταῦθα δὲ *ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*·
ἐκεῖ *εἴκοσι βόες νομάδες*,
ἐνταῦθα δὲ μάρτυρες ἀναρίθμητοι ψυχὰς καὶ σώματα εὐεργετοῦσιν·
ἐκεῖ *ἔλαφοι* ἐξοχῆς κεράτων ποικιλλόμενοι,
ἐνταῦθα προφῆται *πνευματικὰ πνευματικοῖς συγκρίνοντες*·
ἐκεῖ *δορκάδες* τοξεύματι τὸ ἧπαρ πληττόμεναι,
ἐνταῦθα ἀπόστολοι θείοις γράμμασι τὴν οἰκουμένην φωτίζοντες·
ἐκεῖ ὄρνεις ἀλόγως πτερυσσόμεναι,
ἐνταῦθα λαὸς εὐσεβὴς πνευματικῶς σκιρτῶντες·
ἐκεῖ *ἑκατὸν* ἄλογα *πρόβατα* τὸν οἶκον Σολομῶνος μόνον εὐφραίνοντα,
ἐνταῦθα δὲ τὸ λογικὸν ἡμῶν πρόβατον Χριστός, παντα χοῦ γῆς μεριζόμενον καὶ μηδαμῶς μείωσιν δεχόμενον.

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24 cf. III Reg. 5, 2 **24/25** cf. Matth. 13, 33; Luc. 13, 21 **26** cf. III Reg. 5, 2 **31** cf. III Reg. 5, 3 **32/33** Ioh. 1, 29 **34** cf. III Reg. 5, 3 **37** cf. III Reg. 5, 3 **38** I Cor. 2, 13 **39** cf. III Reg. 5, 3 **44** cf. III Reg. 5, 3 **46** cf. Act. 8, 32 (Is. 53, 7)

PMBCV

23 μόνον ... καὶ] *del. Sachot* οὐράνια *P* **24** προσίεται *PM* **25** σάτα τρία] σατρα $V^{a.c.}$ ἐζυμωμένη *V*, ἐζυμώθην *M* **26** ἀλεύρου] χαρίζεται *V* **29** τὸ] τὸν *PV*, *om. B* σολομῶντος *B* αἰσθητὸν] περιττὸν *M* **30** πνευματικῇ] *om. P* συγκιρνῶν *P* **34** ἐκεῖ] *add.* δὲ *P* **38** ἐνταῦθα] *add.* δὲ *V* πνευματικὰ πνευματικοῖς] πνευματικοὶ *P* πνευματικὰ] *om. M* **39** τοξεύμασι *B* πληττόμεναι] νυττόμεναι *P Sachot* **40** ἐνταῦθα] *add.* δὲ *P Sachot* θείοι *P* **42** ἀλόγων *B* περισσόμεναι *V*, περιπτυσσόμεναι *P Sachot* **43** ἐνταῦθα] *add.* δὲ *M* εὐσεβὴς] *om. M* σκιρτοῦντες *MBV* **44** ἑκατὸν] ἕκαστον *P*, *post* ἄλογα *transp. C* ἄλογα] *om. P* πρόβατα] *coni. Sachot*, πρόβατον *P*, προβάτων *MBCV* **45** εὐφραίνον *P* **46** δὲ] *om. P* πρόβατον ἡμῶν *V* Χριστός] *praep.* ὁ *BV*

Ἤκουες ἀρτίως αὐτοῦ τοῦ λογικοῦ προβάτου Χριστοῦ λέγοντος πρὸς τοὺς ἀποστόλους τοῦ κυριακοῦ πάθους τὸν καιρόν, ὅπως ἐν τῷ καιρῷ τοῦ πάθους πάθος μὴ ὑπομείνωσιν. Τί γάρ φησιν ὁ εὐαγγελιστὴς Ματθαῖος; Καθὼς ἀρτίως ἤκουες· *Τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀνελθεῖν καὶ πολλὰ παθεῖν* παρὰ *τῶν ἀρχιερέων καὶ γραμματέων καὶ πρεσβυτέρων τοῦ λαοῦ καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι*. Εἶδες δεσποτικὴν τράπεζαν νεκροέγερτον ὀψώνιον κεκτημένην; Τί τοιοῦτον εἶχεν ἡ Σολομῶνος τράπεζα; Ἐκεῖ πάντα σφαγιασθέντα ἀβουλήτως εἰς ἀνυπαρξίαν ἐχώρησεν, ἐνταῦθα τὸ λογικὸν ἡμῶν πρόβατον Χριστός, εἰ καὶ ἐσφάγη, ἀλλ' ὅμως
βουλήσει ἐσφάγη,
βουλήσει ἐτάφη,
βουλήσει ἀνέστη,
βουλήσει εἰς οὐρανοὺς ἀνῆλθεν,
βουλήσει *ἐλεύσεται ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ*, ἀποδιδοὺς *ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ*.

Τότε ἤρξατο· καλῶς ὁ εὐαγγελιστὴς προέθηκε *Τότε ἤρξατο ὁ Ἰησοῦς*· ἑτέρας γὰρ πραγματείας ἤρξατο ἐμφάνειαν ποιεῖσθαι ὁ δεσπότης Χριστός.
Οὐκέτι ὡς νηπίοις μαθηταῖς διαλέγεται,
ἀλλ' ὡς τελείοις τοῖς ἀποστόλοις προσφθέγγεται·
οὐκέτι αὐτοὺς τὸ γάλα τῆς παρακλήσεως ποτίζει,
ἀλλὰ τὸν στερρὸν ἄρτον τῶν πειρασμῶν ἐπιδείκνυσιν·
οὐκέτι ὡς ἀσθενεῖς ἐπαλείφει,
ἀλλ' ὡς ἐρρωμένους στύφει.
Καὶ μάλα εἰκότως. Ὥσπερ ἄριστος παιδαγωγὸς ἐν μὲν

52/56 Matth. 16, 21 **65/66** Matth. 16, 27 **67/68** Matth. 16, 21 **70/73** cf. I Cor. 3, 1-2; Hebr. 5, 12-14; I Petr. 2, 2

PMBCV

48 αὐτοῦ ἀρτίως *B* αὐτοῦ] *om. P* Χριστοῦ] *om. P* **54/55** ἀρχιερέων – πρεσβυτέρων] πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων *MBC*, πρεσβυτέρων καὶ ἀρχιερέων *V* **56** νεκροήγερτον *MBCV* **57** κεκτημένον *V* **58** ἀβουλήτως] προβλήτως *P*, προαλήτως *Sachot* **59** τὸ] *om. M* ἡμῖν *M* Χριστός] *praep.* ὁ *M* **59/60** εἰ καὶ] ἐκεῖ *MV*, *om. C* **61/62** βουλήσει – ἐτάφη] *om. P* **65** δόξει *P* **67** προσέθηκε *PMB* **71** ἀλλ' ὡς – προσφθέγγεται] *om. P* **72** αὐτοὺς] *om. Sachot* **73** στερεὸν *P* τῶν πειρασμῶν] τῆς θεογνωσίας *P Sachot* **75** στήφει *B*

τοῖς προοιμίοις τοὺς παραδιδομένους αὐτῷ παῖδας κολακεύει, τῆς κεφαλῆς κατέχει, ὑπομειδιᾷ τῷ προσώπῳ, ἡδέως συμψελλίζει, συγχωρεῖ πλημμελοῦσιν, ἐπὰν δὲ μικρὸν προκόψουσι τῇ παιδεύσει, αὐστηρὸν ἐπιδείκνυσι τὸ πρόσωπον, ἀπειλῶν μεγάλα, πληγὰς ἐπιφέρων, οὐχ ἵνα βλάψῃ ἀλλ' ἵνα βελτιώσῃ, τὸν αὐτὸν τρόπον ὁ πάνσοφος παιδαγωγὸς Χριστὸς ἐν μὲν τοῖς προοιμίοις τοῦ εὐαγγελικοῦ κηρύγματος ἁπλοῦς τινας λόγους καὶ λείους προΐεται τοῖς ἑαυτοῦ μαθηταῖς λέγων πρὸς αὐτούς· *Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων*, καί· *Οὐδεὶς οὐ μὴ ἀδικήσει ὑμᾶς*, ἀλλὰ μὴν καὶ συχνῶς αὐτῶν ἀπιστησάντων καὶ σφαλέντων συγχωρεῖ τούτοις ὁ δεσπότης Χριστός· μόνον δὲ ἐθεάσατο αὐτοὺς προκόψαντας τῇ εὐσεβείᾳ, μυηθέντας τῇ θεογνωσίᾳ, πληροφορηθέντας τῇ τῶν σημείων ἐπιδείξει, νευρωθέντας τῇ τοῦ πατρὸς μαρτυρίᾳ, ὀχυρωθέντας τῇ τοῦ ἁγίου πνεύματος φωταγωγίᾳ, οὐκέτι συγχωρεῖ αὐτοῖς σφαλλομένοις, ἀλλὰ δριμυτέρας διδασκαλίας ἀπάρχεται λέγων πρὸς αὐτούς· *Εἴ* τις *θέλει τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ* αὐτὴν *ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν*, καὶ αὖθις· *Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.* Δεῖ γὰρ τὸν ἄριστον μαθητὴν κατόπιν ὁδεύειν τοῦ διδασκάλου· ὅθεν καὶ ὁ μακάριος Παῦλος τοιαύτης διδασκαλίας ἀρεσθείς, γράφων ἔλεγεν· *Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός.* Ταῦτα ἀκούσας καὶ ὁ μακάριος Πέτρος τὰ ῥήματα, ἀμέτρῳ θερμότητι ζέσας κατεξανίσταται τῶν τοῦ κυρίου ῥημάτων. Εἰρηκότος γὰρ τοῦ κυρίου *ὅτι δεῖ αὐτὸν ἀνελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν* παρὰ *τῶν ἀρχιερέων καὶ γραμματέων καὶ πρεσβυ-*

85/86 Matth. 4, 19 **86/87** Luc. 10, 19 **94/96** Matth. 16, 25 **96/97** Matth. 16, 24 **100/101** Gal. 2, 19-20 **104/107** Matth. 16, 21

PMBCV$^{usque\ ad}$ ἀδικήση *(cf. ll. 86-87)*

77 παραδεδομένους *P Sachot* **78** τῇ κεφαλῇ *V* **79** ἐπὰν] ὡς *V* **80** προκόψωσι *C* τὸ] τὸν *V*$^{a.c.}$ **81** μεγάλα] μέγα καὶ *P* **82** τρόπον] *add.* καὶ *V* **84** προΐετο *M*, προσίεται *P* **86/87** ἀδικήση *V* **87** καὶ^{1}] *om. Sachot* **89** δὲ] γὰρ *P* **93** ἀπάρχεται] παρέχει *P* **94** Εἴ τις θέλει] Ὃς γὰρ ἐὰν θέλῃ *Sachot* **99** ἀρεσθείς] αὖθις *M*, ἐρασθείς *coni. Sachot* **101** Χριστός] *praep.* ὁ *M* **103** τῶν] τῶι *P* **105** παρὰ] ὑπὸ *B* **105/106** ἀρχιερέων – πρεσβυτέρων] πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων *MB*, πρεσβυτέρων καὶ γραμματέων καὶ ἀρχιερέων *C* πρεσβυτέρων] *praep.* τῶν *P*

τέρων τοῦ λαοῦ καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι, τούτων ἐπακούσας τῶν σοφῶν ῥημάτων ὁ Πέτρος, δόξας ἀλλόκοτα τὸν ἄσφαλτον φθέγγεσθαι, ἐπιλαβόμενος τοῦ κυρίου, καθὼς ἀρτίως ἤκουες, *ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων·*

«Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.
Οὐκ οἶδας τί φθέγγῃ, δέσποτα· ἐναντία ἑαυτῷ παρατίθης.
Ὁ τοὺς δαίμονας πάντας ὑφ' ἓν φυγαδεύσας τοὺς πρεσβυτέρους τῶν Ἰουδαίων φοβῇ;
Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.
Ὁ τὴν θάλασσαν τοῖς ἑαυτοῦ ποσὶν ὑποστρώσας καὶ τοὺς ἀνέμους ταραττομένους κατευνάσας καὶ τὸ πέλαγος μαινόμενον καταστείλας, τοὺς ἀρχιερεῖς τῆς Ἱερουσαλὴμ δέδοικας; Ὁ τὴν συκῆν λόγῳ ξηράνας καὶ τὴν ξηρὰν χεῖρα εἰς ζῶσαν ἐκτείνας, τοὺς ἀνθρώπους ἀγωνιᾷς;
Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.
Ὁ Ἐνὼχ μηδὲν σημεῖον ποιήσας σὺν αὐτῷ τῷ σώματι μετάρσιος γέγονεν, καὶ σὺ ὁ τοσαῦτα δημιουργήσας, τάφῳ μέλλεις καλύπτεσθαι;
Εἰ μὴ ἔφριξέ σε ὁ θάνατος,
πῶς ἀπεδίδου σοι τὸν Λάζαρον;
Εἰ μὴ ἐφοβήθη σε ὁ λεγεὼν τῶν δαιμόνων,
πῶς παρεκάλει σε ἐξελθὼν τοῦ ἀνθρώπου εἰς τὴν ἀγέλην τῶν χοίρων ἀπελθεῖν;
Εἰ μὴ ᾔδει σε τὸ ὕδωρ ὅστις εἶ,
πῶς τῷ νεύματί σου ἐν Κανᾷ τῆς Γαλιλαίας εἰς οἶνον μετεβάλλετο;
Εἰ μὴ ἐγνώρισέ σε ὁ Σιλωὰμ ὅτι σὺ εἶ ὁ πάσης τῆς οἰκουμένης κτίστης,

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109/111 Matth. 16, 22 **113** cf. Matth. 8, 31 **115** Matth. 16, 22 **116** cf. Matth. 14, 25-26 **117/118** cf. Matth. 8, 23-27 **119** cf. Matth. 21, 19 **119/120** cf. Matth. 12, 13 **121** Matth. 16, 22 **122** cf. Gen. 5, 24 **126** cf. Ioh. 11, 44 **127/129** cf. Matth. 8, 31-32 **131/132** cf. Ioh. 2, 9 **133/136** cf. Ioh. 9, 7

PMBC

106 τοῦ λαοῦ] *om. MBC* **107** ἐγερθῆναι] ἀναστῆναι *P* τούτων] *add.* καὶ *Sachot* **108** ἀλλόκοτι *B* **110** αὐτὸν *P* **112** παρατιθεῖς *BC* **117** ταραττομένους] *om. P*, παραττομένους *Sachot* **118** τῆς] τὸς *C*$^{a.c.}$, *om. P* **119** χεῖραν *PB* **123** τοσαῦτα] ταῦτα *P* **128** ἐξελθὼν] *add.* ἀπὸ *M* **130** ᾔδει] ἴδη *P* **132** μετεβάλετο *P* **134** οἰκουμένης] κτίσεως *B* κτίστης] δεσπότης *P*, ποιητής *B*

πῶς τοῦ ἐκ γεννητῆς τυφλοῦ τὸν πηλὸν ἀποπλύνας καὶ τῷ νεύματί σου τὸ βλέπειν ἐχαρίσατο;
Οὐ περὶ σοῦ ἐβόησεν ὁ πατὴρ τῶν φώτων· *Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε*; Ὁπότε οὖν ὁ υἱὸς θεοῦ νεκρός, ἐν τίσιν ἡ ἡμετέρα ἐλπίς;
Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.
Τί μοι ἐπαγγέλλει ἀνάστασιν; Οὐδεὶς νεκρὸν ὄντα ἑαυτὸν ἤγειρε ποτέ. Εἰ δ' ὑφ' ἑτέρου ἐγείρῃ, ἐκεῖνόν μοι δεῖξον, ὅπως σὲ καταλείψας ἐκείνῳ μαθητεύσω.
Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.
Οὐ παρῄνεσας ἡμῖν, δέσποτα, λέγων· *Ἐγώ εἰμι τὸ φῶς καὶ ἡ ἀνάστασις καὶ ἡ ζωή*; Πότε *φῶς* εἰς σκότος μεταβάλλεται; Πότε *ἀνάστασις* τάφῳ καλύπτεται; Πότε *ζωὴ* νεκροταφίοις περισφίγγεται; Ἄπιθι, δέσποτα, ἄπιθι.
Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο.»

Τί οὖν ὁ δεσπότης Χριστός, ὁ πάνσοφος παιδαγωγός; Οὐκέτι συνεχώρει τῷ Πέτρῳ σφαλλομένῳ, ὀργίζεται δὲ καὶ ταράττεται τὸν σκανδαλίζοντα αὐτὸν διάβολον λέγων, καθὼς ἀρτίως ἤκουες· «*Ὕπαγε ὀπίσω μου, σατανᾶ*, ὁ τὸν ἐμὸν Πέτρον ἀπιστεῖν ὑπονοθεύσας.
Σκάνδαλόν μου εἶ, Πέτρε, *ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.* Εἰ μὴ ἐγὼ ἀποκτανθῶ, οὐδεὶς ὑμῶν ἀθανασίας γεύεται.
Σκάνδαλόν μου εἶ, Πέτρε. Εἰ μὴ ἐγὼ φονευθῶ, οὐδεὶς ὑμῶν τὸν ἀμπελῶνα κληρονομεῖ.
Σκάνδαλόν μου εἶ, Πέτρε, *ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Κόκκος* ὑπάρχω *τοῦ σίτου* κατὰ τὸν

137 cf. Iac. 1, 17 **137/138** Matth. 17, 5 **140** Matth. 16, 22 **144** Matth. 16, 22 **145/146** Ioh. 8, 12 et 11, 25 **146** cf. Ioh. 8, 12 **147** cf. Ioh. 11, 25 **149** Matth. 16, 22 **153/156** Matth. 16, 23 **158** Matth. 16, 23 **158/159** cf. Matth. 21, 33-46 **160/161** Matth. 16, 23 **161** cf. Ioh. 12, 24

PMBC

135 γεννητοῖς *P* **138** ἀγαπητός] *add.* ἐν ᾧ ἠὐδόκησα *M* Ὁπότε] πότε *B*, εἰ *P Sachot* **141/149** Τί – τοῦτο] *om. C* **141** ἐπαγγέλει *Sachot* **142** ποτέ] *om. MB* δ'] δὲ *M* **146/147** μεταβάλλεται εἰς σκότος *M* **147** κατακαλύπτεται *Sachot* **151** συγχωρεῖ *Sachot* **152/153** καθὼς – ἤκουες] *om. P* **153** ὁ] ὅτι *M* **154** ἀπιστεῖν] ἀποστεῖν *P*, *om. B* ὑπενόθευσας *M* **156** ἐγὼ εἰ μὴ *P* **157** γεύσητε *P*, γεύσεται *C Sachot* **158** Πέτρε] *add.* ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων *C* ἐγὼ εἰ μὴ *P* **158/161** φονευθῶ – ἀνθρώπων] ἀποκτανθῶ οὐ ζωωθήσεσθε *C* **159** ὑμῶν] *om. P Sachot* **161** σίτου] λόγου *M*

λόγον τῆς ἐνανθρωπήσεως· *Ἐὰν μὴ πεσὼν ὁ κόκκος εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν* δίδωσιν.
Σκάνδαλόν μου εἶ, Πέτρε, *ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.* Εἰ μὴ ἐγὼ κατέλθω εἰς τὸν ᾅδην, οὐδεὶς τὸν Ἀδὰμ τῆς δουλείας ἐλευθεροῖ.
Σκάνδαλόν μου εἶ, Πέτρε, *ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.* Εἰ μὴ ἐγὼ σφαγιασθῶ, οὐδεὶς ὑμῶν τὸ μυστικὸν ὀψώνιον ὀψωνεῖ. Εἰ μὴ ἐγὼ σταυρωθῶ, Πέτρε, τὸν παράδεισον ὁ λῃστὴς οὐκ ἀνοίγει.
Σκάνδαλόν μου εἶ, Πέτρε, *ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.* Ἦλθον οὐ μόνον τοὺς ζῶντας περιοδεῦσαι, ἀλλὰ καὶ τοὺς κοιμηθέντας εὐεργετῆσαι.
Οὐκ ἐψευσάμην δή, Πέτρε, εἰρηκώς· *Ἐγώ εἰμι τὸ φῶς καὶ ἡ ἀνάστασις καὶ ἡ ζωή.* Ἐπεὶ οὖν *φῶς* ὑπάρχω, Πέτρε, δεῖ με *τοῖς ἐν σκότει* λάμψαι. Ποῖον δὲ φῶς τὸ μὴ φυγαδεῦον σκότος; *Ἀνάστασίς* εἰμι, Πέτρε, δεῖ με τοὺς προκατεχομένους ἀναστῆσαι. Ποία γὰρ ἀνάστασις ἡ τοὺς κεκοιμημένους μὴ ἐγείρουσα; *Ζωή* εἰμι, Πέτρε, δεῖ με τὸν θάνατον θανατῶσαι· πάσχω γὰρ ὡς ἄνθρωπος, καὶ σῴζω ὡς φιλάνθρωπος. Νῦν γὰρ οἰκονομικῶς πάσχω, Πέτρε· μετ' οὐ πολὺ δὲ δεσποτικῶς ἐλεύσομαι, οὐκ ἐν τῇ τοῦ δούλου μορφῇ ἐμφανιζόμενος, ἀλλ' ἐν τῇ πατρῴᾳ δόξῃ ὑπ' ἀγγέλων δορυφορούμενος. Νῦν ἀθετούμενος συγχωρῶ διὰ τὴν εὐτέλειαν τῆς ὁράσεως· μετ' οὐ πολὺ δὲ αὐθεντικῶς κρινῶ διὰ τὴν ἐξουσίαν τῆς θεότητος.»

162/164 Ioh. 12, 24 **165/166** Matth. 16, 23 **168/169** Matth. 16, 23 **170/171** cf. Luc. 23, 43 **172/173** Matth. 16, 23 **175/176** Ioh. 8, 12 et 11, 25 **176** cf. Ioh. 8, 12 **177** cf. Luc. 1, 79 **178** et **180** cf. Ioh. 11, 25 **183/184** cf. Phil. 2, 7 **184/185** cf. Matth. 16, 27

PMBC

164 πολλὺν *M* **165** τὰ – ἀλλὰ] *add. C*^{2} **166/169** Εἰ – ἀνθρώπων] *post* ἀνθρώπων *(l. 173) transp. C* **167** τὸν Ἀδὰμ] τῶν αἴδου *P* **169** μὴ] *add.* γὰρ *MBC* **170** ὀψωνεῖ] γεύσηται *P* μὴ] γὰρ *C*$^{a.c.}$ **171** τὸν παράδεισον] *post* ἀνοίγει *transp. P* **172** Πέτρε] *om. P* **173** Ἦλθον] *add.* οὖν *M* **175** δή] δὲ *MBC* **177** μὴ] *om. M* **178** εἰμι] εἰ μὴ *M* Πέτρε] *add.* καὶ *P Sachot* **179** ἀναστῆναι *Sachot* **179/180** κεκοιμημένους] κειμένους *MBC* **180** μὴ] οὐκ *P* **183** τοῦ] *om. Sachot* **184** ὑπὸ *P*

Καὶ ὅτι ταῦτα μετήρχετο ὁ δεσπότης Χριστός, ἤκουες αὐτοῦ ἀρτίως λέγοντος· *Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.* Ἐμφραττέσθω καὶ τὰ νῦν Ἄρειος ὁ μὴ δεδοικὼς τὸ ἀπροσωπόληπτον τοῦ κυρίου κριτήριον. Εἰ ὑπεξούσιος ὁ δεσπότης Χριστὸς καθὸ θεὸς λόγος καὶ υἱὸς ἀνόμοιος καὶ μηδὲν κοινωνῶν κατ᾽οὐσίαν τῷ γεννήσαντι, καθὼς ἐκεῖνος μανικῶς ἀποφθέγγεται, πῶς *ἐν τῇ δόξῃ τοῦ πατρὸς ἐλεύσεται*; Ἰδού, ὁμοούσιος ἐν τῇ πατρῴᾳ δόξῃ ἐλεύσεται· ὧν γὰρ ἡ οὐσία διαφέρει, τούτων καὶ ἡ δόξα διενήνοχεν· ὧν δὲ ἡ οὐσία ἡ αὐτή, τούτων καὶ ἡ δόξα ἡ αὐτή.

Ἀλλ᾽ἐροῦσιν εὐθέως οἱ Ἀρειανῶν παῖδες – οὐδὲν γὰρ αὐτοῖς ἀτόλμητον· ἐμπεσόντες γὰρ εἰς ὕλην κακῶν καταφρονοῦσιν –· «Ταύτην φησὶ τὴν δόξαν ὁ μονογενὴς παρὰ τοῦ πατρὸς εἴληφεν, δεηθεὶς καὶ προσευξάμενος καὶ ἱκετεύσας. Ἠκούσαμεν γὰρ αὐτοῦ συχνῶς προσευχομένου καὶ λέγοντος· *Πάτερ, δόξασόν με τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.* Εἰ τοίνυν παρὰ τοῦ πατρὸς εἴληφε τὴν δόξαν, πῶς ὁμοούσιος τοῦ πατρός ἐστιν;» Ταῦτα Ἀρείου τὰ ῥήματα.

Ἀλλ᾽ὦ Ἄρειε, ταῦτα ὁ δεσπότης Χριστὸς καθὸ θεὸς λόγος προσηύχετο ἢ καθότι ἄνθρωπος; Εἰ καθὸ θεὸς λόγος προσηύχετο, μετὰ τὸν κόσμον, κατὰ σέ, ἀπώλεσε τὴν ἔμφυτον δόξαν; Λέγει γάρ· *Δόξασόν με, πάτερ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.* Ἐξ ὧν δείκνυται ὅτιπερ ἐνταῦθα ὁ δεσπότης Χριστὸς οὐκ ἐκ προσώπου τοῦ θεοῦ λόγου ἀλλ᾽ἐκ προσώπου τῆς ἀνθρωπότητος προσηύχετο. Ὁ γὰρ θεὸς λόγος ἔμφυτον ἔχει τὴν δόξαν,

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189/191 Matt. 16, 27 **196** Matt. 16, 27 **205/206** Ioh. 17, 5 **212/213** Ioh. 17, 5

PMBC

189 ἀρτίως αὐτοῦ *C*, ἀρτίως λέγοντος αὐτοῦ *P Sachot* **190** δόξει *P* **191** τὰ ἔργα] τὴν πρᾶξιν *MB Sachot* **193** καθὼ *P*, καθῶς *M* **194** ἀνομοίως *M* **196/197** Ἰδού – ἐλεύσεται] *om. C* **198/199** καὶ – τούτων] *om. P* **198** καὶ] *om. M* ἡ[3] *om. C* **199** ἡ[2] *om. P* **200** οἱ] *om. P Sachot* **202** μονογενὴς] *add.* υἱὸς *BC* **203** προσείληφε *C* **207** τοῦ πατρὸς] αὐτοῦ *P* **209** καθὸ] καθὼς *P* **209/210** θεὸς – καθὸ] *om. P* **210** προσηύξατο *MC* θεὸς] *praep.* ὁ *M* **211** κατα σὲ μετὰ τὸν κόσμον *P* **212** πάτερ] *praep.* σὺ *M*

ἐνούσιον, ἀχειροποίητον, ἀδιάδοχον, ἀναφαίρετον· οὐδὲν γὰρ δεύτερον ἢ ὕστερον γένει κέκτηται. Εἰ γὰρ ἀπώλεσε τὴν δόξαν τὴν ἔμφυτον, κατὰ σέ, πῶς ἀληθεύει ἡ γραφὴ ἡ λέγουσα· *Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία*, καὶ αὖθις· *Δόξα μου καὶ ὑψῶν τὴν κεφαλήν μου*, καὶ ἑτέρωθι· *Ὄψονται ἔθνη τὴν δόξαν σου, καὶ βασιλεῖς τὴν δικαιοσύνην σου.* Ἐξ ὧν δείκνυται σαφῶς ὅτιπερ οὐκ ἐκ προσώπου τῆς θεότητος ἀλλ᾽ἐκ προσώπου τοῦ Ἀδὰμ ἔλεγεν ὁ δεσπότης Χριστός. Ἄκουε συνετῶς. Ἐπειδὴ γὰρ ὁ δεσπότης Χριστὸς δεύτερος Ἀδὰμ γέγονε καὶ ἀνέλαβε τὸν παλαιὸν ἄνθρωπον, ὁ δὲ παλαιὸς Ἀδὰμ ἀπώλεσε τὴν δόξαν ἐν τῷ παραδείσῳ τῇ τοῦ διαβόλου δολοκλεψίᾳ, τούτου χάριν ὁ δεσπότης Χριστὸς ἐκ προσώπου τοῦ Ἀδὰμ προσηύχετο λέγων· *Πάτερ, δόξασόν με τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί*, τῷ προγνωστικῷ λόγῳ. Ὅθεν καὶ αὖθις ὁ πατὴρ λαμπρᾷ τῇ φωνῇ ἐβόησε λέγων· *Καὶ ἐδόξασα καὶ πάλιν δοξάσω.* Τί ἐστι *Καὶ ἐδόξασα καὶ πάλιν δοξάσω*; «*Ἐδόξασά* σέ φησιν ἐν τῷ παραδείσῳ, ἀλλ᾽ἐπειδὴ τὴν δόξαν ὁ διάβολος εἰς ἀδοξίαν μετέβαλεν, *πάλιν δοξάσω* ἐγώ, ἐν τῷ σταυρῷ τὴν ἀδοξίαν μεταβαλών.» Ἐνταῦθα οὖν ἐκ προσώπου τῆς ἐνανθρωπήσεως προσηύχετο, ἐν δὲ τοῖς προτεθεῖσι λόγοις ἐκ προσώπου τῆς θεότητος.

Ἀκούων δὲ ταῦτα μὴ δύο πρόσωπα τὸν υἱὸν φαντασθῇς, ἀλλ᾽ἕνα θεὸν λόγον γνώριζε μετὰ τῆς ἰδίας σαρκός. Ἐπεὶ οὖν ἐπεραιοῦτο λοιπὸν ὁ τῆς ἐνανθρωπήσεως αὐτοῦ λόγος, οὐκέτι ἐκ προσώπου τῆς ἐνανθρωπήσεως ἀλλ᾽ἐκ προσώπου τῆς θεότητος ἐποιεῖτο τὴν διδασκαλίαν λέγων· *Μέλλει*

220/221 Luc. 2, 14 **221/222** Ps. 3, 4 **222/223** Is. 62, 2 **226** cf. I Cor. 15, 45 **230/231** Ioh. 17, 5 **233/236** Ioh. 12, 28 **244/247** Matth. 16, 27

ω[1] *(PMBC)* *ω*[2] *(AF)* *inde ab* Ἐπεὶ *l. 241*

218 ὕστερον γένει] ὑστερογενῆ *M*, ὑστερογενὲς *C*, ὕστερον *P* **219** τὴν[1] – ἔμφυτον] τὴν ἔμφυτον δόξαν *C* ἔμφυτον] *om. P* κατὰ] *praep.* τὴν *MB Sachot* ἡ[2]] *om. M* **221** ὑψῶν] ὑψῶ $M^{a.c.}$ **224** τῆς] *om. M* **225** δεσπότης] *om. P* **229** κλεψία *C* **231** δόξει *P* σοί] *post* σοί *lacunam esse susp. Sachot* τῷ] ὦ *P* **233/234** Τί – δοξάσω] *om. PM* **234** Καὶ[1]] τὸ *C* σέ] *om. M* **236** μετέβαλλε *C* **237** μεταβαλών] μετέβαλον *P* **238** προστεθεῖσι *C*, προτεθέσι *P* **240** δὲ] τοίνυν *P* **241** θεὸν] *om. P* **241/242** Ἐπεὶ οὖν] *verbis* περὶ τῆς ἑορτῆς ὀλίγα χρὴ πρὸς τὴν ἀγάπην ὑμῶν τήμερον εἰπεῖν· ἐπειδὴ γὰρ *hic incipit* *ω*[2], ἐπειδὴ οὖν *B* **242** λοιπὸν] *om. M ω*[2] αὐτοῦ] *om. ω*[2] **244** ἐποιεῖτο] *add.* ὁ ἰησοῦς *ω*[2]

γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Ποίαν δόξαν πατρῴαν λέγει; Τὴν ἀδιάδοχον βασιλείαν, τὴν ἀπερίγραπτον, τὴν ἄχρονον, τὴν ἀχειροποίητον. Ἡ γὰρ τοῦ πατρὸς δόξα τοῦ υἱοῦ βασιλεία τυγχάνει, ἡ ἐπουράνιος, οὐχ ἡ ἐπίγειος.

Καὶ ὅτι ἡ πατρῴα δόξα τοῦ υἱοῦ βασιλεία τυγχάνει, ἤκουες αὐτοῦ τοῦ δεσπότου Χριστοῦ ἀρτίως λέγοντος· *Ἀμὴν λέγω ὑμῖν ὅτι εἰσί τινες τῶν ὧδε ἑστώτων οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.* Εἶδες ὅτι μία δόξα πατρὸς καὶ υἱοῦ; Πρὸ βραχέως ἔλεγεν· *Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρός, ἐνταῦθα· ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ,* ὡς εἶναι τὴν Χριστοῦ βασιλείαν πατρῴαν δόξαν, τὴν δὲ πατρῴαν δόξαν υἱοῦ βασιλείαν.

Τίς τοίνυν διαιρεῖ τὰ ἀδιαίρετα;
Τίς ζυγοστατεῖ τὰ ἀζυγοστάτητα;
Τίς πολυπραγμονεῖ τὸν πατρῷον κόλπον;
Τίς μεμηνὼς μερίζει νοῦν καὶ λόγον καὶ πνεῦμα;

253/255 Matth. 16, 28 **256/257** Matth. 16, 27 **257/259** Matth. 16, 28

ω¹ (PMBC) ω² (AF) ω³ (SORTGEUNKL) inde ab l. 252

245 γὰρ] *om. ω²* **246** τῶν] *om. A* **247** Ποίαν] *post* λέγει *transp. ω²* δόξα *A* πατρῴαν] ἀδιάδοχον *B* λέγων *F* **248** ἄχρονον] ἄχραντον *P* **250/251** ἡ¹ – τυγχάνει] *om. PC* **250** οὐχ ἡ] οὐχὶ *B F* ἐπίγειος] *add.* ἄνω γὰρ *(δὲ F)* φυσικῶς ἐβασίλευσε, κάτω δὲ τροπικῶς *ω²* **251** υἱοῦ] χριστοῦ *ω²* **252** ἤκουες] *hic incipit ω³*, ἄκουε *P ω², add.* οὖν *E* αὐτοῦ] *om. P ω³* Χριστοῦ] *om. MC* ἀρτίως] *ante* τοῦ *transp. P GEL, om. ω²* **253** Ἀμὴν] *add.* ἀμὴν *F E* ὅτι] *om. F ω³ (-E)* ἑστηκότων *K* οἳ] οἵτινες *P GEKL* **254** υἱὸν τοῦ ἀνθρώπου] χριστὸν κύριον *N et expunxit* ἀνθρώπου] θεοῦ *R* **255** Εἶδες ὅτι] εἰ δὲ σώματι *N* ὅτι μία δόξα] ὁμοτιμίαν *ω¹* δόξα] *praep.* ἡ *OTN* **256** υἱοῦ] *praep.* τοῦ *T* ἔλεγεν] *add.* ὅτι *KL* Μέλλει] *add.* γὰρ *P, post* ἀνθρώπου *transp. L* **257/258** ἔρχεσθαι – ἀνθρώπου] *om. O* **257** τῇ] *om. ω²* δόξει *P* πατρός] *add.* αὐτοῦ *M U* ἐνταῦθα] *add.* δὲ *P E* **259** τὴν Χριστοῦ βασιλείαν] τὴν βασιλείαν τοῦ υἱοῦ *P* **259/260** πατρῴαν – βασιλείαν] *om. U* **260** τὴν δὲ – δόξαν] *om. N* υἱοῦ] χριστοῦ *P ENKL* **261** τί ... διαιρεῖς *ω²* τὰ] *om. F* **262** Τίς – ἀζυγοστάτητα] *om. MBC* Τίς] τί *ω² E* ζυγοστατεῖς *ω²* ἀζυγοστάτιστα *EU*, ἀζυγόστατα *ω² L* **263** τί πολυπραγμονεῖς *ω²* **264** τί ... μερίζεις *ω²* μερίζει] μερίζειν τολμᾶν *L*, χωρίζει *M* νοῦν] *om. L* καὶ¹] *om. N* πνεῦμα καὶ λόγον *B*

Ἀμὴν λέγω ὑμῖν· εἰσί τινες τῶν ὧδε ἑστώτων οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. Τινὲς δὲ τῶν πάλαι ἑρμηνευσάντων, οὐκ οἶδα τί σκοπήσαντες, ταῦτα τὰ ῥήματα τοῦ κυρίου εἰς τὴν δευτέραν ἔνδοξον αὐτοῦ παρουσίαν ἐξέλαβον. Ὅθεν καὶ ἐβεβαίωσαν τὸν εὐαγγελιστὴν Ἰωάννην θανάτου μὴ μετεσχηκέναι, ἀλλὰ περιμένειν τὴν τοῦ κυρίου ἔνδοξον παρουσίαν διὰ τὸ εἰπεῖν τὸν κύριον· *Εἰσί τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.* Ἔχει δὲ οὕτω τὸ νόημα· δεῖ γὰρ μὴ φαντάζειν ἀλλ' ἀληθεύειν, καὶ μάλιστα νῦν ὅτε καὶ τὰ βρέφη πρὸς διάλεκτον ὤξυνεν. Ἐνταῦθα οὖν οὐ περὶ τῆς δευτέρας παρουσίας αὐτοῦ τῆς ἐνδόξου λέγει ἀλλὰ περὶ τῆς ἐν τῷ ὄρει μεταμορφώσεως. Καὶ γὰρ ἐν τῷ ὄρει μεταμορφωθείς, μικρῶς πως ὁ δεσπότης Χριστὸς ἔδειξε τοῖς ἑαυτοῦ μαθηταῖς τῆς ἀθεάτου θεϊκῆς αὐτοῦ βασιλείας τὴν δόξαν.

Ἀλλ' εὐθὺς ἐροῦσιν οἱ θηρευτικὴν περιφέροντες γλῶτταν· «Καὶ εἰ ἀθέατος ἡ θεϊκὴ τοῦ θεοῦ λόγου δόξα, πῶς ἐπέδειξεν αὐτὴν τοῖς ἀποστόλοις; Εἰ γὰρ ὁρατή, οὐκ ἀθέα-

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265/267 Matth. 16, 28 **270/271** cf. Ioh. 21, 22-23 **272/275** Matth. 16, 28

ω¹ (PMBC) ω² (AF) ω³ (SORTGEUNKL)

265 Ἀμὴν] *add.* ἀμὴν *F E* ἑστηκότων *K* οἳ] οἵτινες *P KL* **267** δὲ] *om. B* **268** ἑρμηνευτῶν *ω¹ E* οἶδαν *O* **269** ἔνδοξον αὐτοῦ παρουσίαν] βασιλείαν *G* ἔνδοξον] *om. L* παρουσίαν αὐτοῦ *L* **270** ἐξέβαλον *PB EU* καὶ ὅθεν *L* ἐβαίωσαν *F* **271** μὴ] *om. P* μετασχηκέναι *A TGUN*, μετασχηματικέναι *F*, μετασχεῖν *M* τοῦ κυρίου] *om. L* **272** ἔνδοξον] *praep.* δευτέραν *E, add.* δευτέραν *ω¹ L Sachot* Εἰσί] *praep.* ὅτι *P E* **273** ἑστηκότων *ω²* οἵτινες] οἳ *E Sachot* **274** ἐρχόμενον] *om. C* **275** Ἔχει] εἰ *U, praep.* οὐκ *N* δὲ] δ' *MBC* οὕτω] *praep.* οὐχ *MB K* μὴ] *om. S* φαντάζεσθαι *ω² K* **276** ἀλλὰ *SRN* νῦν] τοίνυν *F* **276/277** ὅτε – ὤξυνεν] ζητεῖν *U* **277** ὀξύνεται *P* ἐντεῦθεν *P* οὖν] δὲ *B* δευτέρας] *om. N* **278** παρουσίας – ἐνδόξου] αὐτοῦ παρουσίας *PMB*, παρουσίας *C*, ἐνδόξου αὐτοῦ παρουσίας *E*, αὐτοῦ παρουσίας τῆς ἐνδόξου *OUL* **280** μικρόν *ω² L* Χριστὸς] *om. L* **280/281** μαθηταῖς ἑαυτοῦ *C* **281** ἀθεάτου] ἀθανάτου *S, add.* καὶ *ω²* **282** εὐθέως *ω¹ E Sachot* θηρευτικὴν] *praep.* δοκοῦντες *L* φέροντες *K* γλῶτταν] γλῶσσαν *UL*, δόξαν *M* **283** ἀθέατος] *add.* ἐστιν *U, add.* ἦν *TL* ἡ] *om. O* θεϊκὴ] *post* λόγου *transp. P* τοῦ] *om. P* θεοῦ] *om. C F L* δόξα] δόξαν *O, add.* ἦν *ω²* **284** ὑπέδειξεν *RTU*, ἀπέδειξεν *N*, ἔδειξεν *K* αὐτὴν] *om. P L*

τος· εἰ δὲ ἀθέατος, οὐχ ὁρατή.»
Διὸ ἄκουε συνετῶς. Ἐνταῦθα ὁ δεσπότης Χριστὸς τοῖς ἑαυτοῦ μαθηταῖς ἐπέδειξε τῆς ἀθεάτου αὐτοῦ βασιλείας τὴν δόξαν καὶ οὐκ ἐπέδειξεν, τὸ μὲν πληροφορῶν, τὸ δὲ φειδόμενος. Πληροφορῶν γὰρ ἔδειξεν αὐτοῖς τῆς ἀθεάτου βασιλείας τὴν θεϊκὴν δόξαν, οὐχ ὅση τις ἦν, ἀλλ᾽ὅσον ἠδύναντο φέρειν οἱ σωματικοὺς ὀφθαλμοὺς περιφέροντες· φειδόμενος δὲ αὐτῶν καὶ οὐχὶ φθονῶν, οὐκ ἔδειξεν αὐτοῖς τῆς ἀθεάτου θεϊκῆς βασιλείας αὐτοῦ τὴν πᾶσαν δόξαν, ἵνα μὴ σὺν τῇ ὁράσει καὶ τὴν ζωὴν ἀπολέσωσιν. Καὶ τούτου μάρτυς ὁ τῶν ὅλων θεὸς λέγων πρὸς Μωϋσῆν ποθοῦντα αὐτὸν θεάσασθαι, καθά φησι τὸ θεῖον λόγιον· «Τότε Μωϋσῆς ἀποκριθεὶς πρὸς τὸν θεὸν ἔφη· *Εἰ εὗρον χάριν ἐνώπιόν σου, ἐμφάνισόν μοι σεαυτὸν ὅπως ἴδω σε γνωστῶς πρόσωπον πρὸς πρόσωπον.*» Τί οὖν ὁ θεὸς πρὸς αὐτόν; «Σφάλλῃ, Μωϋσῆ, ταῦτα ζητῶν· οὐ φθονῶ σοι τῆς ὁράσεως, φείδομαι δέ σου τῆς σωτηρίας. Οὐδεὶς ἀνθρώπων θεὸν ἰδὼν ζήσεται.» Ἐνταῦθα οὖν καὶ ἐπέδειξε καὶ οὐκ ἐπέδειξεν, τὸ μὲν πληροφορῶν, τὸ δὲ φειδόμενος.

296/299 Ex. 33, 12-13 **300/302** cf. Ex. 33, 20

ω¹(PMBC) ω²(AF) ω³(SORTGEUNKL)

285 εἰ – ὁρατή] *om. P U* δὲ] δ' *MC* οὐκ *SNKL* ὁρατῆς *F* **286** Διὸ] *om. U* ἀκούεται *O* Ἐνταῦθα] *add.* οὖν *P* **287** ἑαυτοῦ] *om. L* ἐπέδειξε] *praep.* καὶ *PBC E Sachot*, ὑπέδειξε *UN*, ἔδειξε *P ω²* ἀθεάτου] *om. E* ἑαυτοῦ *C E* **288** ὑπέδειξεν *M* τὸ¹] τὰ *ω¹* πληροφορῶν¹] πληροφορῆσαι *F* τὸ²] τὰ *PMB* δὲ] μὲν *L* **289** γὰρ] *praep.* μὲν *E* **290** βασιλείας] *praep.* αὐτοῦ *EKL*, *add.* αὐτοῦ *P* θεϊκὴν δόξαν] δόξαν τὴν θεϊκὴν *C* θεϊκὴν] *om. P GL* ὅση τις ἦν] ὡς ἤτησεν *L* ὅση τις] ὅστις *B A E*, ὅτις *F*, ὡς ἤτις *P T*, ὡς εἴ τις *K*, οὐττης *(sic) M* **291** ἠδύνατο *L* φέρειν] *om. U* σωματικοὶ ὀφθαλμοὶ *L* περιφέροντες ὀφθαλμοὺς *GK* **292** δὲ] γὰρ *ω¹*, *om. K* αὐτοῖς *E* οὐχὶ] οὐ *P* ἐπέδειξεν *ω²* αὐτοῖς] *om. P* **293** τῆς – αὐτοῦ] *om. MBC* ἀθεάτου] *om. L* θεϊκῆς – δόξαν] βασιλείας τὴν πᾶσαν θεϊκὴν αὐτοῦ δόξαν *U* αὐτοῦ βασιλείας *L* αὐτοῦ] *om. K* πᾶσαν] *om. P L* **294** τὴν ζωὴν] τὸ ζῆν *P* τούτου] τούτων *E*, τίς τούτων *G* **295** ὁ] *praep.* αὐτὸς *G* μωσῆν *PMC* ποθοῦντι *N* **296** φησι] *add.* που *E* λόγιον] *add.* λέγει *P* **296/297** Μωϋσῆς] μωσῆς *C*, *add.* φησιν *ω³(- GNL)* **297** ἔφη] λέγει *P*, εἶπεν *SK* *εἰ ante* πρὸς *transp. S* Εἰ] *add.* οὖν *E* εὕρηκα *ω²* **298** ὅπως] *om. ω²* γνωστῶς ἴδω σε *P ω²* **299** αὐτόν] *add.* φησιν *P EN* **300** σφάλη *TL*, σφάλει *K* μωσεῖ *K* ἐπιζητῶν *K* σοι] σου *PM ω² EL* **301** δέ] *om. ω³ Sachot* σου] σοι *T* **302** ἰδὼν θεὸν *P N* καὶ¹] *om. OE* ἐπέδειξε] ἔδειξε *P SORTGU*, *om. E* **302/303** καὶ οὐκ ἐπέδειξε] *om. A S* **303** τὸ ... τὸ] τὰ ... τὰ *MC* δὲ] μὲν *L*

Καὶ ὅτι οὐ περὶ τῆς δευτέρας αὐτοῦ ἐνδόξου παρουσίας ἀλλὰ περὶ τῆς ἐν τῷ ὄρει μεταμορφώσεως, καὶ οὐ περὶ Ἰωάννου μόνου ἀλλὰ καὶ Πέτρου καὶ Ἰακώβου – οὐ γὰρ μοναδικῶς ἀλλὰ πληθυντικῶς ἐξεφώνησεν· *Εἰσί τινες τῶν ὧδε ἑστώτων·* οὐκ εἶπέ «τις», ἀλλά *τινες* –, ἄκουε τῶν ἐξῆς· δεῖ γὰρ ὑμᾶς ὑπομνῆσαι, οὐ διδάξαι. *Καὶ μεθ᾽ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀνέρχεται εἰς ὄρος ὑψηλὸν κατ᾽ἰδίαν, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς· καὶ ἰδοὺ φωνὴ λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ ηὐδόκησα· αὐτοῦ ἀκούετε.* Ὁρᾷς ὅτι οὐ περὶ τῆς δευτέρας αὐτοῦ ἐνδόξου παρουσίας ἀλλὰ περὶ τῆς ἐν τῷ ὄρει μεταμορφώσεως εἶπεν;
Τί οὖν ὁ κύριος; Ἀκολουθίᾳ προβῶμεν, ὅπως ταῖς ὑμετέραις εὐχαῖς τῶν προκειμένων μὴ ἐκπέσωμεν. *Καὶ μεθ᾽ἡμέρας ἓξ παραλαμβάνει Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην.*

Ἀλλ᾽ἔστιν εἰπεῖν τινα· «Καὶ διὰ τί τοὺς δώδεκα μαθητὰς αὐτοῦ ὁ δεσπότης Χριστὸς οὐ παρέλαβε μεθ᾽ἑαυτοῦ καὶ ἀνήνεγκεν εἰς τὸ ὄρος, ἀλλὰ Πέτρον καὶ Ἰάκωβον καὶ

307/308 Matth. 16, 28 **309/316** Matth. 17, 1-2 et 5 **320/321** Matth. 17, 1 **324/325** cf. Matth. 17, 1

ω¹(PMBC) ω²(AF) ω³(SORTGEUNKL)

304/305 τῆς – περὶ] *om. O* **304** δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου δευτέρας αὐτοῦ *MB*, ἐνδόξου αὐτοῦ δευτέρας *C EL*, ἐνδόξου αὐτοῦ *P N*, δευτέρας αὐτοῦ *U* παρουσίας] *add.* λέγει *P L* **305** μεταμορφώσεως] *add.* εἶπεν *C U* **306** μόνου] μόνον *MC EL*, *om. UN* καὶ¹] *add.* περὶ *ω² GUKL* Ἰακώβου καὶ πέτρου *L* **308** ἑστηκότων *A K* τις] *praep.* ἔστι *ω²* ἀλλά] ἀλλ᾽εἰσὶ *ω²* ἄκουε] *add.* συνετῶς *O* τῶν] *praep.* καὶ *L* **309** ὑμᾶς – διδάξαι] οὐ διδάξαι ἀλλ᾽ὑπομνῆσαι *L* ὑμᾶς] ἡμᾶς *F*, *om. ω³(- ENK)* **309/320** Καὶ – ἐκπέσωμεν] *om. R* **309** ἡμέρας] *add.* φησὶν *ω¹ Sachot* **310** ὁ Ἰησοῦς] *om. ω¹ N Sachot* Πέτρον] *praep.* τὸν *F KL* **311** ἀνέρχεται] ἀναφέρει αὐτοὺς *U* **313** τὰ δὲ] καὶ τὰ *E* **314** ἐγένοντο *PBC F UNKL*, *om. SOTGE* λέγουσα] *om. P* **315** εὐδόκησα *PB A N* **316** δευτέρας αὐτοῦ ἐνδόξου] ἐνδόξου αὐτοῦ δευτέρας *PB E*, ἐνδόξου αὐτοῦ *N*, δευτέρας αὐτοῦ *L* **316/317** αὐτοῦ – παρουσίας] παρρουσίας αὐτοῦ καὶ ἐνδόξου *F* **317** ἐν τῷ] *om. O* **319** προβῶμεν] πρὸςβῶμεν *A*, προσβῶμεν *F* **319/320** ἡμετέραις *F L* **321** Πέτρον] *praep.* τὸν *P K* καὶ Ἰάκωβον] *om. O* **323** αὐτοῦ] *om. P* μεθ᾽ἑαυτοῦ] μεταυτοῦ *E* **324** ἀνένγκεν *O* εἰς] ἐπὶ *L*

325 Ἰωάννην;»
Διὰ τί; Ὅτι οὐκ ἦν ἄξιος ὁ Ἰούδας τοῖς τῆς προαιρέσεως ὀφθαλμοῖς θεάσασθαι τὴν τοσαύτην τοῦ κυρίου δόξαν.

Ἀλλ' εὐθέως ἐροῦσί τινες· «Καὶ εἰ τοῦτο ἦν τὸ αἴτιον, διὰ τί τὸν Ἰούδαν οὐ κατέλιπε μόνον κάτω, καὶ τοὺς ἕνδεκα
330 σὺν αὐτῷ ἀνήνεγκεν;»
Ἀλλ' οὐκ ἐσμὲν σοφώτεροι τοῦ δεσπότου Χριστοῦ. Εἰ γὰρ συνέβη τὸν Ἰούδαν καταλειφθῆναι μόνον κάτω, τοὺς δὲ λοιποὺς ἕνδεκα ἀνελθόντας ἐν τῷ ὄρει τῆς αὐτῆς θέας ἀπολαῦσαι, εἰκὸς λέγειν τινὰς ὅτι τούτου χάριν ὁ Ἰούδας
335 ὡς παραπονηθεὶς ἐπὶ τὴν προδοσίαν καὶ κυριοπρασίαν ἔφθασεν. Ἵνα οὖν μηδὲν τοιοῦτον μηδὲ παρ' ἡμῶν λεχθῇ, μηδὲ παρ' ἐκείνου προφασισθῇ, τούτου χάριν ἕνατον αὐτὸν καταλιμπάνει κάτω, ἵνα οἱ μὲν τρεῖς ὄψει πληροφορηθέντες δοξασθῶσιν, οἱ δὲ ἐννέα ἀκοῇ πιστευσάντες μακαρισθῶσιν.
340 Ὅθεν καὶ ὁ κύριος τοὺς ἀκοῇ πιστεύσαντας μακαρίζων ἔλεγεν· *Μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.* Ἄλλως δέ, τοὺς τρεῖς μόνους ἀνήνεγκεν, Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, ἵνα πληρωθῇ τὸ φάσκον ῥητόν· *Ἐπὶ δύο καὶ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.* Τριῶν μὲν Πέτρου

341 Ioh. 20, 29 **343/344** Deut. 19, 15; Matth. 18, 16

ω¹(PMBC) ω²(AF) ω³(SORTGEUNKL)

326 Ὅτι] ἐπειδὴ *EK*, *om. ON* ἄξιος ὁ Ἰούδας] Ἰοῦδας ἄξιος *P* ὁ] *om. T* τοῖς] τῆς *O* προαιρέσεως] προδοσίας *C ω² ω³(- N) Sachot* **327** τοιαύτην *ω¹ N* δόξαν τοῦ κυρίου *ω¹ N* **328** τινες] *om. G* τὸ] *om. L* αἴτιον] *add.* φησιν *E* **329** κατέλειπε *PM SOGEUK* **330** ἀνήνεγκεν] ἀπήνεγκεν *B*, *add.* εἰ τοῦτο ἦν τὸ αἴτιον φησίν *ω³(- KL)* **332** μόνον κάτω] μονότατον *L* κάτω] *om. MBC* **333** λοιποὺς] *om. ω¹ N* ἀνελθόντας] ἀνελθεῖν *P N*, ἀπελθεῖν *MBC* τῆς] *praep.* καὶ *ω¹ N* αὐτῆς] αὐτοῦ *M ω²*, *om. O*$^{a.c.}$*G* **334** ὅτι] *om. ω¹ Sachot* ὁ] *om. M L* **335** ὡς] *om. P REN* καὶ κυριοπρασίαν] *om. N* κυριοπραγισίαν *ω²* **336** Ἵνα] ἵν' *MBC ω² N* τοιοῦτον] *praep.* τι *ω²* **336/337** μηδὲ - προφασισθῇ] μηδὲ παρ' ἐκείνων προφασισθῇ μηδὲ παρ' ἡμῶν λεχθῇ *MBC*, μήτε παρ' ἐκείνων μὴ δὲ παρ' ἡμῶν λεχθείη *P* **336** μηδὲ] *om. SU* λεχθείη *P E* **337** μηδὲ] μήτε *U* ἐκείνων *ω¹ N* προφασιθῇ *F*, προφασισθείη *E* ἕνατον] ἔννατον *B A SORT*$^{a.c.}$*E*$^{b.c.}$*U*, ἕνα τῶν *L*, ἕνα τὸν *G*, ἕνα *T*$^{b.c.}$ αὐτὸν] αὐτῶν *L*, *om. ORT* **338** ἵν' *G* ὄψει] *om. ω¹* **339** δοξάσωσι *MBC N* οἱ - μακαρισθῶσιν] *post* ἔλεγεν *(l. 341) transp. F* δὲ] δ' *F* ἐννέα *F G* **340/341** τοὺς - ἔλεγεν] λέγει *L* μακαρίζει λέγων *ω¹ N* **341** ἰδόντες] *add.* με *SGU* Ἄλλως] ἀλλ' ὡς *M* **342** τοὺς] *iteravit B* μόνους] *om. P* **342/343** Πέτρον - Ἰωάννην] *om. MBC* **343** πληρωθῇ] πληροφορηθῇ *B F*, πληρω θῆ *(sic) C* φάσκον] ῥηθὲν *P*, *om. F* ῥητόν] *add.* ὅτι *P* καὶ] ἢ *P* **344** σταθήσεται] *post* ῥῆμα *transp. MC U*, σταθῇ *B*

345 καὶ Ἰακώβου καὶ Ἰωάννου τῆς ἀδιαστάτου τῆς εὐσεβείας τριπλόκου σειρᾶς, δύο δὲ Μωϋσῆ καὶ Ἠλία τῶν ἀκλινῶν τοῦ νόμου στύλων. Ἤκουες γὰρ ἀρτίως τοῦ εὐαγγελιστοῦ λέγοντος· *Καὶ ὤφθησαν αὐτοῖς* ἐν τῷ ὄρει *Μωϋσῆς καὶ Ἠλίας συλλαλοῦντες αὐτῷ.* Τίνος οὖν χάριν Μωϋσῆν καὶ
350 Ἠλίαν ἐν τῷ ὄρει μετέστησεν, καὶ τοσαύτη ἡ μεταμόρφωσις γέγονεν, νεφέλη ἐπισκιάζουσα φωτεινὴ καὶ ἡ πατρῴα φωνὴ βροντῶσα; Τίνος χάριν; Ἐπειδήπερ οἱ ἀπόστολοι ἐδόκουν τὸν δεσπότην Χριστὸν ὡς ψιλὸν ἄνθρωπον εἶναι, οὐχὶ δὲ ὡς θεὸν ἐν σαρκί. Ὅθεν καὶ νομίζοντες
355 αὐτὸν λιτὸν ἄνθρωπον ὑπάρχειν διὰ τὰ οἰκονομικὰ δάκρυα καὶ τὴν τροπικὴν δειλίαν καὶ τὰς προσευχὰς καὶ τὴν παραίτησιν, συχνῶς οἱ ἀπόστολοι καὶ ἀντέλεγον καὶ ἠπίστουν καὶ κατεπλήττοντο.
Ἵνα οὖν τῆς τοιαύτης αὐτοὺς ὑπονοίας ἐκκόψῃ, ἀνενέγκας
360 αὐτοὺς ἐν τῷ ὄρει καὶ μικρὸν παρανοίξας τὴν θύραν τῆς ἐνανθρωπήσεως, ἐδείκνυε σαφῶς πόση τις παρ' αὐτῷ ἐκέκρυπτο δόξα. Ἄλλως δέ, καὶ ἐπληροφόρει τοὺς ἀποστόλους ὅτι αὐτός ἐστιν ὁ τῶν *ἐπουρανίων καὶ ἐπιγείων καὶ*

348/349 Matth. 17, 3 **349/352** cf. Matth. 17, 5 **355** cf. Ioh. 11, 35 **356/357** cf. Matth. 26, 38 **363/364** cf. Phil. 2, 10

ω¹(PMBC) ω²(AF) ω³(SORTGEUNKL)

345 καὶ¹] *om. U* εὐσεβείας] βασιλείας *P*, εὐσεβοῦς *ω²* **346** τριπλόκους *N* δὲ] μὲν *N* μωϋσὴν *N*, μωσῆ *MC*, μωϋσέως *E Sachot* ἡλιοῦ *ω²*, ἡλίαν *N*, ἡλίου *Sachot* **347** γὰρ] οὖν *E*, *om. L* **348** ἐν τῷ ὄρει] *om. U* μωσῆς *C* **349** συνλαλοῦντες *T* οὖν] *om. E* μωϋσέα *PMB* **349/350** ἡλιαν και μωσεα *E* **350** μετέστησεν ἐν τῷ ὄρει *ω¹ N* τοσαύτη] οὕτως αὕτη *L* ἡ] *om. R* **351** ἐπεσκιάζουσα *T*, σκιάζουσα *L* βροντῶσα φωνή *L* Τίνος] *add.* οὖν *U* **353** ἐδόκουν] *om. P* ὡς] *om. MBC* ψιλὸν] ὑψηλὸν *N* **354** εἶναι] λαλεῖν *ω³*, *add.* ἐπίστευον καὶ *P* οὐχὶ - σαρκί] *om. L* δὲ] *om. P* ὡς] *om. MBC* καὶ] *add.* ὡς *K* **355** λιτὸν] *om. P* τὰ οἰκονομικὰ] τὰς οἰκονομίας καὶ *R* **356** τροπικὴν] *om. U* τὴν²] *om. O* **357** συχνῶς] συγχνῶς *L*, *add.* καὶ *P* οἱ ἀπόστολοι] *om. MBC* **357/358** καὶ¹ - κατεπλήττοντο] ἀντεπλήττοντο *U* **357** καὶ¹] *om. ω¹ F* **358** κατέπληττον *F*, κατέπλητο *A* **359** Ἵνα] ἵν' *MBC* αὐτοὺς] *post* ὑπονοίας *transp. PM G*, *post* ἐκκόψῃ *transp. F*, *om. B L* ἐκκόψει ὑπονοίας *L* ἐγκόψῃ *C*, ἐκκόψει *U* ἀνήνεγκεν *P* **360** αὐτοὺς] *om. P* ἐν τῷ ὄρει] εἰς τὸ ὄρος *ω¹ N* θυρίδα *EN* **361** ἐδείκνυε] *add.* αὐτοῖς *ω¹ EN Sachot* τις] *om. E* **361/362** ἐγκέκρυπτο *C RN*, κέκρυπτο *OTU*, κέκρυπται *SG* **362** Ἄλλως] ἀλλ' ὡς *M* δέ] *om. B* πληροφορεῖ *L* τοὺς ἀποστόλους] τοὺς ἀπίστους *ω²*, αὐτοὺς *MBC* **363** ὁ] *om. N*

καταχθονίων δεσπότης. Ἄνωθεν μὲν τὸν Ἠλίαν ἴξευσεν, κάτωθεν δὲ τὸν Μωϋσέα ἠγκίστρευσεν, ἐκ τῶν ἐπιγείων δὲ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην παρέστησεν· ἀπὸ γὰρ τῶν ἄκρων τὸ πᾶν γνωρίζεται. Ὅθεν ὁ Πέτρος θεασάμενος τὴν τοσαύτην δόξαν, Μωσέα τε καὶ Ἠλίαν δουλικῶς παρεστῶτας καὶ ἠρέμα ὑποτρύζοντας, οὐκέτι ἐπιπλήττει, προσκυνεῖ δὲ καὶ παρακαλεῖ λέγων, καθὼς ἀρτίως ἤκουες· «*Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι* καὶ μὴ ἀναβαίνειν εἰς Ἱεροσόλυμα. Ἐκεῖ Πιλᾶτος καὶ Καϊάφας θάνατον πνέοντες, ἐνταῦθα Μωϋσῆς καὶ Ἠλίας ἀνάστασιν μηνύοντες. *Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι·* καὶ *εἰ θέλεις, ποιήσωμεν τρεῖς σκηνάς, μίαν σοὶ καὶ Μωϋσῇ μίαν καὶ Ἠλίᾳ μίαν.*» Ἀλλ' ὦ μακάριε Πέτρε, τί τῷ φόβῳ κατεχόμενος καὶ τῇ δειλίᾳ κλονούμενος, ἀλλοκτίστους σκηνὰς λυγιδοπλεκτεῖν ἐπείγει, τὸν δεσπότην τοῖς δούλοις συντάττων; Ὃν νεφέλη δορυφορεῖ, τοῦτον καλύβη χωρῆσαι οὐ δύναται. Πλήρης γὰρ ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ, τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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371 Matth. 17, 4 **373/375** Matth. 17, 4 **376/377** cf. Luc. 9, 34

ω¹(PMBC) ω²(AF) ω³(SORTGEUNKL)

364 μὲν] *om. MBC N* τὸν] *om. L* ἴξευσεν] ἰξεύων *ω² ω³(- NKL)*, ἡρεῦον *L* **365** δὲ] *om. MBC* μωσέα *MC ω² ORK*, μωϋσέαν *GL*, μωϋσέα *B E*, μωϋσῆν *P S Sachot* ἠγκίστρευσεν] ἰγγίστρευσεν *B*, ἠγκίστρευεν *SRTGEU*, ἀγκιστρεύων *ω² OL* **366** ἰωάννην καὶ ἰάκωβον *ω²* **367** Ὅθεν] *add.* καὶ *B* **368** τοιαύτην *L* μωϋσέα *MBC GEUL*, Μωϋσῆν *Sachot* τε] *om. ω²* **368/369** παρεστῶτας] *add.* αὐτῷ *P* **369** καὶ - ὑποτρύζοντας] *om. U* ἀποτρύζοντας *N* ὑποπλήττει *L* **369/370** προσκυνεῖ] προσηνεῖ *L* **370** δὲ] τε *P* ἠκούετε *R* **371/374** καὶ - εἶναι] *om. C* **372** Πιλᾶτος] *praep.* καὶ *L* πνέοντας *O* **373** μωσῆς *M O* ἀνάστασιν] *om. RT* μηνύοντες] θυμιῶντες *MB RN*, οὐ *et fenestra T*, *add.* ἐκεῖ δεσμὰ καὶ θάνατος, ὧδε φῶς καὶ ἀγαλλίασις *PMB* **374** ἡμᾶς ἐστιν *T* καὶ] *om. ω²* ποιήσωμεν] *add.* ὧδε *U* **375** σοὶ μίαν *P RE* μωσῆ *MC*, μωσεῖ *K* ἠλίαν *G* **376** συνεχόμενος *K* **377** ἀλλοκτίστους] ἀλλοκτίτους *ω²*, ἀλλοκοτήτους *M N*, ἀλλοκοττήτους *B*, ἀλλοκότους *C*, ἀλοκότους *P* **377/378** λυγιδοπλεκτεῖν ἐπείγει] *om. L* **377** λυγαδοπλεκτεῖν *E*, λυγιδοπλέκειν *U* **377/378** ἐπείγῃ] ἐπὶ *M N* **378** ἐντάττων *U* Ὃν] *praep.* καὶ *L* **379** δωροφορεῖ *K* τοῦτο *L* χωρῆσαι] *add.* μὴ βουλόμενον *L* οὐ] *om. ω²* πληρεῖς *K* **380/381** τοῦ - πνεύματος] ᾧ πρέπει πᾶσα τιμὴ καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι *C* **381** νῦν καὶ ἀεὶ καὶ] *om. B* **382** αἰῶνας] *praep.* ἀτελευτήτους *P*, *praep.* σύμπαντας καὶ ἀτελευτήτους *S* τῶν αἰώνων. Ἀμήν] *om. U*

INDICES

INDEX NOMINUM

INDEX LOCORUM S. SCRIPTURAE

INDEX CODICUM

INDEX NOMINUM

Ἀαρών I, 84.
Ἄβελ IV, 46; X, 362.
Ἀβεσσαλώμ VIII, 237.
Ἀβραάμ I, 94; 95; 168-169; IV, 307; V, 89; VI, 144-145; 145; VIII, 28; X, 153; XI, 363; XII, 161; 162.
Ἀδάμ II, 188; 211; 256; III, 285; IIIa, 251; IV, 45; V, 212; VII, 279; VIII, 17; 65; IX, 69; X, 21; 246; XI, 73; XII, 4; XIII, 234; XIV, 167; 225; 226; 227; 230.
Αἴγυπτος I, 119; III, 169; IIIa, 169; V, 90; VIII, 240; XI, 294; XII, 91; XIII, 215.
Αἰθιοπία XIII, 219.
Ἀμβακούμ I, 68; III, 88.
Ἄννα I, 171; VII, 6.
Ἀρειανός XIV, 200.
Ἄρειος II, 301; VIII, 269; 270; XIV, 192; 208; 209.
Ἀριστοτέλης XII, 44.
Ἀρχέλαος XII, 95.
Ἄισμα III, 104; IIIa, 106.
Ἀσσύριος XIII, 220.
Αὔγουστος XIII, 221.
Ἀχαάβ X, 286.

Βάαλ XII, 59.
Βαβυλών XII, 50.
Βαβυλώνιος X, 386.
Βάλδας VII, 178.
Βασιλεῖαι XIV, 13.
Βηθανία III, 317; 327; XI, 517.

Γαβριήλ I, 43; 58; 59-60; 65; 79-80.
Γαλάτης XIII, 53.
Γαλιλαία XI, 517; XIV, 131.
Γεδεών I, 88.
Γεών (Γηών) XI, 59; XIII, 219.
Γιεζεί VI, 96; 98.

Δανιήλ I, 66; 69; II, 93; X, 282; XI, 299.
Δαυῖδ I, 24; II, 123; V, 2; 64; VIII, 139 (bis); 141 (bis); 144; 145; 146; 193; IX, 2; 98; X, 304; 473; XI, 100 (bis); XIII, 225; 250; 253.

Ἐδέμ XI, 47; 58; 71.
Ἐζεκίας VII, 11.
Ἐκκλησιαστής XI, 482-483.
Ἐλισάβετ I, 92; 98; 199.
Ἐλισσαῖος VI, 95; 95-96; 100; 101; X, 153-154; 163; 174; 196-197; 199; XI, 216; 224.
Ἐλιφάζ VII, 177.
Ἕλλην II, 159; X, 342.
Ἑλληνισμός VIII, 254; XI, 130; XII, 108.
Ἑνώχ XIV, 122.
Εὖα II, 346; V, 213; VI, 133; VIII, 19; 65; XI, 75; XII, 5; XIII, 235.
Εὐΐλατος XIII, 218.
Εὐφρασία XIII, 221.
Εὐφράτης XI, 59; 93; XIII, 222.

Ζαχαρίας (propheta) III, 155; IIIa, 85; 154-155.
Ζαχαρίας (pater Ioh. Bapt.) I, 39; 43-44; 46; 71; 115; 122; 157; 168; 173-174; 175; 181; 190; 198; 207.

Ἠλίας I, 18; III, 78; X, 153; 162; 174; XI, 217; 219; 222; XIV, 346; 350; 364; 368; 373.
Ἡρῴδης II, 79; 80; 84; X, 77; 385; 408; 450; 462; 469; 476.
Ἡσαΐας II, 68; VIII, 152; 207; X, 75; XI, 311.
Ἡσαῦ I, 153; IV, 51.

Ἰακώβ I, 153; IV, 50; VIII, 277; 280; IX, 113.
Ἰάκωβος X, 400; 420; XIV, 306; 324; 342; 345; 366.
Ἱεροσόλυμα X, 94; XII, 121; 170; XIV, 372 – cf. Ἱερουσαλήμ.
Ἱερουσαλήμ VIII, 99; XI, 110; XIV, 118 – cf. Ἱεροσόλυμα.
Ἰησοῦς II, 195; 324; 328; III, 182; 185; 297; 335; IIIa, 182; 185; 278; VI, 56; X, 91; 178; XI, 34; 50; XIII, 282; 306 – cf. Χριστός.
Ἰορδάνης VI, 110; X, 198; 199.
Ἰουδαία III, 157; IIIa, 157; XI, 518.
Ἰουδαῖος II, 10; 159; 240; 364; 374; 384; 388; 395; III, 39; 288; 341; IIIa, 33; 255; 266; 277; VI, 25; 26; 104; 115; VII, 33; 33-34; 52; 60; VIII, 93; 106; 110; 117; 125; 137; 143; 149; 152; 158; 166; IX, 97; 103; 118; X, 6; 40; 52; 79; 82; 85; 97; 102; 122; 142; 147; 159; 171; 192; 200; 239; 250; 254; 263; 387;

406; 476; 484-485; XI, 107; 112; 151; 326; 331; 341; 378; 379; 410; 418; 421; 424; 499; XII, 98; 102; 113; 153; 156; 160; 171; XIII, 169; 184-185; 196; 230; XIV, 114.
Ἰουδαϊσμός VIII, 255; XI, 129; XII, 13.
Ἰούδας II, 258; III, 289; 291; IIIa, 255; VI, 54; 58; 61; 88; 114; 119; 187; 190; VIII, 238; XI, 64; XIV, 326; 329; 332; 334.
Ἰσκαριώτης II, 258.
Ἰσραήλ II, 43; XI, 294; XII, 165.
Ἰσραηλίτης VIII, 141.
Ἰωάννης (Baptista) I, 208; 210; II, 97; III, 220; 220-221; 222; IIIa, 204; 205; 206; XI, 320.
Ἰωάννης (evangelista) II, 17; III, 86; IIIa, 91; VIII, 249; 269; X, 43; 210; 335; 401; 421; XI, 66; 94; XIV, 270; 306; 325; 343; 345; 366.
Ἰώβ IV, 2; 22; 27; 35; 38; 52; 56; 62; 66; 68; 70; 101; 107; 115; 118; 119; 188; 190; 195; 214; 230; 233; 243; 246; 249; 260; 264; 267; 269; 277; 283; V, 2; 7; 28; 33; 35; 66; 74; 78; 81; 82; 86; 88 (bis); 89; 91; 107; 110; 116; 117; 120; 123; 124; 125; 134; 140; 141; 145; 157; 163; 181; 188; 190; 220; 227; 234; VI, 128; VII, 143; 148; 156; 179; 181; 188; 194; 207; 213; 226 (bis); 251; 252; 257; 278.
Ἰωνᾶς VII, 8.

Καϊάφας VII, 68; XIV, 372.
Κάϊν IV, 47; 147-148; X, 361.
Κανά XI, 517; XIV, 131.
Κρής II, 86; 90.

Λάζαρος (amicus Christi) II, 119; 169; 246; 285; 286; 288; 291; 325; 363; 388; 395; III, 7; 137; 138; 144; 146; 181; 182; 186; 191; 263; 264; 272; 284-285; 294; 303; 306; 314; 316; 327; IIIa, 4-5; 136; 137; 143; 145; 181; 182; 186; 191; 228; 235; 250; 261; 265; 270; X, 140; XI, 471; 482; 518; 520; XIII, 304; XIV, 126.
Λάζαρος (de quo Christus in parabola) III, 250; IIIa, 222.
Λουκᾶς III, 84-85; IIIa, 89; X, 44; 50; 390; XI, 66; 239; XIII, 34; 156-157.
Λώτ VIII, 236; IX, 93; XI, 422; XIII, 193.

Μαγδαληνή VIII, 68.
Μαραθώνιος VIII, 273; XIII, 11; 92 (bis); 94; 103; 105; 117; 121; 128; 139; 144 – Μαραθώνιοι XIII, 109.
Μάρθα II, 119; 291; 293; 298 (bis); 303; 309; 310; 316; 320; 328; 342; 347; 379; III, 309; IIIa, 273.
Μαρία (Virgo) VIII, 20; XI, 76.
Μαρία (Magdalena) VIII, 68.
Μαρία (alia; cf. *Matth.* 28,1) VIII, 69.
Μαρία (soror Lazari) II, 119; 291; 292; IIIa, 274 – Μαριάμ III, 310.
Μάρκος III, 83; IIIa, 88; XI, 66.
Ματθαῖος III, 82; IIIa, 87; VI, 139; IX, 74; XI, 65-66; XII, 70; XIV, 51.
Μιχαίας X, 290.
Μω(ϋ)σῆς I, 86; IV, 86; 95; V, 87; 89; 94; 219; VII, 131; 193; X, 13; 153; 164; 173; 325 (bis); XI, 222; 296; 354; 358; XIV, 295; 296-297; 300; 346; 349; 365; 368; 373.

Ναβουθέ X, 285.
Ναβουχοδονόσορ X, 384.
Ναζωραῖος I, 160; 164.
Νεεμάν VI, 96; 101; X, 197.
Νεῖλος XIII, 216.
Νινευῖτης I, 27; VII, 10.
Νῶε IV, 48; VII, 4; IX, 86; XI, 419; XIII, 193.

Ὀλύμπια (τὰ) V, 237.

Πάρθος XIII, 52.
Παῦλος I, 17; II, 86; 89; 91; 217; V, 98; 152; 177; VI, 122; 162; VII, 69; 283; IX, 71; X, 17; 32; XI, 69; XII, 45; 115; 168; XIII, 89; 105; 118; 121; 123; 125; 126; 127; 128; 139; 140; XIV, 99.
Πέτρος I, 16; III, 43; IIIa, 36; 37; VI, 200; X, 53; 59; 68; 373; 375; 377; 402; 409; 422; 449; 457; 472; 478; 482; XI, 353; 384; 391; 396; XII, 45; XIII, 183; 230; XIV, 102; 107-108; 151; 154; 155; 158; 160; 165; 168; 170; 172; 175; 176; 178; 180; 182; 306; 324; 342; 344; 366; 367; 376.
Πιλᾶτος VIII, 101; 105; 121; XIV, 372.

Πλάτων XII, 44.
Πράξεις X, 51; 372; XI, 239; XIII, 33; 156.

Ῥεβέκκα I, 155.
Ῥωμαῖος XIII, 52.

Σαββατιανός IX, 29.
Σαμαρεῖτις VI, 148-149; XI, 155.
Σαμουήλ XIII, 66.
Σαμψών I, 159-160.
Σαούλ II, 124.
Σάρρα I, 92; 169.
Σιλωάμ X, 189; 190; 192; 193; 195 (bis); 203; 207; XIV, 133.
Σιών X, 7.
Σόδομα VIII, 235; IX, 91.
Σοδομίτης I, 27.
Σολομών X, 94; 98; 105; 484; XIV, 17; 29; 44; 57.
Σοφάρ VII, 178.
Σοφονίας VIII, 126; 130.
Στέφανος VII, 71.
Σύρος X, 197.
Σωσάννη X, 281.

Τίγρις XI, 59; XIII, 220.

Φισῶν (Φυσσών) XI, 59; XIII, 218.

Χάμ IV, 49.
Χαναναῖος VI, 148; XII, 105.
Χριστιανισμός XI, 128; XII, 14; 111.
Χριστιανός II, 235-236; III, 39-40; IIIa, 34; IX, 9; XI, 112-113; 472; XII, 1.
Χριστός II, 26; 42; 45; 45-46; 51; 53-54; 67; 71; 112; 135; 144; 165; 185; 189; 195; 199; 205; 207; 218; 222; 260; 282; 316; 342; 398; III, 25; 111; 329; 346; IIIa, 20; 82-83; 91; 278; VI, 30; 52; VIII, 18; 67; 114; 117; 192; 201; 244; 281; 282; 285; 291; 293; IX, 59; 61; 70; 105; 120; 130; X, 15; 20-21; 23; 57-58; 62; 92; 95; 103; 115; 126; 137; 154; 202; 367; 460; 465; 481; 503; XI, 2; 7; 34; 40; 50; 74; 97; 108; 193; 509; XII, 3; 4; 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 15; 16; 17; 20; 29-30; 65; 66; 79; 101-102; 107; 118; 125; 184; XIII, 14; 18; 118; 204; 207; 271; 282; 303; 306; XIV, 1; 28; 46; 48; 59; 69; 83; 88; 150; 188; 193; 209; 214; 225; 226; 229; 252; 259; 280; 286; 323; 331; 353 – cf. Ἰησοῦς.

INDEX LOCORUM S. SCRIPTURAE *

Genesis

2, 10-14 XI, 46/47*; 58/59*; XIII, 218/222*.
2, 17 XI, 77*.
3, 1-5 XI, 79*.
3, 1 VIII, 23*.
3, 6 IV, 45*; X, 21/22*.
3, 8 XI, 73*.
3, 9 V, 234.
3, 15 XI, 75*.
3, 16 VIII, 65/66*; 75*.
3, 19 VIII, 25*.
3, 23-24 VIII, 27*.
4, 8 IV, 46*; X, 361/362*.
4, 9 IV, 148.
4, 10 IV, 149*.
4, 11-12 IV, 47*.
5, 24 XIV, 122*.
6, 4 sqq. I, 26*.
6, 5-22 VII, 4/5*.
8, 7 VIII, 239*.
9, 21 IV, 48*; XI, 419*.
9, 25-27 XIII, 194/195*.
9, 25 IV, 49*.
18, 3-4 VI, 144/146*.
18, 4-7 I, 95/99*.
18, 12 I, 92*.
18, 14 II, 347/348.
19, 24-25 I, 27*.
19, 24 IX, 91*.
19, 26 VIII, 235/236*; IX, 93*.
19, 33-35 XI, 422/423*; XIII, 195/196*.
22, 10-12 IV, 307*.
22, 17 XII, 163/165.
25, 22-26 I, 153/156*.
25, 31-34 IV, 51*.
27, 43 IV, 50*.
49, 9 VIII, 279/282; 290; IX, 116/117; 120/121*.

Exodus

3, 2 XI, 296/298*.
3, 8 III, 172.
4, 6 I, 86/87*.
4, 10 I, 121; XI, 355.
5, 7 sqq. X, 9*.
12, 8-11 VIII, 48*.
12, 51 III, 169*.
13, 21 XI, 294/296*.
14, 21 III, 170*; X, 13/14*; 164/165*.
14, 28 X, 11*.
15, 22 sqq. III, 171*.
16, 4 sqq. X, 166*.
17, 6 X, 167*.
19, 16 XIII, 64.
33, 12-13 XIV, 296/299.
33, 20 XIV, 300/302*.

Numeri

11, 31 X, 168*.
17, 16-26 I, 84/85*.
22, 28-30 XI, 256*.

Deuteronomium

4, 24 XI, 291.
9, 3 XI, 291.
19, 15 XIV, 343/344.

Iudices

6, 37 I, 88/89*.
15, 15 I, 159/161*.
15, 18-19 I, 161/164*.

I Regum

1, 1-20 VII, 6/7*.
2, 5 I, 172/173.
2, 8 VII, 263/264.
12, 18 XIII, 67.

II Regum

13, 29 sqq. VIII, 237*.

III Regum

5, 2-3 XIV, 13/17.
5, 2 XIV, 24*; 26*.
5, 3 XIV, 31*; 34*; 37*; 39*; 44*.
11, 1-13 XIV, 19/20*.
11, 1-8 X, 107/112*.
17, 22 X, 162*.

* An asterisk is used to indicate the passages where Leontius does not cite the biblical text verbatim.

18, 25-27 XII, 59/61*.
19, 19 XI, 224*.
21, 13 X, 285*.
22, 38 X, 286/287*.

IV Regum
2, 11 I, 18.
2, 14 XI, 216/217*; 224/226*.
4, 34-35 X, 163*.
5, 8-11 X, 196/200*.
5, 10 X, 198/199.
5, 25 VI, 99.
5, 26 VI, 100/101.
19, 15 II, 137*.
20, 1-11 VII, 11/12*.

IV Macchabaeorum
9, 28 X, 60*.

Psalmi
3, 4 XIV, 221/222.
6, 2 I, 25/26.
10, 1 II, 127/128.
11, 5 X, 319.
13, 3 X, 313.
15, 10 VIII, 147/149*; IX, 101/102*.
17, 33-34 XIII, 268/270.
18, 5 XIII, 225/227.
23, 1 XII, 52/53.
25, 9-10 X, 473/476.
31, 1 VIII, 213/214.
35, 9-10 XI, 427/429.
35, 9 XIII, 199/200.
35, 10 XI, 4/5; XII, 26/27.
38, 2-3 V, 2/6.
38, 3 V, 9/12*.
41, 2 XI, 101/103; XIII, 251/255.
43, 6 XIII, 273.
46, 2 XII, 57/58; 63/64; XIII, 4/5.
48, 4 V, 64/65; X, 304; 306.
49, 15 X, 369/370.
49, 19 X, 310.
52, 6 X, 294*.
58, 14 II, 42.
62, 4 X, 318.
65, 12 II, 115/116.
71, 6 IX, 92*.
73, 13-14 XIII, 277/278.
75, 2 XII, 55.
79, 2 III, 95/96.
80, 11 X, 248/249.
82, 19 III, 173/174.
90, 16 X, 367/368.
91, 13 II, 52/53; III, 132/133.
92, 1 III, 72/73.
95, 5 XII, 68/69.
98, 1 II, 137*.
101, 8 II, 123/124.
103, 2 IIIa, 77/78.
106, 2-3 VIII, 194/197.
106, 2 VIII, 203; 212; 215; 221/222; 224; 226; 247; 272.
112, 7 VII, 263/264.
117, 24 II, 237; VIII, 31/32; 40; 42; 51/52; IX, 3/5; 13/14; 81/82; 85; 88; 95/97; 109/111.
123, 7 VIII, 214.
125, 5 VIII, 86/87.
132, 1 VIII, 12/13.
136, 4 XII, 50/51.
138, 7 XIII, 73/75.
149, 8 VIII, 188.

Proverbia
3, 12 I, 14/15.
3, 28 VI, 81/82.
8, 17 II, 47/48.
10, 31 X, 217/218*; 312.
17, 3 VII, 167.
26, 27 VII, 276/277*.
30, 15 X, 484/485*.
31, 22 XIII, 28/29.

Ecclesiastes
3, 4 XI, 483.

Canticum
2, 11 II, 179.
5, 3 VIII, 215/216.
7, 9 III, 104*; IIIa, 107.

Iob
1, 1 IV, 43; V, 118/119.
1, 3 IV, 119.
1, 6-7 IV, 141/142; 151/152.
1, 6 IV, 96/99; 102; 118; 121/123; 133/136.

1, 7 IV, 145; 154/155; 156/157; 170.
1, 8 IV, 181/185.
1, 9-12 V, 107/110*.
1, 10-11 IV, 197/202.
1, 11 IV, 211/213; 217/218; 219/220.
1, 12 IV, 234/235; 241/242.
1, 14-15 IV, 251/255.
1, 16 IV, 250/251; 255.
1, 18-19 IV, 271/276.
1, 19 IV, 286/288; 290/291.
1, 20 V, 199/200.
1, 21 IV, 306*; V, 195/197.
2, 4-6 V, 107/110*.
2, 7-8 V, 166/169.
2, 7 V, 159*.
2, 8 V, 171; 175; 179; 202/203*; VII, 165; 202; 213.
2, 9-9e VII, 230/244.
2, 9-9a V, 222/224; VII, 245/246; 259/262.
2, 9 V, 219; VI, 126/128*.
2, 9d VII, 273/274.
2, 9e V, 226.
2, 10 V, 75.
2, 13 V, 29; 57/58.
3, 3 V, 68/69.
3, 11-12 V, 127/130; VII, 215/218.
3, 24-25 V, 135/138.
6, 21 V, 35/36.
8, 21 X, 315.
13, 4 V, 36.
42, 7-8 VII, 132/138; 140/142.
42, 8 VII, 143/144; 145/146; 159; 161; 171; 175/176.
42, 10-11 VII, 194/199.
42, 10 VII, 170*.
42, 17c V, 88/89*.

Sapientia
1, 7 XIII, 75/76.
1, 11 X, 316; 320/323.

Ecclesiasticus
11, 25 VIII, 275.
21, 17 X, 309.
22, 11 XI, 479/481.
35, 4 XII, 126/127.

Isaias
6, 6-7 XI, 312/317.
9, 6 X, 376/377.
14, 13-14 IV, 222/223.
26, 11 X, 75/76.
28, 16 VII, 174*.
33, 10-11 VIII, 155/157.
33, 11 VIII, 160/161; 168*.
35, 1-2 VIII, 208/209.
37, 16 II, 137*.
43, 20 II, 69/70; 104/105; 110; 112; 116; 122.
50, 5 I, 29/30.
53, 2-3 II, 58/61.
53, 7 XIV, 46*.
61, 1 III, 134*.
61, 10 VIII, 216/219.
62, 2 XIV, 222/223.
66, 1 II, 144*.

Ieremias
2, 13 XI, 152/154.
3, 3 XI, 111/112.

Ezechiel
17, 3 II, 128/129.

Susanna
41 X, 281*.
45 sqq. X, 281/283*.

Daniel
2, 22 IV, 144*.
3, 50 X, 378*.
6, 23 I, 69/70*; II, 93/96*.
7, 9 XI, 298/300*.
7, 10 III, 75/76.
9, 22 I, 66*.

Bel et Draco
36 I, 68*.

Osee
4, 5-6 VIII, 29/30.
5, 14 IX, 120/121*; 123/124.
10, 12 IX, 17*.

Michaeas
3, 9 X, 290/292.

Ioel
2, 23 X, 7/8*.

Ionas
2, 1-11 VII, 8/9*.
3, 8 VII, 10*.
3, 10 I, 27*.

Habacuc
3, 15 III, 89/90.

Sophonias
3, 8 VIII, 134/136; 138/139; IX, 106/108.

Zacharias
1, 8 III, 81/82.
5, 1-2 III, 155/156*.
9, 9 III, 117/118*; 158/160.

Malachias
3, 20 XII, 19*; 184*.

Matthaeus
2, 1-2 XII, 71/75.
2, 1 XII, 79; 81.
2, 2 XI, 308/309*; XII, 120/121; 131; 171/174.
2, 10 XI, 308/309*.
2, 11 XII, 125; 144/145*.
2, 14 XII, 91*.
2, 22 XII, 95*.
3, 1-4 II, 97/98*.
3, 7 II, 100/101.
3, 8 II, 102/103.
3, 11 XI, 320/323.
3, 13-17 VI, 110*.
4, 1-11 III, 300/301*.
4, 2 II, 186/187*.
4, 11 I, 61*.
4, 19 VIII, 199/200*; XI, 180/181*; XIII, 44/45*; XIV, 85/86.
5, 39 XI, 372*.
5, 41 XI, 371*.
6, 9-10 VII, 17/19.
6, 13 X, 366*.
7, 12 VI, 13/14*.
7, 24 X, 144/145*.
8, 20 III, 116/117.
8, 23-27 XIV, 117/118*.
8, 23-26 VI, 111/113*.
8, 28-29 VI, 109*.
8, 29 X, 88/90*.
8, 31-32 XIV, 127/129*.
8, 31 VIII, 178*; X, 93/94; XIV, 113*.
9, 6 III, 136*.
9, 20 sqq. VI, 149/150*.
9, 22 XII, 112/113.
9, 36 VIII, 81.
10, 8 XI, 366/370*.
10, 9-10 X, 460/461*; XI, 373/374*.
10, 16 VII, 65*.
10, 18-20 XI, 263/266; XIII, 146/149.
11, 7 XI, 236*.
11, 28 XII, 123/124.
11, 30 IX, 83/84*.
12, 13 XIV, 119/120*.
12, 29 X, 104*.
12, 36 X, 299/300*.
13, 24-30 VII, 64*.
13, 24 II, 107/109.
13, 33 I, 97; XIV, 24/25*.
13, 38 II, 110.
13, 39 VIII, 204*.
13, 55 III, 115*.
13, 56 III, 118/119*.
14, 10 II, 98/99*.
14, 25-26 XIV, 116*.
15, 14 X, 144*.
15, 22 sqq. VI, 148*.
15, 26 XII, 110/111.
15, 28 XII, 112/113.
15, 30 III, 135*.
16, 16 III, 44/45.
16, 17 III, 48/49.
16, 21 VI, 202/204; XIV, 52/56; 67/68; 104/107.
16, 22 VI, 204/205; XIV, 109/111; 115; 121; 140; 144; 149.
16, 23 XIV, 153/156; 158; 160/161; 165/166; 168/169; 172/173.
16, 24 XIV, 96/97.
16, 25 XIV, 94/96.
16, 26 IV, 18/19; 25/26.
16, 27 XIV, 65/66; 184/185*; 189/191; 196; 244/247; 256/257.
16, 28 XIV, 253/255; 257/259; 265/267; 272/275; 307/308.
17, 1-3 XI, 220/223*.

17, 1-2 XIV, 309/314.
17, 1 XIV, 320/321; 324/325*.
17, 3 XIV, 348/349.
17, 4 XIV, 371; 373/375.
17, 5 VII, 89/90; XIV, 137/138; 314/316; 349/352*.
17, 20 II, 369/370.
18, 16 XIV, 343/344.
20, 1 sqq. II, 32/35*.
20, 1 II, 107/109*.
20, 15 II, 35/36*.
21, 14 III, 135*.
21, 15-16 IIIa, 52/57.
21, 19 VI, 107*; XIV, 119*.
21, 33-46 XIV, 158/159*.
22, 12 IX, 59/60.
24, 15 III, 127/128*.
24, 44 IV, 21/22.
25, 1-13 X, 145/146*.
25, 14-29 VII, 170*.
26, 3 VI, 26/27.
26, 4 VI, 28/29.
26, 6-10 VI, 170/178.
26, 6-7 VI, 140/143.
26, 7 VI, 50/51*; 128/130*; 138; 150.
26, 10 VI, 181/182; 189.
26, 10-13 VI, 193/198.
26, 13 VI, 208/210.
26, 15 II, 260*; III, 292/293*.
26, 20 VI, 55/57.
26, 21 VI, 66/67.
26, 22 VI, 91; 94/95; 103.
26, 23 VI, 86/87; 93.
26, 38 XIV, 356/357*.
26, 41 IV, 21.
26, 48 VI, 105.
27, 25 VII, 58/59.
27, 26 II, 252*.
27, 29 II, 269*; VII, 57*.
27, 30 VII, 56*.
27, 45 VII, 35*; VIII, 34*.
27, 48 VII, 55*.
27, 51 VII, 37*; 39*; VIII, 36*.
27, 52 VII, 41/43*.
27, 62 VIII, 100/101*.
27, 63-64 VIII, 102/104.
27, 63 VIII, 114*; 121*; 123/124.
27, 65 VIII, 105/106.
27, 66 VIII, 90/92*, 106/108; 118/119*; X, 63/65*.
28, 1-3 IX, 74/80.
28, 2 I, 19*.
28, 9 VIII, 69/70; 74; 86; 87; 89.
28, 12 VIII, 92*.

Marcus
1, 7 XI, 320/323*.
1, 9-11 VI, 110*.
1, 13 I, 61*.
1, 17 VIII, 199/200*; XI, 180/181*; XIII, 44/45*.
1, 24 X, 88/90.
2, 10-11 III, 136*.
2, 27 VIII, 246*.
3, 27 X, 104*.
4, 37-39 VI, 111/113*.
5, 6-7 VI, 109*.
5, 9-15 VI, 108*.
5, 13 VIII, 178*.
5, 25 VI, 149/150*.
6, 3 III, 118/119*.
6, 34 VIII, 81.
9, 2-4 XI, 220/223*.
9, 3 IX, 64/66.
11, 9-10 III, 12/14; 35/36; 52/53; 166/167.
11, 9 III, 14.
11, 10 III, 30/33.
11, 13 VI, 107*.
11, 23 II, 369/370.
13, 14 III, 127/128*.
14, 4 VI, 175/176.
14, 5 II, 259*; III, 289/290*.
14, 38 IV, 21.
15, 15 II, 252*.
15, 17 VII, 57.
15, 19 VII, 56*.
15, 33 VII, 35*; VIII, 34*.
15, 36 VII, 55*.
15, 38 VII, 39*; VIII, 36*.

Lucas
1, 13 I, 44/46.
1, 18 I, 47/49; 50/51; 52/53; 57; 72/74; 83; 90; 93; 100; 112/114; 118; 121*; 157; 168*.
1, 20 I, 178; 180; 186/188.

1, 30-33 I, 64*.
1, 41 I, 209/211*.
1, 68 I, 1/2.
1, 78 I, 3; 13.
1, 79 XIV, 177*.
2, 14 XIV, 220/221.
3, 16 XI, 320/323*.
3, 21-22 VI, 110.
4, 1-13 III, 300/301*.
4, 2 II, 186/187*.
4, 18 III, 134*.
4, 34 X, 88/90.
5, 24 III, 136*.
6, 27-28 VII, 26/27.
6, 31 VI, 13/14*.
6, 39 X, 144*.
6, 48 X, 144/145*.
7, 11-17 II, 335-336*.
7, 24 XI, 236*.
8, 23-24 VI, 111/113*.
8, 29 VIII, 176*.
8, 30-35 VI, 108*.
8, 33 VIII, 178*.
8, 43 VI, 149/150*.
9, 28-31 XI, 220/223*.
9, 34 XIV, 376/377*.
9, 58 III, 116/117.
10, 3 VII, 65*.
10, 4 X, 460/461*.
10, 17 VI, 78*.
10, 19 II, 28/30; XIV, 86/87.
11, 2 VII, 17/19.
11, 4 X, 366*.
12, 40 IV, 21/22.
13, 21 I, 97; XIV, 24/25*.
13, 32 II, 79.
14, 27 VIII, 22*.
14, 31 III, 295/296*.
16, 19 III, 249.
16, 22-23 VIII, 28*.
19, 11-26 VII, 170*.
20, 36 VIII, 96; IX, 56*; 67*.
23, 34 VII, 47/48; 61/63; 72; 93/94; 102/103; X, 119*.
23, 36 VII, 55*.
23, 43 VII, 279*; XIV, 170/171*.
23, 44 VIII, 34*.
23, 45 VII, 35*; 39*; VIII, 36*.

Iohannes

1, 1 IIIa 92/93; VIII, 248/249; 261/262; 263; 265.
1, 18 II, 140*.
1, 27 XI, 320/323*.
1, 29 III, 223/224; XIV, 32/33.
2, 1-11 XI, 509/510*; 515/516*; 518/519*.
2, 3 sqq. X, 138*.
2, 9 XIV, 131/132*.
2, 19 VIII, 288/289.
3, 8 XIII, 70/71*.
3, 13 XI, 53*.
4, 7 sqq. VI, 148/149*.
4, 10 XI, 155/158; 399/400.
5, 8-9 X, 203/204*.
5, 8 III, 136*.
5, 46 II, 10/11.
6, 39 VII, 81/83*.
7, 14-15 X, 211/213.
7, 15 X, 58*; 215; 221.
7, 19 X, 251/253; 330/331.
7, 20 X, 84/85.
7, 23-24 X, 272/275.
7, 23 X, 259/261.
7, 24 X, 277; 280; 284; 288; 293; 295; 302; 324; 330.
7, 30 X, 336/338; 339; 341/342.
7, 37-39 XIII, 207/211.
7, 37-38 XI, 43/45; 159/162; 502/504.
7, 37 XI, 94/96; 104/105; 169/170; XIII, 239/241.
7, 38 XI, 505.
7, 39 XI, 164/165.
8, 12 XIV, 145/146; 146*; 175/176; 176*.
8, 44 VIII, 153/154*; 159/160; X, 86*.
9, 1 sqq. III, 141*; X, 120*; 223/224*.
9, 6 X, 188/189; 206; 236/237.
9, 7 X, 189/190*; 193/194*; 202/203*; XIV, 133/136*.
9, 24 X, 124/125.

9, 32 X, 147/149.
9, 34 X, 159/160.
10, 18 VIII, 287/288.
10, 40 III, 315/316; 326/327.
11, 1-44 XI, 517/518*.
11, 11 II, 307/309; III, 320/322; 327/329.
11, 12 III, 325/326.
11, 15 III, 330; 334.
11, 21-22 II, 295/297.
11, 21 II, 302/303; 309/310; 379/380.
11, 23 II, 311/312.
11, 24 II, 313/314.
11, 25 II, 317; XIV, 145/146; 147*; 175/176; 178*; 180*.
11, 26 II, 319.
11, 27 II, 320; 343/345.
11, 31 III, 335.
11, 33 XI, 473/474; 476/477.
11, 34 II, 322/323.
11, 35 II, 353; 355; 359; 362/363; XI, 476; XIII, 303/305*; XIV, 355*.
11, 38 II, 352*.
11, 39 II, 329/330; 331/332; 334; 338/339; 340/341; 348; 365/366.
11, 40 II, 342/343.
11, 41 III, 139*.
11, 43-44 III, 137*.
11, 43 II, 378; 380; 381; 383; III, 267; 335/336; X, 140*.
11, 44 II, 169/170*; III, 140*; 337/338; 342/343; XIV, 126*.
12, 1 II, 172/175; 177; 225; 237/238; 242; 250; 254; 261; 267; 273/274; 287/288; III, 214/216; 217/219; 227; 233; 234/235; 238; 260/262.
12, 2 II, 383/384*.
12, 5 II, 259*; III, 289/290*.
12, 10-11 II, 390/392; III, 176/179.
12, 12-13 II, 17/22.
12, 13 II, 28; 32; 37; 40/41; 49/50; 132; III, 12/14; 14; 16/17; 35/36; 52/53; 102; 105; 116; 129; 166/167; IIIa, 61; VIII, 38.
12, 14 II, 142.
12, 15 II, 136; III, 117/118*; 158/160*.
12, 24 XIV, 161*; 162/164.
12, 28 XIV, 233/236.
14, 18 XIII, 13*.
14, 23 XIII, 100/101.
15, 13 II, 386/387.
17, 1 VII, 96/97.
17, 5 XIV, 205/206; 212/213; 230/231.
17, 6 VII, 96/97.
18, 22 VII, 281/282*.
19, 2 II, 269*; VII, 57*.
19, 11-26 VII, 170*.
19, 34 II, 256*; XIII, 205*.
20, 29 XIV, 341.
21, 20 VIII, 258*.
21, 22-23 XIV, 270/271*.

Acta Apostolorum

1, 8 XI, 194/195*.
1, 9 XI, 192/194*.
1, 14 XI, 203/206*.
2, 1-4 XI, 240/247.
2, 1-2 XIII, 35/39.
2, 2 XIII, 56; 60; 72*.
2, 3-4 XIII, 157/160.
2, 3 XI, 268.
2, 4 XIII, 161/162.
2, 7-11 XI, 332/340.
2, 7 XI, 343.
2, 11 XI, 375/376.
2, 13 XI, 381/382; 500; XIII, 228.
2, 14-15 XI, 386/390; 396/399.
2, 15 XIII, 231/232.
2, 31 II, 63/64; VIII, 147/149; IX, 101/102.
3, 16 X, 415/416*.
5, 15 X, 418*.
8, 32 XIV, 46*.
9, 15 XIII, 121*.
12, 1-4 X, 390/397.
12, 1 X, 412/413; 423/424; 432/433; 445/446; 467/468.
12, 2 X, 478.
12, 3-4 X, 68/71*.

12, 4 X, 54/56*; 479; 482; 487.
12, 5-7 X, 372/377*.
12, 6-11 I, 16*.
12, 10 X, 59*.
16, 18 X, 430*.
16, 26 I, 17*.
18, 9-10 XIII, 125/126.
19, 12 X, 417*.
28, 3 II, 88/89*.

Ad Romanos
3, 19 II, 163/164.
5, 20 VI, 122/125; 130/131; 146/147; 213/214; VIII, 77/78.
8, 33-34 V, 119/120*.
9, 33 VII, 174*.
12, 15 II, 360/361.
13, 12 II, 178/179.

I ad Corinthios
2, 10 V, 99/100.
2, 11 V, 98/99.
2, 13 XIV, 38.
3, 1-2 XIV, 70/73*.
3, 2 VIII, 49*.
3, 16 XIII, 105/107.
5, 8 X, 32/34; 36/37.
9, 25 V, 146/147.
11, 3 I, 224.
12, 21 VI, 163/164.
14, 22 I, 174*.
15, 41 XI, 68.
15, 45 XIV, 226*.

II ad Corinthios
2, 15 VI, 128/130*.
3, 6 VIII, 137/138*.
3, 17 X, 29/30.
4, 7 V, 177/178.
5, 17 XI, 352/353.
6, 16 XIII, 101/102; 115*.
7, 1 II, 202/203; III, 235/236.
11, 23-26 XIII, 131/138.
12, 2-4 XIII, 140/143*.
12, 7-9 V, 152/157.
13, 3 XIII, 119/120.

Ad Galatas
2, 19-20 XIV, 100/101.
3, 27 VIII, 219/220; IX, 71/72.
4, 26 VIII, 99*.
5, 1 VII, 283/284.
6, 3 VII, 246/247*.
6, 17 XIII, 129*.

Ad Ephesios
2, 14 II, 38*; X, 17/20; 24*.
4, 5-6 VIII, 224/226.
4, 6 IV, 54/55*; VII, 128*; 129/130*; XIII, 76/77*.
4, 22-24 IX, 69/70*.

Ad Philippenses
2, 6-7 II, 139/140.
2, 7 XIV, 183/184*.
2, 10 XIV, 363/364*.
2, 15 VIII, 97*; XII, 168/169.
2, 16 VIII, 98.
3, 2 XII, 115/116.
3, 20 XIII, 89/90.

Ad Colossenses
2, 14 II, 212*; 217/220.
3, 1 VIII, 234.
3, 9-10 VIII, 243; IX, 69/70*.

I ad Timotheum
2, 5 VII, 61*.
2, 7 XIII, 144.

II ad Timotheum
2, 3 V, 1/2*.

Ad Titum
1, 12 II, 87/88.
3, 3 VIII, 242*.

Ad Hebraeos
5, 12-14 XIV, 70/73*.
12, 6 I, 14/15.
12, 23 VII, 31/32*.
12, 29 XI, 291.

Iacobus
1, 17 XI, 3/4*; 145*; XIV, 137*.
4, 4 II, 152/153*.

I Petri
2, 2 XIV, 70/73*.
2, 6 VII, 174*.

INDEX CODICUM*

Achridensis 44 115 n. 1; 279 n. 1
Alexandrinus 184 115 n. 1
Ancyranus Syllogos 3 115; 130; 132
Andros 100 221; 224; 228
Atheniensis 242 412; 420; 433
Atheniensis 252 115; 138; 140
Atheniensis 264 203; 204
Atheniensis 273 115; 136
Atheniensis 327 103; 111; 112
Atheniensis 335 115; 138; 139
Atheniensis 343 420
Atheniensis 363 376; 379
Atheniensis 422 425 n. 12
Atheniensis 457 116; 138
Atheniensis 1027 221; 223; 228
Atheniensis 2083 279; 290
Atheniensis 2471 279; 295
Atheniensis 2634 116; 134; 376; 377
Atheniensis 2734 424 n. 10
Atheniensis Metochii 48 78; 82; 115 n. 1
Atheniensis Metochii 188 103 n. 1
Athous Batopedi 426 412; 424; 433
Athous Batopedi 456 116; 124; 149
Athous Dionysiou 130 279; 292; 303
Athous Hagia Anna 14 339 n. 1
Athous Iviron 263 279 n. 1; 430
Athous Iviron 591 339; 346
Athous Iviron 656 339 n. 1
Athous Kausokalybia 3 115 n. 1
Athous Kausokalybia 9 221; 224; 228
Athous Konstamonitou 14 115 n. 1
Athous Koutloumousiou 35 116; 124; 149
Athous Koutloumousiou 40 279; 295
Athous Koutloumousiou 273 116; 123; 124; 146
Athous Lavra Δ 77 115 n. 1
Athous Lavra Δ 84 279; 295; 312; 339; 340; 346
Athous Lavra E 188 279; 295; 339
Athous Lavra K 81 115 n. 1
Athous Pantocratoros 3 280; 290
Athous Philotheou 98 103; 111; 148; 412; 420; 433
Athous Stavronikita 58 339; 340; 346

*Not mentioned are the passages where the MSS are indicated only by their siglum.

Athous Xeropotamou 134 372; 373
Athous Xeropotamou 146 339 n. 1
Athous Xeropotamou 211 339 n. 1

Brixiensis, Bibliotheca Queriniana A.III.3 379

Cantabrigiensis Emmanuel College I.3.6 103; 106; 107
Cantabrigiensis Trinity College B.8.7 280; 428 n. 16
Cantabrigiensis Trinity College O.5.36 77; 79; 203; 206; 221; 223
Constantinopolitanus Panagias 62 429 n. 18
Cryptoferratensis B.α.XIV 103 n. 1

Florentinus Laurentianus VII 26 103; 110; 148
Florentinus Laurentianus XI 15 430 n. 25
Florentinus Laurentianus S. Marco gr. 684 116; 135

Hierosolymitanus S. Crucis 35 25 n. 29; 203; 206; 280; 284; 285; 425 n. 12
Hierosolymitanus S. Sabae 1 116; 138; 149
Hierosolymitanus S. Sabae 13 280; 302; 312
Hierosolymitanus S. Sabae 60 116; 136; 149
Hierosolymitanus S. Sabae 103 116; 130
Hierosolymitanus S. Sabae 105 185; 187; 190
Hierosolymitanus S. Sabae 226 116; 134; 422
Hierosolymitanus S. Sabae 373 77; 80; 84
Hierosolymitanus S. Sepulcri 6 280; 296; 300; 312
Hierosolymitanus S. Sepulcri 48 115 n. 1
Hierosolymitanus S. Sepulcri 133 115 n. 1
Hierosolymitanus S. Sepulcri 136 103; 107; 280; 301; 312
Hierosolymitanus S. Sepulcri 188 103 n. 1

Lesbiacus Leimon 50 221 n. 1
Lesbiacus Leimon 51 221 n. 1; 279 n. 1
Lesbiacus S. Iohannis 57 117; 130
Londinensis B. L. Additional 17473 413; 429; 433
Londinensis B. L. Additional 21983 430 n. 25
Londinensis B. L. Burney 45 117; 138; 140
Londinensis B. L. Harleianus 5639 424 n. 10

Mediolanensis Ambrosianus A 60 sup. 423
Mediolanensis Ambrosianus B 115 sup. 78; 82
Mediolanensis Ambrosianus C 92 sup. 280; 294; 425 n. 12-13
Mediolanensis Ambrosianus E 94 sup. 221; 226
Mediolanensis Ambrosianus F 99 sup. 430 n. 21
Mediolanensis Ambrosianus F 144 sup. 430 n. 23
Mediolanensis Ambrosianus H 257 inf. 306
Mediolanensis Ambrosianus S 18 sup. 104; 112; 148
Messanensis S. Salvatoris 3 280; 298; 425 n. 12; 426

Messanensis S. Salvatoris 89 425 n. 12
Messanensis S. Salvatoris 92 115 n. 1; 279 n. 1
Meteores τῆς Μεταμορφώσεως 549 204
Mosquensis gr. 5 280; 303
Mosquensis gr. 129 117; 124; 128; 149
Mosquensis gr. 182 117; 136
Mosquensis gr. 234 25 n. 29; 185; 186; 190; 203; 204; 207; 210
Mosquensis gr. 284 104; 106; 148; 412; 415; 433
Mosquensis gr. 364 221; 226
Mosquensis gr. 466 117; 130

Neapolitanus gr. 19 426 n. 15
Nicosiensis gr. 19 121; 146; 149

Oxoniensis Bodl. Auctarium E.3.16 113; 117; 138; 139; 425 n. 12
Oxoniensis Bodl. Auctarium T.3.4 117; 135
Oxoniensis Bodl. Auctarium T.3.12 281; 304
Oxoniensis Bodl. Baroccianus 143 239; 242
Oxoniensis Bodl. Baroccianus 199 25 n. 29; 56; 57; 77; 79; 84; 117; 130; 149; 203; 206; 210; 222; 223; 228; 281; 298; 312
Oxoniensis Bodl. Baroccianus 234 281; 286; 287
Oxoniensis Bodl. Baroccianus 241 281; 286; 288; 312
Oxoniensis Bodl. Canonicianus gr. 50 281; 286; 288; 289
Oxoniensis Bodl. Holkhamensis gr. 22 118; 124
Oxoniensis Bodl. Holkhamensis gr. 25 413; 423; 433
Oxoniensis Bodl. Holkhamensis gr. 43 104; 106; 424 n. 10
Oxoniensis Bodl. Laudianus gr. 64 A 25 n. 29; 77; 79; 203; 206; 222; 223; 281; 298
Oxoniensis Bodl. Laudianus gr. 82 118; 140; 149
Oxoniensis New College 79 118; 130; 132

Panormitanus I.E.10 425 n. 12-13
Parisinus gr. 443 56 n. 87-88; 104; 107; 148
Parisinus gr. 582 118; 140; 149; 281; 297; 312
Parisinus gr. 683 429
Parisinus gr. 760 118; 124
Parisinus gr. 766 118; 137; 281; 294; 312
Parisinus gr. 767 118; 138
Parisinus gr. 771 118; 133; 281; 284; 286; 312; 412; 415; 433

Parisinus gr. 772 115 n. 1; 118; 138; 139; 282; 286; 287; 288; 312
Parisinus gr. 790 413; 429 n. 18; 433
Parisinus gr. 979 119; 135; 185; 186; 190; 390; 393; 396
Parisinus gr. 980 104; 110; 111; 148
Parisinus gr. 986 413; 423; 433
Parisinus gr. 987 119; 138
Parisinus gr. 1170 222; 225; 228
Parisinus gr. 1171 372; 373; 380
Parisinus gr. 1173 A 429 n. 18; 430 n. 19
Parisinus gr. 1174 282; 296; 412; 415; 433
Parisinus gr. 1175 24; 25 n. 29; 56; 185; 186; 190; 203; 205; 210; 282; 292; 303
Parisinus gr. 1181 119; 124; 127; 149
Parisinus gr. 1186 282; 286; 288; 289; 312
Parisinus gr. 1447 412; 415; 433
Parisinus gr. 1476 121; 146; 149
Parisinus gr. 1505 282; 298; 425 n. 12
Parisinus gr. 1554 A 25 n. 29; 204; 206; 210
Parisinus gr. 1556 372; 378; 379; 380
Parisinus gr. 1595 339; 346
Parisinus gr. 1625 119; 130; 132
Parisinus gr. 2988 429 n. 18
Parisinus Coislin. 121 119; 130
Parisinus Suppl. gr. 241 413; 422; 433
Parisinus Suppl. gr. 399 425 n. 12
Parisinus Suppl. gr. 590 425 n. 12
Parisinus Suppl. gr. 1031 185; 188
Parisinus Suppl. gr. 1278 429 n. 18
Patmiacus 181 111
Patmiacus 190 56 n. 87; 104; 110; 148; 282; 294; 312
Patmiacus 380 104; 110; 111; 148
Patrensis 2 115 n. 1

Romanus Casanatensis 1396 425 n. 12
Romanus Collegio Greco 18 119; 138; 139
Romanus Vallicellianus B 34 63; 68; 412; 415; 433
Romanus Vallicellianus E 40 305
Romanus Vallicellianus F 59[1] 119; 134; 185; 187; 190

Scorialensis Y-II-3 282; 286; 287; 312
Scorialensis Y-II-9 428 n. 16
Scorialensis Y-II-11 282; 294

Scorialensis Φ-III-20 56 n. 87; 58; 64; 119; 123; 146; 149; 269; 272; 372; 373; 380; 413; 424; 433
Scorialensis Ω-III-10 119; 130; 131
Serdicensis, vide Sofia
Sinaiticus gr. 518 412; 415
Sofia Bibl. Nat. 101 279 n. 1

Taurinensis gr. 115 (B.III.28) 279 n. 1
Taurinensis gr. 288 423
Thessalonicensis Blatadon 6 25 n. 29; 56; 57; 77; 79; 84; 204; 206; 210; 222; 223; 228; 339; 341; 346

Vaticanus gr. 438 120; 138
Vaticanus gr. 455 56; 57; 64; 66; 253; 258; 269; 272; 282; 296; 312; 425 n. 12; 426
Vaticanus gr. 561 428 n. 16
Vaticanus gr. 562 120; 138; 413; 428 n. 16; 433
Vaticanus gr. 564 120; 138; 283; 286; 288; 312
Vaticanus gr. 655 104; 107; 109
Vaticanus gr. 1216 65; 413; 423; 433
Vaticanus gr. 1255 104; 110; 148; 283; 292; 312
Vaticanus gr. 1499 120; 130; 132
Vaticanus gr. 1587 77; 80; 84; 283; 300
Vaticanus gr. 1633 283; 296; 299; 300; 305; 312; 430 n. 24
Vaticanus gr. 1641 65; 105; 107; 148; 413; 425 n. 12; 426; 433
Vaticanus gr. 1673 65; 105; 107; 148; 423; 424
Vaticanus gr. 1774 120; 133
Vaticanus gr. 1846 372; 373; 380
Vaticanus gr. 1882 115 n. 1
Vaticanus gr. 1990 283; 297; 312; 340; 346
Vaticanus gr. 2013 65; 283; 292; 293; 312
Vaticanus gr. 2079 222; 224; 228
Vaticanus gr. 2119 65; 283; 301
Vaticanus Barberinianus gr. 102 185; 188
Vaticanus Barberinianus gr. 430 283; 302
Vaticanus Barberinianus gr. 436 283; 286; 288
Vaticanus Barberinianus gr. 455 284; 305

Vaticanus Barberinianus gr. 497 — 63; 68; 105; 107; 109; 253; 269
Vaticanus Barberinianus gr. 516 — 284; 294
Vaticanus Ottobonianus gr. 1 — 284; 298; 312; 426
Vaticanus Ottobonianus gr. 14 — 25 n. 29; 27; 56; 57; 77; 79; 83; 84; 186; 187; 190; 204; 206; 210; 222; 223; 228; 239; 242
Vaticanus Ottobonianus gr. 415 — 78; 82
Vaticanus Palatinus gr. 317 — 65
Vaticanus Pii II, gr. 23 — 105; 107; 148
Venetus Marcianus gr. 573 — 78; 79; 84
Venetus Marcianus gr. II 46 — 120; 138
Venetus Marcianus gr. II 50 — 103 n. 1
Venetus Marcianus gr. II 52 — 120; 136; 372; 373; 380
Venetus Marcianus gr. II 54 — 120; 138
Venetus Marcianus gr. II 168 — 424 n. 10
Venetus Marcianus gr. VII 31 — 222; 225
Venetus Marcianus gr. VII 38 — 120; 136
Vindobonensis hist. gr. 45 — 430
Vindobonensis hist. gr. 114 — 430 n. 22
Vindobonensis theol. gr. 5 — 25 n. 29; 27; 56; 57; 78; 80; 84; 186; 187; 190; 204; 210; 222; 224; 228; 239; 242; 284; 312
Vindobonensis theol. gr. 123 — 429 n. 18
Vindobonensis theol. gr. 247 — 105; 110; 111

CONTENTS

PREFACE 5

LIST OF ABBREVIATIONS 7

INTRODUCTION 13
- Analysis of Homilies I-XI 14
- Leontius 37
  - Common expressions in Leontius' homilies 40
  - Style 44
  - The vocabulary of Leontius' homilies 48
  - The doxologies in Leontius' homilies 50
  - Leontius' theological views 51
- The manuscript tradition of Leontius' homilies 54
- Editions 58
- Principles of the present edition 59

HOMILIA I. IN NATALE S. IOHANNIS PROPHETAE 63
- Praefatio 63
- Text 69

HOMILIA II. IN RAMOS PALMARUM 77
- Praefatio 77
- Text 85

HOMILIAE III ET IIIa. IN RAMOS PALMARUM 103
- Praefatio Homily III 103
- Praefatio Homily III, shortened version 115
- Texts 150

HOMILIA IV. IN IOB 185
- Praefatio 185
- Text 191

HOMILIA V. IN IOB 203
- Praefatio 203
- Text 211

HOMILIA VI. IN UXOREM IOB ET IN PRODITIONEM IUDAE 221
- Praefatio 221
- Text 229

HOMILIA VII. IN SANCTAM PARASCEVEN 239
- Praefatio 239
- Text 243

HOMILIA VIII. IN SANCTUM PASCHA 253
- Praefatio 253
- Text 259

HOMILIA IX. IN RESURRECTIONEM DOMINI 269
- Praefatio 269

Text 273
HOMILIA X. IN MESOPENTECOSTEN 279
Praefatio 279
Text 313
HOMILIA XI. IN PENTECOSTEN 339
Praefatio 339
Text 347
HOMILIES XII-XIV 367
Introduction 367
Homilia XII. In nativitatem Christi 367
Analysis 367
Authenticity 368
Manuscript tradition 371
Text 381
Homilia XIII. In pentecosten 389
Analysis 389
Authenticity 390
Manuscript tradition 393
Text 397
Homilia XIV. In transfigurationem 407
Analysis 407
Authenticity 408
Manuscript tradition 411
Text 433

INDICES 449
Index nominum 451
Index locorum Sacrae Scripturae 455
Index codicum 463

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